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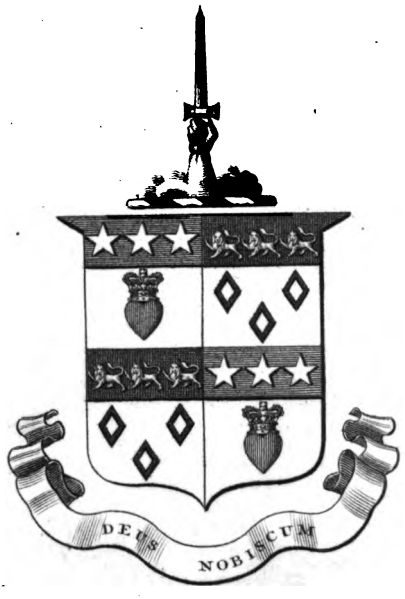

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THE

CRITICAL REVIEW.

SERIES THE THIRD.

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ART. I.—*A Course of Lectures on Natural Philosophy, and the Mechanical Arts. By Thomas Young, M.D. For. Sec. R.S. F.L.S. Member of Emanuel College, Cambridge, and late Professor of Natural Philosophy in the Royal Institution of Great Britain. 2 Vols. 4to. 5l. 5s.* Johnson. 1807.

THE foundation of the Royal Institution we regard as an epoch which marks the progress of civilization in this great metropolis, and an happy omen of the general spirit of improvement, which pervades all ranks of the community. Among the middle ranks there has ever existed a sort of literary order. The university of Cambridge annually sends into society young men, many of them accomplished in the foundations of philosophical knowledge; at Edinburgh too the student has the advantage of the lectures of enlightened professors in the same branches of instruction; and we rejoice to hear that, latterly, Oxford has received a portion of the impulse communicated to the public mind, and has resolved no longer to confine the aspiring energies of the youthful mind within the narrow limits of verbal criticism and the dialectics of Aristotle. These fountains of knowledge, however pure, it must be confessed are by far too scanty to fertilize the immense tract of civilized society. In fact, the very name of philosopher is still regarded as denoting a sort of virtuoso, or an adept in occult sciences, wholly remote from the ordinary pursuits of life. This vulgar prejudice, the offspring of the darkness of superstitious ages, is wearing away apace. It is acknowledged that the human mind can have no employment more worthy of its exalted faculties, than the contemplation of nature, and the study of the laws which regu-

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late the appearances of the wonderful scene which is constantly presented to our eyes; nor can the Creator receive a more pure homage, than the admiration irresistibly impressed on a thinking being by a rational and enlightened view of the harmony of his works. We regard the foundation of the Royal Institution as a public acknowledgment of this feeling among the most polished class of society, and giving it as it were a permanent and substantial existence among the establishments destined to form the manners of the rising generation.

Whether public lectures are the best modes of conveying the instruction, the diffusion of which is so much wanted, we have our doubts. We think that the elements, at least, of physical knowledge and the preliminary studies requisite for attaining them ought to form a regular part of common school learning. Boys of common capacities may have laid a solid foundation of classical knowledge at the age of 14. After that there are three or four of the most valuable years of life which are too often miserably thrown away. In these years the rudiments of geometry, algebra (as far as quadratic equations), the doctrine of ratios, and the easier parts of dynamics might be readily acquired, without any hindrance to a further proficiency in polite letters. It is the most childish ignorance to think that the capacities of boys are not equal to these studies. The deficiency is not in the pupil, but in the teachers. And till we see a thorough reformation in all our public schools, and an extension of school learning to the knowledge of things as well as of words, we must expect the study of sound and legitimate philosophy not to be greatly extended beyond the narrow circuit to which it is at present confined.

But till this desirable reformation has taken place, the reading of public lectures, aided by the illustration derived from experiment, is the best substitute for elementary education, and if those which are given at the Royal Institution do not afford to the hearers all the knowledge which they wish, they at least give the greatest possible aid to private study, and inform those to whom private study is too great a toil, of the great extent of their own ignorance. We cannot avoid premising these remarks to the splendid, extensive and profound work which is now before us. We had not the pleasure of being one of Dr. Young's auditors, and we have heard it asserted that his lectures were dry and uninteresting. We can readily understand how this must have been unavoidable. He must have been talking an unknown language to the great body of his audience. Having never received the elementary education which we have recommended, they were introduced suddenly into a new country,

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in which they were ignorant of the language. To expect them to follow the sense of the lectures, is to require of a blind man, who has just received the faculty of seeing, to judge immediately of distances, shades, and proportions in the same manner as those who have from their infancy been blest with the use of their eyes. Though philosophy is not geometry, and perhaps many of the physical properties of matter and motion may be understood without the use of diagrams, still geometrical ideas are perpetually involved in these discussions, and those who are totally without them must be contented to remain in darkness, with regard to the greater part of the matters treated of. What is not understood or but half understood must necessarily seem dry and uninteresting, and perhaps the more profound is the knowledge of the teacher, the less likely will he be to be attractive to a large and mixed assembly. Such an audience cannot raise themselves to the level of the lecturer, and the lecturer is unable to lower himself to the level of his audience.

Dr. Young has divided his lectures into three principal heads; *Mechanics, Hydrodynamics, and Physics.* The first head includes the laws of motion, and the doctrine of forces; pressure and equilibrium; collision; the motions of connected bodies; statics; passive strength, and friction. The principles of the science are illustrated by their application to a great variety of the mechanical arts; nor do we know any work in which is compressed in a moderate compass so great a fund of information on these subjects. We must content ourselves with making a simple enumeration of the principal part of them. Besides the common mechanic powers treated of in every system of mechanics, we have a lecture on drawing, writing and measuring; another on modelling, perspective, engraving and printing; one on architecture and carpentry; and one on time-keepers. In these and dispersed throughout the other lectures we find explained the principles of drawing; outline; pen; pencil; chalks; crayons; Indian ink; water colours; body colours; miniatures; distemper; fresco; oil; encaustic painting; enamel; mosaic work; writing; polygraph; telegraph; geometrical instruments; pantograph; sector; theodolite; quadrant; vernier; levelling; modelling; casting; perspective; engraving; ruling; mezzotinto; etching; aqua tinta; musical characters; printing; walls; joints; mortar; arch; piers; domes; roofs; furniture; twisting; spinning; rope making; weaving; hats; paper; printing press; sugar mill; oil mill; wire-drawing; glass-blowing; coining; stamping; sling; bow and arrow; whip; slitting-mill; lathes; boring; mining, sawing; stone-cutting; grinding;

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polishing; powder mills; threshing machines; corn mills; kneading; levigating; bolt drawer; burning; blasting.

These are but a few of the processes, arts or instruments, which are modifications of the mechanical powers, and which are explained in the course of these lectures. We have not been very particular in the selection, and those which we have omitted are many of them of as much importance as those we have produced. Figures are given of all the instruments and the machines at the end of the volume. Perhaps we have reason to complain that Dr. Young has been rather too copious than otherwise, in the objects of his illustrations; since in order to prevent a large work becoming of still greater bulk, it has occasionally obliged him to adopt a brevity in his explanations, which is not always consistent with clearness.

The doctrine of forces acting upon solid bodies, and the application of them to purposes of practical utility, is the part of physical science which most readily admits of demonstration amounting very nearly to geometrical precision. To comprehend them thoroughly the use of diagrams seems absolutely necessary. But Dr. Young has thought right to dispense entirely with the use of diagrams in the body of his lectures, contenting himself with referring to them at the end of his work; and giving short explanations of the diagram on the page opposite to the plate. But we think, though we do not disapprove of this method, where there is no obvious inconvenience, that Dr. Young has in several instances, for the sake of uniformity, adhered to it too pertinaciously. Where the object is very simple, it causes a useless repetition; where it is more complex, a redundance of words is necessary to prove what might have been done in half the compass, by the aid of a diagram, and with infinitely more clearness; and lastly, the circumstance of having dilated on the question under consideration in the lecture, has caused him to be so extremely concise in the references to the diagram, as to throw very little additional light on the subject. On the whole, then, we think the old method of referring at once to a diagram, where such reference aids the imagination, is the most useful, and that in so carefully avoiding it, Dr. Young has sacrificed both brevity and clearness to so close an adherence to systematic arrangement.

We have no disposition to dwell on these trifles, but to show that we are not hazarding random assertions, we will produce a very short specimen of his account of a very simple and useful little instrument, called a vernier, an instrument which is in the hands of every body who is master of a barometer. His words are these:

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'But a simpler method of reading off divisions with accuracy in common instruments, is the application of a vernier, an apparatus so called from its inventor. The space occupied by eleven divisions of the scale being divided into ten parts in the index, the coincidence of any of the divisions of the index with those of the scale shows by its distance from the end, the number of tenths to be added to the entire divisions. (Plate vii. fig. 92.)'

The reference to the plate is in these words simply: 'A vernier, indicating $38\frac{3}{10}$ of the divisions of its scale. P. 105.' Of the figure itself, we must complain that its execution is such, that to an eye of moderate powers, no less than three of the divisions of the index appear to coincide with the divisions of the scale. But this *en passant*. In the description of the instrument itself, we arrive by a single leap from the premises at the conclusion. Had the doctor condescended to give two or three of the intermediate steps, we think he would have saved most of his readers a toil, which many of them will think a greater evil than remaining ignorant of the use of a vernier. To those who can read Newton's Principia, or who perchance are versed in Cocker's Arithmetic, more words were not needful. But does Dr. Young write for such persons only? We hope that the purchasers of his book will be infinitely more numerous. We beg our readers to observe that we have cited this example as one of ill-placed brevity, the consequence, probably, of the writer's having comprehended in his design too great a multiplicity of objects. We might, if we thought right, produce other examples to illustrate our other objections. But we wish to avoid the appearance of captious criticism.

That Dr. Young is profoundly skilled in the methods of mathematical analysis, and the sciences depending upon them, no one can doubt, who is acquainted with the many ingenious speculations by which he has distinguished himself. But he does not appear to us to have paid due attention to the metaphysics of philosophy, by reason of which he has sometimes fallen into the use of language, which we deem obscure and unphilosophical. Force is a species of power; it is power applied to the generation of motion. Force denotes always a species of relation, and we doubt whether it is possible for the mind to conceive it as possessing an absolute and independent existence. Whether forces therefore can, strictly speaking, have that sort of existence which is susceptible of proportion, whether they can be properly represented by magnitudes, and thus be a subject of mathematical demonstration we extremely doubt. In a word, we doubt whether force can legitimately be called a

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quantity, and therefore whether the expression of double, treble, quadruple force, &c. has any intelligible signification. Let us examine those with which we are acquainted; for some of which we talk most familiarly, gravitation for example, is entirely hidden from us, except by its effects. Volition is a true and proper force, which considered as a cause and in its effects is present to us every moment. But if we were to talk of a double or triple volition, should we not be using unintelligible jargon? Heat considered as a cause of expansion is also a force; the expansion may be double or treble; but a double or a treble heat is what no one can understand.

When, therefore, we undertake to measure forces, and to express them by arbitrary signs, be they algebraical characters or mathematical figures, it is under some secret hypothesis that causes are proportional to their effects; a position very commonly laid down, as a self-evident truth; but to which we cannot assent, as we see that effects are often susceptible of proportion, whilst their causes are wholly incapable of it. We have thrown out these observations as they prove to our own minds, that the laws of motion, the fundamental properties of the lever, the laws of the descent of heavy bodies, in truth all the fundamental principles of dynamics, are really not mathematical but experimental truths, and that all attempts to prove them to be necessary truths, either from metaphysical or from mathematical considerations, must ever fail. Had Dr. Young justly considered the proper boundaries between mathematical and experimental truths, we think he never would have written the following sentence:

'The law discovered by Galileo, that the space described is as the square of the time of descent, and that it is also equal to half the space, which would be described in the same time with the final velocity, is one of the most useful and interesting propositions in the whole science of mechanics. Its truth is easily shown, from mathematical considerations, by comparing the time with the base and the velocity with the perpendicular of a triangle, gradually increasing, of which the area will represent the space.'

That such is the law of an uniform force, requires no triangle to make evident; it may easily be shown from equal movements of velocity being produced, which is no more than the definition of an uniform force. Experiment proves this to be the law of falling bodies on the surface of the earth, and, independent of experiment, we think that no mathematical consideration could prove it. Still farther removed from legitimate reasoning, is the sort of attempt at

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demonstration, which he has taken from Maclaurin on the fundamental property of the lever.

'Supposing two equal weights, of an ounce each, to be fixed at the ends of the equal arms of a lever of the first kind; in this case it is obvious there will be an equilibrium, since the re is no reason why either weight should preponderate.'

We say it is not obvious at all. It might have happened that the end nearest the north pole, for example, should have always preponderated; or it might have followed any other imaginable law; or we might not have been able to discover that the result was regulated by any law whatever. Such a state of things would doubtless have been very inconsistent with the economy of human life; but it is no more repulsive to reason, than the phænomena of the magnetic needle. That we can see no reason why the event should be otherwise than it is, is an argument that we did not expect to be brought forward in the present day, when it seems universally agreed, that there exists no necessary relation between cause and effect in any of the phænomena of the physical world.

Hydrodynamics, or the properties of fluid matter, is the second division of Dr. Young's lectures. Under this general head are comprehended hydrostatics, acoustics, and optics. The latter science has commonly fallen under a different arrangement, but Dr. Young has chosen to consider optics as a branch of hydrodynamics, preferring the Huygenian theory of the undulations of an elastic medium to the Newtonian of the emission of particles of light from luminous bodies. Under various heads, we find explained the principles of balloons, barometers, locks and syphons, whirlpools, waves, motions of rivers, weres, form of a ship, hydrometer, embankments, dikes, reservoirs, floodgates, canals, piers, harbours, water-pipes, stop-cocks and valves, overshot-wheel, undershot-wheel, breast-wheel, windmills, smoke-jack, kite, pumps, fire-engine, air-pump, condensers, corn-fan, chimnies, steam-engine, gunpowder, air-gun, speaking-trumpet, whispering-gallery, invisible-girl, harp, lyre, harpsichord, spinet, pianoforte, dulcimer, clarichord, guitar, vielle, trumpet, marigni, Æolian-harp, human voice, drum, stacada, bell, harmonica, vox humana, pipe, photometers, magnifiers, simple microscope, burning-glasses, camera obscura, solar microscope, lucernal microscope, phantasmagoria, double microscopes, telescopes common, Herschel's, Newton's, Gregory's, and Cassegrain's double magnifier, achromatic glasses, micrometers, divided speculum, aerial perspective, panorama, ocular spectre.

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We shall select as a specimen of the execution of this work, his observations on vision, a subject to which he has paid more than common attention. After describing the formation of the image on the surface of the retina, and attempting to account for an inverted image causing the sensation of an erect object, Dr. Young thus gives his opinion on another subject, which has caused much disputation among philosophers.

'The mode in which the accommodation of the eye to different distances is effected, has long been a subject of investigation and dispute among opticians and physiologists, but I apprehend that at present there is little farther room for doubting that the change is produced by an increase of the convexity of the crystalline lens, arising from an internal cause. The arguments in favour of this conclusion are of two kinds. Some of them are negative, derived from the impossibility of imagining any other mode, without exceeding the limits of the actual dimensions of the eye, and from the examination of the eye in its different states by several tests, capable of detecting any other changes if they had existed: for example, by the application of water to the cornea, which completely removes the effect of its convexity, without impairing the power of altering the focus, and by holding the whole eye, when turned inwards, in such a manner as to render any material alteration of its length utterly impossible. Other arguments are deduced from positive evidence of the change of form of the crystalline, furnished by the particular effects of refraction and aberration, which are observable in the different states of the eye, effects which furnish a direct proof that the figure of the lens must vary: its surfaces, which are nearly spherical in the quiescent form of the lens, assuming a different determinable curvature when it is called into exertion. The objections which have been made to this conclusion are founded only on the appearance of a slight alteration of focal length in an eye, from which the crystalline had been extracted; but the fact is neither sufficiently ascertained, nor was the apparent change at all considerable: and even if it were proved that an eye without a lens is capable of a certain small alteration, it would by no means follow that it could undergo a change five times or ten times as great.'

On the power of judging of distances we have the following observations:

'When the images of the object fall on certain corresponding points of the retina in each eye, they appear to the sense only as one; but if they fall on parts not corresponding, the object appears double; and in general all objects at the same distance, in any one position of the eyes, appear alike, either double or single. The optical axes, or the directions of the rays falling on the points

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of most perfect vision, naturally meet at a great distance, that is, they are nearly parallel to each other, and in looking at a nearer object we make them converge towards it, wherever it may be situated, by means of the external muscles of the eye; while in perfect eyes the refractive powers are altered, at the same time, by an involuntary sympathy, so as to form a distinct image of an object at a given distance. This correspondence of the situation of the axis with the focal length is in most cases unalterable; but some have perhaps a power of deranging it in a slight degree, and in others, the adjustment is imperfect; but the eyes seem to be in most persons inseparably connected together with respect to the changes that their refractive powers undergo, although it sometimes happens that those powers are originally very different in the opposite eyes.

'These motions enable us to judge pretty accurately, within certain limits, of the distance of an object; and beyond these limits, the degree of distinctness or confusion of the image still continues to assist the judgment. We estimate distances much less accurately with one eye than with both, since we are deprived of the assistance usually afforded by the relative assistance of the optical axes; thus we seldom succeed at once in attempting to pass a finger or a hooked rod sideways through a ring, with one eye shut. Our idea of distance is also usually regulated by the knowledge of the real magnitude of an object, while we observe its angular magnitude: and on the other hand a knowledge of the real or imaginary distance of the object often directs our judgment of its actual magnitude. The quantity of light intercepted by the air interposed, and the intensity of the blue tint, which it occasions, are also elements of our involuntary calculation: hence, in a mist, the obscurity increases the apparent distance, and consequently the supposed magnitude of an unknown object. We naturally observe, in estimating a distance, the number and extent of the intervening objects; so that a distant church in a woody and hilly country appears more remote than if it were situated in a plain; and for a similar reason the apparent distance of an object at sea is smaller than its true distance. The city of London is unquestionably larger than Paris; but the difference appears at first sight much greater than it really is; and the smoke produced by the coal fires of London, is probably the principal cause of the deception.

'The sun, moon and stars, are much less luminous, when they are near the horizon, than when they are more elevated, on account of the greater quantity of their light, that is intercepted, in its longer passage through the atmosphere: we also observe a much greater variety of nearer objects almost in the same direction; we cannot, therefore, help imagining them to be more distant, when they rise or set, than at other times; and since they subtend the same angle they appear to be actually larger. For similar reasons the apparent figure of the starry heavens, even when free from clouds, is that of a flattened vault, its summit appearing to be much nearer to us than its horizontal parts, and any of the constellations seems to be

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considerably larger when it is near the horizon than when in the zenith.

'The faculty of judging of the actual distance of objects is an impediment to the deception, which it is partly the business of a painter to produce. Some of the effects of objects at different distances may, however, be imitated in painting on a plane surface; thus, supposing the eye to be accommodated to a given distance, objects at all other distances may be represented with a certain indistinctness of outline, which would accompany the images of the objects themselves on the retina: and this indistinctness is so generally necessary, that its absence has the disagreeable effect of hardness. The apparent magnitude of the subjects of our design, and the relative situations of the intervening objects, may be so imitated by the rules of geometrical perspective as to agree perfectly with nature, and we may still farther improve the representation of distance by attending to the art of aerial perspective, which consists in the due observation of the loss of light, and the bluish tinge, occasioned by the interposition of a greater or less depth of air between us and the different parts of the scenery.

'We cannot indeed so arrange the picture, that either the focal length of the eye or the position of the optical axes, may be such as would be required by the actual objects: but we may place the picture at such a distance that neither of these criterions can have much power in detecting the fallacy; or, by the interposition of a large lens, we may produce nearly the same effects in the rays of light, as if they proceeded from a picture at any required distance. In the panorama, which has lately been exhibited in many parts of Europe, the effects of natural scenery are very closely imitated; the deception is favoured by the absence of all other visible objects, and by the faintness of the light, which assists in concealing the defects of the representation, and for which the eye is usually prepared, by being long detained in the dark winding passages, which lead to the place of exhibition.

These latter observations are clear and distinct, the language unaffected, and the argument unobjectionable. We cannot say however, on the subject of our first quotation, that we feel by any means convinced that the crystalline lens has that power of contraction which Dr. Young ascribes to it. Anatomists have not discovered any apparatus for producing this change in its structure: and the organ itself is of that magnitude, that muscular fibres having power sufficient to produce this change, must be of that size that they could not escape a careful research. We would ask too whether, if we really possessed this power of altering the form of the lens, we should not at the same time be enabled to change the apparent magnitude of any object by an act of simple volition, a power which undoubtedly we do not possess, and which would be rather detrimental than useful to us.

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We are ourselves inclined to think that the solution of the difficulty in question, does not wholly depend upon principles entirely optical, but in a great measure also upon physiological and metaphysical considerations.

The doctrines of pure mechanics rest upon principles, the truth of which has been impressed upon the mind so forcibly by the constant and uniform experience of our lives, that we regard them as a species of axioms or self-evident truths. In hydrodynamics the circumstances are more complicated; and we cannot trust so much to mere abstract reasoning. We are therefore under the necessity of calling in the assistance of experimental determinations; and after all, whether from the imperfection of our modes of considering the mechanical action of the particles of fluids upon each other, or from the deficiencies of our analytical calculations, or perhaps from the combination of both these causes, all attempts to reduce the properties of fluids to a perfect mechanical theory have been hitherto unsuccessful. There remains still an immense mass of interesting phænomena, to which the rules of calculation and the art of analysis are still less applicable. On these therefore we are necessitated to content ourselves with simple description, or the adoption of hypotheses as nearly coincident with the phænomena as imperfect and inadequate data will admit. The last division of Dr. Young's work comprehends these sciences. He has deviated somewhat from the strict order of arrangement by placing plain, or as he phrases it, descriptive astronomy at the head of these sciences. But, in truth, he has collected into this third division of his work whatever could not with any propriety be comprehended under the two former; we think it right therefore to enumerate the titles of the different lectures. They are as follows:

'On the fixed Stars;' 'On the Solar System;' 'On the Laws of Gravitation;' 'On the Appearances of the Celestial Bodies;' 'On Practical Astronomy;' 'On Geography;' 'On the Tides;' 'On the History of Astronomy;' 'On the Essential Properties of Matter;' 'On Cohesion;' 'On the Sources and Effects of Heat;' 'On the Measures and the Nature of Heat;' 'On Electricity in Equilibrium;' 'On Electricity in Motion;' 'On Magnetism;' 'On Climates and Winds;' 'On Aqueous and Igneous Meteors;' 'On Vegetation;' 'On Animal Life;' 'On the History of Terrestrial Physics.'

From this division of Dr. Young's lectures, we shall extract some of his observations on the nature of heat, as they are in direct opposition to the popular theories which have so universally prevailed of late years, and which have been

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adopted by the French philosophers as an essential part of their new system of chemistry.

'The degree of heat, as ascertained by a thermometer, is only to be considered as a relation to the surrounding bodies, in virtue of which a body supports the equilibrium of temperature when it is in the neighbourhood of bodies equally heated: thus, if a thermometer stands at 60°, both in a vessel of water, and in another of mercury, we may infer that the water and the mercury may be mixed without any change of their temperature; but the absolute quantity of heat contained in equal weights or in equal bulks of any two bodies of the same temperature, is by no means the same. Thus in order to raise the temperature of a pound of water from 50° to 60°, we need only to add to it another pound of water at 70°, which while it loses 10° of its own heat, will communicate 10° to the first pound; but the temperature of a pound of mercury at 50° may be raised 10°, by means of the heat imparted to it by mixing with it one-thirtieth part of a pound of water, at the same temperature of 70°. Hence we derive the idea of the capacities of different bodies for heat, which was first suggested by Dr. Irvine, the capacity of mercury being only about one-thirtieth part as great as that of water. And by similar experiments it has been ascertained, that the capacity of iron is one-eighth of that of water, the capacity of silver one-twelfth, and that of lead one twenty-fourth. But for equal bulks of these different substances the disproportion is not quite so great; thus, copper contains nearly the same quantity of heat in a given bulk as water; iron, brass, and gold, a little less; silver $\frac{1}{2}$ as much, but lead and glass each about one half only.

'It is obvious that if the capacity for heat, in this sense of the word, were suddenly changed, it would immediately become hotter or colder, according to the nature of the change, a diminution of the capacity producing heat and an augmentation cold. Such a change of capacity is often a convenient mode of representation for some of the sources of heat and cold; thus when heat is produced by the condensation of a vapour, or by the congelation of a liquid, we may imagine that the capacity of a substance is diminished, and that it overflows as a vessel would do if its dimensions were contracted. It appears also from direct experiments, in some such cases, that the capacity of the same substance is actually greater in a liquid than in a solid state, and in a state of vapour than in either; and both Dr. Irvine and Dr. Crawford have attempted to deduce from a comparison of the proportional capacities of water and ice, with the quantity of heat extricated during congelation, a measure of the whole heat, which is contained in these substances, and an estimation of the place which the absolute privation of heat or the natural zero, ought to occupy in the scale of the thermometer. Thus when a pound of ice at 32°, is mixed with a pound of water at 172° of Fahrenheit, the whole excess of 140° is absorbed in the conversion of ice into water, and the mixture is reduced to the temperature of 30°; and, on the other hand, when a pound of *ice* (water?) freezes, a certain quantity of heat is evolved, which is probably capable of raising the temperature of a pound of water 140°, or that of 140

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pounds a single degree. Dr. Crawford found, by means of other experiments, that a quantity of heat capable of raising the temperature of water 9° would raise that of ice as much as 10°; hence he inferred that the capacity of ice was $\frac{9}{10}$ as great as that of water, and that if this capacity, instead of being reduced to $\frac{9}{10}$ had been wholly destroyed, the quantity of heat extricated would have been ten times as great, or about 1400°, which has therefore been considered as the whole quantity of heat contained in a pound of water at 32°, and the beginning of the natural scale has been placed about 1368° below the zero of Fahrenheit. Dr. Irvine makes the capacity of ice still less considerable, and places the natural zero about 900° below that of Fahrenheit.

'If direct experiments on the quantities of heat, required for producing certain elevations of temperature, in different states of the same substance, compared in this manner with the omission or absorption of heat which takes place while those changes are performed, agreed with similar experiments made on different substances, there could be no objection to the mode of representation. But if it should appear that such comparisons frequently present us with contradictory results, we could no longer consider the theory of capacities for heat as sufficient to explain the phænomena. With respect to the simple changes, constituting congelation and liquefaction, condensation and evaporation, and compression and rarefaction, there appears to be at present no evidence of the insufficiency of this theory; it has not perhaps yet been shewn that the heat absorbed in any one change is always precisely equal to that which is emitted in the return of the substance to its former state, but nothing has yet been advanced which renders this opinion improbable, and the estimation of the natural zero, which is deduced from this doctrine, may at least be considered as a tolerable approximation.

'If, however, we attempt to deduce the heat produced by friction and by combustion, from changes of the capacities of bodies, we shall find that the comparison of a very few facts is sufficient to demonstrate the imperfection of such a theory. Count Rumford found no sensible difference between the capacities of solid iron and of its chips; but if we even suppose, for the sake of the argument, that the pressure and friction of the borer had lessened the capacity of the iron one twelfth, so as to make it no greater than that of copper, we shall then find that one twelfth of the absolute heat of the chips, thus abraded, must have amounted to above 60,000 degrees of Fahrenheit, and consequently that the natural zero ought to be placed above 700,000 degrees below the freezing point, instead of 14 or 1500 only. It is, therefore, impossible to suppose that any alteration of capacities can account for the production of heat by friction: nor is it at all easier to apply this theory correctly to the phenomena of combustion. A pound of nitre contains about half its weight of dry acid, and the capacity of the acid, when diluted, is little more than half as great as that of water; the acid of a pound of nitre must therefore contain less heat than a quarter of a pound of water; but Lavoisier and Laplace have found, that the deflagration of a pound of nitre produces a quantity of heat sufficient to

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melt twelve pounds of ice, consequently the heat extricated by the decomposition of a pound of dry nitrous acid must be sufficient to melt 24 pounds of ice; and even supposing the gases, extricated during the deflagration, to absorb no more heat than the charcoal contained, which is for several reasons highly improbable, it follows that a pound of water ought to contain at least as much heat as would be sufficient to melt 48 pounds of ice, that is, about 6720 degrees of Fahrenheit.

'In short, the further we pursue such calculations, the more we shall be convinced of the impossibility of applying them to the phenomena. In such a case as that of the nitrous acid, Dr. Black's term of latent heat might be thought applicable, the heat being supposed to be contained in the substance without being comprehended in the quantity required for maintaining its actual temperature. But even this hypothesis is wholly inapplicable to the extrication of heat by friction, where all the qualities of the substances concerned remain precisely the same after the operation, as before it. If any further argument were required in confutation of the opinion, that the heat excited by friction is derived from a change of capacity, it might be obtained from Mr. Davy's experiment on the mutual friction of two pieces of ice, which converted them into water, in a room at the temperature of the freezing point: for in this case it is undeniable that the capacity of the water must have been increased during the operation; and the heat produced could not, therefore, have been occasioned by the diminution of the capacity of the ice.'

There is some inaccuracy of language in this reasoning; for if, as Dr. Young concludes, heat be not a substance, but a quality, is it not wholly incongruous to talk of the *quantity* of heat? Most commonly the expression, if justly fathomed, will appear to be elliptical. When in given circumstances we say that we apply a double quantity of heat, it means either a double quantity of matter heated to the same degree, or the same quantity of matter heated to such a degree as experiment shows to be equivalent to the former.

At the end of the descriptive or demonstrative lectures, Dr. Young has devoted one to the history of each science, and of the philosophers to whom they are indebted for their progress. Thus, besides the histories of astronomy and of terrestrial physics, which we have noticed above, we have a history of mechanics, another of hydraulics, and a third of optics. In these a cursory view is taken of the philosophical knowledge of the ancient philosophers, Thales, Pythagoras, Empedocles, Archimedes, &c. The middle centuries, though comparatively speaking they afford but scanty materials for the pen of the historian, are not passed over in silence; the two centuries which are past present us with a constellation of brilliant names, such as are not to be

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found in all the ages of the world which have preceded them. Their number and merit in various departments of mathematical and physical science have rendered the business of selection difficult, without committing some injustice to departed genius. Chronological tables are added to each of these lectures, in which the names of the eminent philosophers of various ages are regularly arranged, and brought down to the termination of the last century. As these tables are consecrated to the honour of the defunct of course the names of some whose labours have most contributed to the advancement of science are excluded from them. But they are mentioned in the terms of respect due to their merit in the accounts of the various discoveries or improvements which have given lustre to their names.

We must add that this splendid and valuable work is illustrated by upwards of forty plates of diagrams, designs, machinery, and philosophical apparatus. Though we have happened to notice a particular figure, which is defective, we are far from wishing to insinuate that such is the general character of the execution of them. On the contrary, they are on the whole correct and elegant. It gives to the reader the advantage of finding in a narrow compass what in common encyclopedias are diffused through many bulky tomes, and the references are in immediate contact with the plates. The plates connected with the lectures on light and colours are elegantly coloured.

Of a work comprising materials of so much magnitude and embracing so great a diversity of subjects, it is impossible for us, were we even to extend our observations infinitely beyond the bounds which necessity prescribes to us, to give a proper analysis. We think Dr. Young's plan has been rather too comprehensive. The lectures on geography, on vegetation, and on animal life might have been omitted, without any detriment to his work. The reason he has assigned for not entering upon chemistry would have served for passing over these departments of knowledge. They form of themselves distinct branches of science; and it is therefore of little or no utility to treat of them in a slight, and consequently in a superficial manner. But the British public is under no small obligation to the labours of Dr. Young. Profoundly skilled himself in analytical and physical knowledge, he has collected, arranged, and condensed a body of information, which is not to be found in any other work in our language. If the general principles are such as are to be met with in anterior publications (for truth must be the same to all) there are particular parts which are peculiar to this. In mechanics, the passive strength of materials

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of all kinds has been very fully investigated, and many new conclusions have been formed respecting it: in hydrodynamics the theory of waves has been simplified, and somewhat extended: and a similar method of reasoning has been applied to the circulation of the blood, the propagation of sound, and the vibrations of musical chords; the doctrine of sound and of sounding bodies in general has also received some new illustrations, and the theory of music, and of musical intervals, has been particularly discussed: in optics, the forms of images have been more correctly investigated; and a great variety of phenomena, with regard to light and colours, have received new and more satisfactory explanations. Many other improvements are to be found which our contracted limits will not permit us even to enumerate.

We must here take our leave of Dr. Young, by wishing him to receive an adequate reward for his labour. We do not think it needful to enter minutely into the contents of the second volume, which have no claim to the same title of 'a course of lectures' as the first, because the principal part of it consists of republications. We shall confine ourselves to an enumeration of the materials of which it is composed. They are, 1st, Mathematical elements of natural philosophy, deduced from axiomatical principles. This is nearly the syllabus of a course of lectures, which Dr. Young published some years ago. The second is a catalogue of works relating to natural philosophy, and the mechanical arts. This must have been a work of immense labour, and cannot fail to be of the greatest utility to students. The works are arranged very nearly in the order of the lectures. This catalogue occupies upwards of four hundred pages, and contains nearly twenty thousand articles: it has also several useful tables, as tables of logarithms, specific gravities, &c. The other articles are a collection of miscellaneous papers on various subjects of natural philosophy, which were originally published in the Philosophical Transactions, and other periodical publications.

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ART. II.—*An Essay on the Theory of Money and the Principles of Commerce. By John Wheatley. Vol. I. 4to. 1l. 5s. boards.* Cadell. 1807.

ART. III.—*Britain Independant of Commerce, or Proofs deduced from an Investigation into the true Causes of the Wealth of Nations, that our Riches, Prosperity and Power, are derived from Resources inherent in ourselves, and would not be affected even though our Commerce were annihilated.* 8vo. *Price* 3s. London. 1807.

FROM the different and contradictory opinions, which prevail on the principles of political œconomy, on the operations of money, and the true causes of the wealth of nations, it is clear that the subject is at present but imperfectly understood. Most of the statesmen who have been successively entrusted with the administration of the country, appear to have formed very false notions respecting these most interesting topics, and the most pernicious consequences have ensued. Any theory, considered apart from its practical operations, is a very harmless thing; but when a false theory of political œconomy has gotten possession of those persons who are entrusted with the destinies of an empire, the evil effects may soon be universally deplored. If the importance of the enquiry therefore be estimated by the possible magnitude of its results, there is not one which more deeply affects the happiness of mankind.

It was not till the last century that the principles of political œconomy became the subject of philosophical enquiry. Previous to the time of Mr. Hume, it seems to have been the general belief that the wealth of a nation consisted in the quantity of the precious metals which it contained. But Mr. Hume suggested the then startling paradox, that 'an increase of money is not an increase of wealth;' and that 'the value of money is every where on a level.' But though such are the principles which are deducible from his arguments, the object of Mr. Hume was not so much to erect a theory himself as to furnish hints and materials for the erection. Thus almost every political œconomist since the time of this great philosopher has been assisted by the depth and sagacity of his observations.

Though Mr. Hume did not make any direct attempt to refute the fallacious theory repecting the balance of trade, yet the general deductions from his reasoning contain the most ample refutation. This fallacious theory appears to have operated like a *will with a wisp*, to bewilder politicians

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in a maze of error and confusion. Even the late Mr. Pitt, on whom such a weight of praise has been accumulated for his financial accomplishments, appears to have been misled by the vulgar prejudice, and to have talked of the balance of trade as if it were the only certain criterion of national prosperity. When it is said that the balance of trade is in our favour, the meaning, which is in general affixed to the words, is that for a certain portion of the goods which we export, we receive money instead of goods in return. But if an increase of money be not an increase of wealth, it is plain that this favourable balance, as it is called, is a chimerical supposition. When money is thus brought into a country, its only effect is to increase the circulating medium; for a nation with a large circulating medium is not on that account richer than a nation with a small; that is, it does not necessarily follow that the nation which has the larger circulating medium has a greater portion of manufactured produce or consumable commodities than the nation whose circulating medium is less. A nation with a circulating medium of only five millions might be as rich as if it had a circulating medium of fifty; the only difference would be that, in the first case, twenty shillings would command as much labour and purchase as much food, &c. as one hundred in the last. But in this instance, a circulating medium of five millions, would be more advantageous than one of fifty, as far as it affected our intercourse with foreign nations; because it would inevitably turn the course of exchange in our favour. For the exchange must naturally be in favour of that country where the money-price of commodities is low. If fifty pounds in England would procure the same quantity of goods that sixty would on the continent, it is clear that all produce which sold in this country for fifty pounds, would, independent of all other augmentations of value, arising from conveyance, &c. &c. be worth sixty on the continent. Hence all bills drawn on London would bear a considerable premium, because if expended in London produce, they would go so much farther than if laid out in the produce of the continent. Hence the London market being the cheapest from the circulating medium being small, and the money price of commodities consequently low, that market would enjoy the undisputed preference to every other, till in the course of time, by the influx of money, the circulating medium of this country was increased so as to be restored nearly to a level with that of the continent. Thus we see the tendency of money to restore its own level; and this will always be the case where the circulating medium is composed of the precious metals rather than of paper and notes. But where the currency, instead of consisting of the precious metals which are an universal criterion of value, is made up of a paper manu-

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facture, which has no, or only a very reduced value in any country, except in that in which it is fabricated, and where this paper is increased to a degree far beyond what is requisite as a circulating medium, it is clear that the money-price of all commodities will experience a rapid rise; and that the course of exchange will soon be against us. Nor, where the circulating medium is of this factitious kind, is there any natural way by which the equilibrium can be restored, as there is, where it consists only of the precious metals. For exportation may operate to restore the equilibrium in one case: but what is to do it in the other? Our paper, though light as air, is hardly worth the conveyance to a distant country. Thus, where the circulating medium is composed of paper with only a slight mixture of specie, the quantity of specie, which is left, will every day experience a diminution. For as the money price of commodities is high and the exchange consequently against us, but little specie will be imported from other countries: and as we must export specie for many of our foreign purchases, it is clear that there will be a continual diminution of the quantity which we possess on the one hand, without any sensible increase on the other. Where the circulating medium in any country is composed of money and of notes, and where the currency in notes is infinitely superior to that in money, there must in our dealings with other countries be two prices for every article; a price in money and a price in notes; and as the money-price will necessarily be the lowest, we shall send our money abroad and keep our paper at home. Hence, as the price of an ounce of gold in bullion will from the scarcity of the precious metals be much greater than that of an ounce in coin, the coin, which is in circulation, will be gradually melted down in order to be formed into bullion. Hence the quantity of specie which is in circulation, will undergo a speedy deterioration or diminution; and in proportion as the paper medium becomes greater, the monied medium will become less. Such is the effect which has evidently taken place in this country since the stoppage of all money payments at the bank, and the consequent inundation of the country with a paper circulation. Since that ill-omened period, the price of almost every commodity has been more than doubled in price; the circulating paper medium has been increased to an incredible amount; the exchange with other countries is turned against us; and specie has almost entirely disappeared. Such has been the effect of that fatal and ill-judged measure, which by deluging the country with a paper currency, has exhibited the exterior appearance of prosperity; but this appearance is in fact only like a coloured surface, which covers a mass of corruption and disease.

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Those injudicious measures which Mr. Pitt, who rather deserves the name of an expert *paper-maker*, than an able financier, adopted with respect to the payments of the bank, were followed by the most pernicious results. The pretended design was to prevent the farther export of specie from the country, and to preserve the quantity which still remained. But the very opposite effect has taken place. Specie has been smuggled out of the kingdom to an immense amount; and the country does not probably at this moment possess one fourth part of the specie which it did at the time when the restrictions were imposed. Hence then we see the folly of any political interference with the free course of trade or with the currency of the country. For had Mr. Pitt, instead of stopping the monied payments of the bank, suffered things to take their natural course, it is probable that the price of commodities, instead of an enormous rise, would have experienced a considerable fall. The effect of this diminution would have been a highly favourable turn in the course of exchange, and a rapid influx of specie into the country, till the moneyed currency was restored nearer to an equilibrium with that of other countries. For, where different countries are made to approximate to unity by the powerful agency of commercial intercourse, money, like every thing elsé, will find its level and will endeavour to preserve it. But this can only take place where the circulating medium of different countries consists of the precious metals, which have an universality of value, which paper coin can never attain; but Mr. Pitt by his financial metamorphosis of our currency into paper, and thus augmenting the nominal value of subsistence and of every species of manufacture, placed us immediately in a very unfavourable position with respect to our commercial relations with the continent. For as our circulating medium, which was thus turned into paper, no longer offered the same criterion of value which other nations possessed, we were reduced to the necessity of melting down for exportation the greater part of the coin which we had in circulation. And while the paper currency keeps increasing, as it has done for the last seven or eight years, the nominal value of every article must keep rising in proportion, till the money-price of commodities in this country, compared with that in other countries, will be so enormously disproportionate, as almost to preclude the possibility of any intercourse between us. Owing to the convulsed state of Europe, which in a commercial view has been rather favourable to the monopoly of this country, we have not yet felt the full weight of that evil which Mr. Pitt's stoppage of payments in specie, and his introduction of a paper currency, are inevitably calculated to produced. But when peace returns, and other

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countries recover their commercial activity, it will be found that the present superabundance of our paper currency will operate most fatally against our intercourse with foreign powers. It will itself be found equal to any the severest non-importation law which America or which France can pass.

To save the country from this impending evil, and to prevent all persons of fixed incomes and limited annuities from being reduced to a state of famine and despair, which must be the ultimate effect of the present rapid increase of paper and depreciation of money, it is absolutely necessary that we should immediately take proper steps, gradually to diminish the enormous mass of our paper circulation: WITHOUT THIS, NO CHECK WHATEVER CAN BE OPPOSED TO THE TREMENDOUS AUGMENTATION OF PRICES, AND ALARMING DEPRECIATION OF MONEY. Had Lord Grenville continued in office he would soon have contrived a remedy for the evil, which he wanted not the sagacity to discern. His lordship, though inferior to Mr. Pitt in the blaze of rhetoric, was yet far superior to him in solidity of judgment, and in the extent and depth of his information respecting the true principles of political œconomy. Lord Grenville, instead of giving any direct encouragement to that great political enormity of Mr. Pitt, the indefinite multiplication of the paper currency, would have caused the Bank of England and the provincial banks, after the expiration of three months from a given period, to have called in their one pound notes; after the expiration of three months more their two pound notes; and their five pound notes after the expiration of a similar period; and he would finally have left in circulation no note below the value of ten pounds. This plan, though it did not go to the whole length which we might wish in restricting the paper circulation, would yet have been attended with the most beneficial consequences to the country. It would have had a most favourable influence on the course of exchange, which is now against us; it would have caused an influx of money into the kingdom, if not equal to the present paper currency, at least adequate to all the purposes of a circulating medium; and, as it would have lowered the nominal money price of every commodity, there is no man in the country with a fixed and limited income who would not have had ample reason to be grateful for the measure, and to celebrate the wisdom and the virtue of the minister by whom it was proposed.

As the temperate and judicious scheme of Lord Grenville would soon have caused all the small notes to be withdrawn from the circulation, the whole retail trade, and all the smaller pecuniary transactions of the country, would have

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been conducted by the medium of money; and though a paper currency might be employed in larger payments, and in more important dealings, yet this currency, subject to such wholesome limitations, could never have the pernicious effect of raising the money-price of commodities to an exorbitant degree, where the precious metals constituted the only circulating medium for all the less payments and ordinary transactions of the country. For prices can never be raised beyond what the quantity of circulating medium can supply. Where the circulating medium consists of the precious metals, the increase cannot be artificially or suddenly affected, but depends on causes which are slow and gradual in producing their effects. In this case therefore, the price of commodities, cannot experience that extravagant, rapid and enormous rise, which, owing to the mischievous facilities for augmenting the relative quantum of a paper-currency, we have lately had so much reason to deplore. On this and on other questions of political œconomy, Mr. Wheatley reasons with considerable perspicuity and force. With respect to the depreciation in the value of money, which has been gradually taking place in this country, from the time of the conquest to our own, Mr. W. has adopted the calculations of the late Sir George Shuckburgh; a gentleman who was well known to us, and whom we know to have been seldom surpassed in the minute accuracy of his details. The whole organization of his brain seemed formed for the nicest processes of algebra, and the exactness of the man was as visible in the interior management of his house as it was in his philosophical speculations. The depreciation of the circulating medium, which operates so fatally against the middle classes, and indeed all the most vital interests of the country, has proceeded with an accelerated pace since the stoppage of the bank; nor is it likely that this increased velocity of depreciation will be at all diminished, till effectual measures are taken to diminish the paper-circulation, and to compel the bank to resume the payment, at least, of its smaller notes. The bank has never denied its ability to pay the amount of its notes, why then should its non-payment any longer be suffered to subject it to the imputation of insolvency? If the idea of the insolvency of the bank were once to become prevalent, its notes would soon be at a discount, and the utmost distress and confusion would ensue. But if we are to suffer the bank to issue paper to an unlimited amount, without being obliged to return any thing like an equivalent for the paper which it issues, who is, for any great length of time, to answer for its solvency?

'Since the restriction,' says Mr. Wheatley, 'has authorised the issue of small notes, and suffered them to supply the place of guineas,

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advantage is taken of the privilege to extend the amount of the paper beyond the whole value of the specie that was previously current; and no opening is left for the readmission of coin. If, therefore, by capture or purchase, any considerable quantity were imported, the accession would have no other effect than to aggravate the pre-existing excess of the currency; and by depressing the exchange to a lower standard, cause an immediate departure of the money to other countries. Without the suppression, therefore, of the small notes of the bank of England, no coin can be maintained in the metropolis, and without the suppression of the small notes of provincial banks, no coin can be maintained in the country.'

If, therefore, the object of the government be, by continuing the restriction, to prevent the exportation of the specie, it is very clear that that object has not been obtained; for the specie of the country, after being first melted down, has been exported to a much larger amount since the restriction than it ever was before. And that exportation will continue till the restriction is removed; when the paper currency being diminished, the price of commodities will fall, and an influx of specie into the country will gradually take place.

The great depreciation of money in this country during the last century, the effects of which are at present so severely felt by the middle classes, and by every person of limited income in the community, is principally owing to the more general issue of paper during that, than any former period. A new and artificial circulating medium was invented, which has almost caused the old currency of the precious metals to disappear; and, as the same natural limitations are not opposed to the increase of the new currency as to that of the old, notes have been multiplied to an extravagant amount; and much beyond what was necessary for the purposes of a common criterion of value or a medium of circulation. The pernicious consequence of this lavish creation of paper-money has been, that the price of every article has been raised much beyond what could have taken place in the common course of things. It is not a little remarkable that Adam Smith should not have discerned this mischievous influence of a paper circulation; and that he should not have seen how easily the Bank of England and other banks might multiply notes beyond the quantity of specie which they are supposed to represent. But philosophers sometimes overlook what is visible to the common sense of ordinary men. While they are endeavouring to grope their way to the bottom of the well, they do not notice the striking appearances which are perceptible on the very surface of things. But in the time of Adam Smith, prices were far

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below their present enormity of rise; paper had not become *a forced currency*; and specie was still visible in all the retail business and the smaller payments of the country. The till of the tradesman was not ornamented with one pound and two pound notes; or, as is the case in Birmingham and the neighbourhood, with card tickets for five shillings and half a crown.

The power of coining money has heretofore been esteemed one of the great prerogatives of the sovereign, but to suffer the present unrestrained emission of paper is to allow every fraudulent and enterprizing individual to erect a mint in his house and to coin money at his will. Were the paper, of which this money is made, as difficult to procure as bullion, there might be little danger of the permission, for the quantity would be limited by the natural scarcity of the material; but five-farthings-worth of paper is sufficient for the representation of as many hundred or as many thousand pounds. When we allow any individuals to coin as much paper-money as they please, and particularly when we authorise a large chartered company to issue paper without being compelled to give any equivalent but paper in return, it is clear that we hold out an almost irresistible temptation to an extravagant increase of paper, not only beyond what the individuals have specie to answer, but beyond what they have property of any kind to pay. Mr. Spence indeed thinks, p. 70, that the issue of paper cannot exceed the absolute necessities of a circulating medium, but his hypothesis is refuted by the sturdy evidence of facts. The depression of the exchange evinces that the quantity of our factitious circulating medium has been encreased far beyond what the necessities of trade require; and the late exorbitant rise in the price of every article, cannot be accounted for on any other supposition. For, as there is a natural tendency in money, where its operations are not impeded by artificial means, to preserve its level, the money-price of labour and of produce in this country would never have been so very disproportionate to that of other countries, if the circulating medium had not been raised to an extravagant pitch, by factitious contrivances, and the precious metals had not been replaced by a superfluous quantity of paper coin. No man will deny but that a banker may, and that many bankers actually do contrive expedients to issue more notes than they have property to pay. Now all such notes, when they are thrown into the circulation, must be considered as constituting an excess of currency beyond what the necessities of trade require. From such an excess, the depreciation of money, and the augmentation of prices

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must necessarily ensue. It must at the same time be allowed that this power of fabricating paper-money at will, has given rise to an host of men, who, *without any real capital,* speculate on the fluctuations of the market, and indeed on almost every vendible commodity. Now, what extraordinary facilities are afforded to the execution of such projects by the help of a paper-circulation! For bankers are seldom found unwilling either to engage in such adventures themselves, or to assist those who do, by the loan of their paper-coin; and often without any other security than the probable profit of the speculation. Here then we find persons not only issuing notes beyond what they have property to answer, but lending them to promote the interested schemes of persons who have no property at all. Will any one pretend that, by this means, the country is not inundated by a pernicious superfluity of paper? that prices are not raised to an unnatural pitch? and that money is not made to experience a most ruinous depreciation? As far as a circulating medium is the criterion of real value, and the representative sign of actual, tangible, and visible property, it may be said not to exceed the necessities of trade: but all beyond this is not only wantonly superfluous, but fatally pernicious. Such however is the present portentous condition of this country. We have a circulating medium far beyond our necessities; and diametrically opposite to our interest abroad, and to our happiness at home. We have a circulating medium, a large portion of which is the representative of——what?——of something as delusive as a dream, and as attenuated as air. But this airy phantom, this imaginary reality has in it a fatal potency of influence, which, if it be not counteracted by the wisdom of the government, will accelerate the ruin of the empire. It has already abridged our comforts, multiplied our difficulties, and augmented our distress; and if it be suffered to continue, the effect will be ruin and despair. If lord Grenville had continued in office, the evil which we dread would have been gradually mitigated till it was finally removed: but the measures of his successors are but little calculated either to excite our hope, or to invigorate our confidence. Those able and upright ministers, in whom we might have trusted, are driven from the helm; and in this perilous period, the guidance of the state is committed to men without either ability or virtue.

Mr. Spence has endeavoured to prove that the present prosperity of Britain is independent of her commerce; but, though we may admire the ingenuity, we are far from assenting to the solidity of his argument. Nor indeed should

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we be much delighted with that species of prosperity which would leave the Thames without ships, and cause the grass to grow in the streets and squares of the metropolis. Mr. Spence admits the favourable action of our manufactures on our agriculture; but he does not seem to be sensible of the equally favourable action of our commerce on our manufactures. Now, if commerce increase the mart for our manufactures, and supply employment to our manufacturers, it must be regarded as connected with our agricultural improvement. Mr. Spence may discern no natural connection between the motions of a ship at sea, and the activity of a plough on land; but it is certain that every bale of cotton or bag of spice, or any other useful or pleasurable commodity of any description, which we import from the east or from the west, tends, if not by a direct, at least by a circuitous process, to stimulate the industry which increases the produce and improves the fertility of the soil. The object of the land-owner is to dispose of his surplus produce for articles of present gratification, or more permanent use. Such articles are either of domestic or of foreign growth; either the product of our own industry, or of that of other countries; but, as far as we receive commodities from abroad in exchange for others of indigenous growth, or of native manufacture, such commodities certainly tend to enrich the country by the beneficial influence which they exert on that domestic industry which is the great source of wealth. Man is anxious for variety in the objects of his gratification; and such variety, where it does not violate any moral rule, must be regarded as a fair object of his pursuit and a source of reasonable enjoyment. Now commerce tends greatly to multiply the objects of innocent gratification, to augment the stock of pleasurable sensation, and to enable us to taste in a greater degree and to a wider extent than we otherwise could, the varied beneficence of God. We do not say that a nation may not subsist without commerce; for we are convinced of the contrary; but we assert, what no one but the stern ascetic will deny, that commerce tends to increase the multiplicity of our social and our sensitive enjoyments. As far therefore as we connect prosperity with happiness, and they are in most cases convertible terms, we shall be convinced that prosperity is not so entirely independent of commerce as Mr. Spence would lead us to imagine; and that Great Britain, in losing her commerce, would part with one great source of her gratification, of her wealth and power; with that which contributes, in no small degree, to animate her industry, and to fertilize her soil, while it renders her the sovereign of the maritime world.

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ART. IV.—*Medical Reports of Cases and Experiments, with Observations, chiefly derived from Hospital Practice: To which are added, an Enquiry into the Origin of Canine Madness; and Thoughts on a Plan for its Extirpation from the British Isles. By Samuel Argent Bardsley, M.D. M.R.M.S. Edinburgh, and M.S. London; Physician to the Manchester Infirmary, Dispensary, Lunatic Hospital, and Asylum; and Vice-President of the Literary and Philosophical Society at Manchester.* 8vo. 8s. Bickerstaff. 1807.

DR. Bardsley has been physician to the Manchester Infirmary during a period of sixteen years. We have so often seen these situations sought for merely for the sake of private views, and the occupation of them rendered subservient entirely to selfish purposes, that we felt a real pleasure when we found a gentleman applying advantages which his situation affords him, to the more legitimate and noble purpose of advancing science and improving the medical profession. We could mention at this moment a large county hospital, which has for several years been absolutely without the assistance of a regular physician; the senior surgeon performing the office, and preventing, by the weight of his influence, the vacant appointment from being filled up; because, forsooth, such an appointment might have a chance of establishing, and bringing into notice some one who might interfere with his own professional emoluments. What good can be expected from institutions conducted upon such sordid and mercenary principles? The volume before us exhibits a pleasing testimony that the Infirmary at Manchester is in the hands of men of more expanded minds, who are convinced that in undertaking an office of much trust and great importance, they become morally responsible to the public, if they fail to fulfil the obligations which it imposes, and to satisfy the benevolent intentions of those who support the institution.

This publication contains several memoirs on medical subjects, unconnected with each other, and arranged in no particular order. We propose, therefore, to follow the author in the course which he has himself taken; and to present our readers with a short view of the principal facts which are contained in these reports as they occur.

The first report is entitled, *Of Chronic Rheumatism.* The author has used this term in a sense, we think, more extensive than is proper, including under it *lumbago sciatica*, disease of the hip joint, that affection lately termed by Dr.

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Haygarth nodosity of the joints, besides the two particular cases of pain of the calves of the legs, the nature of which was not well ascertained. For this reason we think this paper less instructive than it might otherwise have been made, since several of these complaints appear to us perfectly distinct in their nature, and requiring therefore opposite modes of treatment. On the use of the *warm bath*, he does not speak highly. In very old rheumatisms, and in sciatica and lumbago, he pronounces them mischievous. We cannot avoid remarking how much this account differs from that lately published by Dr. Falconer on the same subject. The *tepid bath* he has found more useful, but still he thinks it a medicine of inferior value to the topical, and sometimes the general use of hot water in the form of vapour. In rigid and contracted limbs, and in protracted cases of all descriptions, directing the steam of water upon the part by means of a pipe, connected with a boiler, is a safe and often a successful remedy. It is made more efficacious still by using a stimulant liniment during the process, and following it up with the application of *electricity*. Galvanism has not hitherto succeeded with Dr. B. in any case where electricity and other powerful remedies have failed. He mentions also with approbation the use of repeated topical bleeding and issues, blisters and rubefacients. One of the last descriptions which he recommends, is not, we believe, in general use. It is a plaister of gum ammoniac with muriate of ammonia sprinkled upon the surface. This is simple, convenient, and is considerably stimulant. In the use of internal remedies in chronic rheumatism, Dr. Bardsley complains of having met with much disappointment. Sodorifics, though they give temporary relief, seem injurious, if pushed to any great extent. Guiacum has proved the most efficacious of all the internal remedies that were employed. The *oleum jecoris aselli*, or cod-liver oil, has proved a medicine of efficacious, but limited powers, failing frequently in mild and common affections; but in some instances, where all other means have been useless, it has operated in a manner so decidedly beneficial, as to excite astonishment. We are informed that the quantity of this article used annually in the Infirmary exceeds forty gallons; an amazing consumption of an article so nauseous as to preclude its introduction into general practice, and no mean proof of its utility. Dr. B. has been tempted to try the power of arsenic in very obstinate and intractable cases; and has given an abstract from the infirmary book of two cases, treated in this manner, in which the success was very striking. The dose was four drops of Fowler's mineral solution

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thrice a day in a boy of eleven, and about twice the same quantity in an adult. When used with so much prudence, we have little doubt that this substance may prove a most powerful remedy. Another case is given of the disease, termed by Dr. Haygarth *nodosity of the joints*, in which the arsenical solution entirely failed, but which was completely cured by a regular mercurial course. We can hardly help suspecting that this was an irregular syphilitic affection. From the two cases of pains in the calves of the legs, we cannot collect much. We have seen the gout attack in this form. The last article of this part of the collection, is an account of a peculiar species of chronic rheumatism induced by exposure to inclement weather, whilst the body is under the influence of mercury. The symptoms are illustrated by the history of a case of this description, and the cure is said to be effected, by restoring the mercurial action, by again impregnating the habit with the metal. This article we think well worthy the attention of practitioners; but the medical reader will perceive that excepting this and the evidence regarding the mineral solution, the practice of Dr. Bardsley is nearly the same as that which is pretty generally established. Candid and unexaggerated statements of results are however to be always received with approbation.

Diabetes mellitus, is the subject of the second report. Its great object is to enforce the observation of the practice, introduced by Dr. Rollo, of causing these patients to abstain entirely from the use of all vegetable aliment. Dr. Bardsley has treated several upon this principle. We shall give the result of his experience, in his own words:

General Inferences resulting from the foregoing Cases, Observations, and Experiments.—1st. That it is to the sagacity of Dr. Home, we are chiefly indebted, for hints towards a successful mode of treating *Diabetes Mellitus*, and that Dr. Rollo is justly entitled to the praise of greatly enlarging our views, both of the theory, and practice of this disease.

'2nd. That an abstinence from vegetable, and the employment of animal food, together with the nitric acid, blisters to the loins, opiates, and the warm or tepid bath, comprehend the general method of cure; and that bark, astringents, and alkalies, either alone, or combined with sulphur (such as the hepatized ammonia, recommended by Dr. Rollo) afforded little, if any assistance in subduing Diabetes, or even arresting the progress of its characteristic symptoms.

'3rd. That the above means, if duly persisted in, are capable of effectually curing Diabetes Mellitus in its incipient state, when unaccompanied with any dangerous organic affection; and that even in the most acute, and aggravated instances of the complaint, a

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steady perseverance in a proper regimen will arrest the progress of the Diabetic symptoms, and bring the patient into a state of convalescence.

'4th. That in order to restore the patient to general health and strength, an admixture of vegetable, with animal food, is to be gradually and cautiously entered upon, as soon as ever the saccharine impregnation of the urine, and the voracious appetite have disappeared.

'5th. That it appears from Barratt's case, great attention should be paid to the state of the *primæ viæ*, after the cessation of the Diabetic symptoms, as the tone of the stomach remains, for some time, much impaired, and the bowels also become torpid, and are liable to dangerous inflammation, if evacuations be not speedily procured.

'6th. That indulgence in spirituous liquors, exposure to cold and wet, a habit of profuse sweating, the immoderate use of acid drinks (such as sour butter-milk and whey) excessive labour, joined to hard-fare, and the depressing passions, are among the most frequent predisposing causes of the disease.

'7th. That Phymosis is no more than an occasional symptom in Diabetes Mellitus, and can only happen when the prepuce, in its natural state, is so far elongated as to cover the glans; and that it seldom, if ever, does occur, until the disease has been some time established.

'8th. That in some very protracted and severe cases, a long and rigid abstinence from every species of vegetable matter, was not found adequate to destroy the existence of sugar in the urine; for when the sensible qualities of this fluid did not point out the least saccharine impregnation, yet, on exposing an extract obtained from it by evaporation, to the test of chemical analysis, it was found to contain more or less of the oxalic acid.

'9th. That the liquid *egesta*, in the confirmed and more advanced stages of Diabetes Mellitus, almost uniformly exceeded the amount of the liquid *ingesta*; and that sometimes the combined quantity of both solid and fluid *ingesta*, did not equal the urinary *egesta*. It is therefore highly probable, that the excess of the latter was supplied by increased absorption of fluids from either the surface of the skin or lungs.

'10th. That Diabetes Mellitus is frequently accompanied with Pulmonic disease, and often terminates in *Phthisis Pulmonalis*.

'11th. That males are more liable to the disease than females; and that this may perhaps arise from the greater exposure of the former to those occasional causes which are enumerated in No. 6.

'12th. That the excess of extractive matter in diabetic urine, is, for the most part, in proportion to the violence and severity of the disease, especially when the patient is under no restraint of diet; and that the quantity of this extractive matter is speedily reduced by the use of animal food, and this reduction, to nearly the healthy standard, is one of the leading indications of an abatement of the malady.

'13th. That there exists a deficiency, if not *the total want of the*

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urea, in the urine of such cases of Diabetes Mellitus as are distinctly marked, and where the disease has attained its acme; and that the restoration of this principle to the urine, is among the most certain signs of a removal of the disease.'

We must, however, acknowledge that we are not entirely satisfied with the evidence which is produced in favour of this practice, and that we are doubtful whether it has any other effects than that of altering the course of the symptoms. Slight cases seemed cured: but they might perhaps have been cured by other means. It is probable, that such cases often occur, and recover, unnoticed both by the patient and his attendants. After one of the *cures*, the man died in three weeks from enteritis. Dr. Bardsley thinks this accidental; but we must have many more facts before us to induce us to give a full assent to this conclusion. It will be seen that in the analysis of diabetic urine Dr. B. agrees with Mr. Cruickshank, Dr. Rollo and Messrs. Nicholas and Guendeville, that it is wholly deficient in urea. In this he is at variance with Dr. Bostock, whose experiments we noticed in our review of the 6th volume of the Memoirs of the London Medical Society. In justice to Dr. Bostock we must add, that in a correspondence with Dr. Bardsley on the subject he seems disposed very candidly to acknowledge himself to have been deceived.

We are next presented with a report on the *Effects of Galvanism in Paralysis*. Some of the cases are very much in favour of the practice. Dr. B. infers from them upon the whole, that the efficacy of galvanism in paralysis, is superior to that of electricity. In their sensible effects upon the body they agree, both increasing the action of the arterial system, exciting strong muscular contractions, heat and even blisters upon the skin, and, when too powerfully administered, producing sickness and fainting. The galvanic influence ought to be applied to the brain with the greatest caution. Five plates, two inches and a quarter square, are in general sufficiently powerful at first; and even these appear sometimes to have too violent an operation, producing pain in the head and vertigo, tremor, convulsive sobs, and tears. The sensibility is sometimes so much impaired, that the patient seems insusceptible of the galvanic stimulus by the ordinary means; or it may happen, that the skin from its thickness forms a barrier to the transmission of the fluid. These circumstances render it necessary to excoriate the surface by a very small blister, and to apply the metallic points to the raw skin. After this process, however, the pain and agitation produced by the operation is such, that the irrita-

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tion must be lowered by lessening the number of plates employed, and so adapting the stimulus to the susceptibility of the parts. It must also be added, that where no advantage is derived from the process, the experiment should be relinquished, facts having occurred which show that in this case it may be injurious.

In a report on the medical effects of the white oxyd of bismuth, Dr. Marcet's account of the utility of this substance in pains of the stomach, which seem dependant upon a simple irritability of membranes, is fully confirmed. Indeed the testimonies given of its efficacy are so strong and decisive, that we hope to see it introduced into general practice. It seems particularly calculated to correct the acidity which is so abundantly produced in dyspeptic stomachs, and hitherto no injurious effects have been remarked from its employment.

Miscellaneous Observations on Canine and Spontaneous Hydrophobia conclude the volume. A case of hydrophobia, deemed spontaneous, occurred to Dr. Bardsley many years ago, which he published in the 4th volume of the Memoirs of the Literary and Philosophical Society of Manchester. This case (which is valuable in itself and very well related) is here republished, and prefixed to a survey of the principal facts and opinions regarding this disease, which have been laid before the public. It seems agreed, that from forty days to three months is the more common interval between the infection and the appearance of hydrophobic symptoms. Instances have been recorded which Dr. B. allows to be authentic, of this interval having been extended to a year and upwards. But we must pause before we agree with him in regarding all the examples which have been given, of its being much longer still, as five, seven, twelve or even forty years, as fabulous. If this period be sometimes one whole year, there can be no reason assigned, *à priori*, why it may not be two or even twenty years. In a disease, which in its most frequent form is extremely rare, the anomalies and varieties must be so very uncommon as to make it almost impossible to collect unexceptionable evidence on the subject. But analogy does not appear to us unfavourable to the hypothesis, which Dr. B. controverts. For if a particle of vaccine or variolous virus applied to an infant, has the power of producing an obvious change in the constitution, which continues during the whole remaining term of life, what difficulty is there in conceiving that the hydrophobic poison may also effect a permanent though visible change, which may render the subject liable to a peculiar train of symptoms, when certain powerful oc-

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casional causes are applied? The second conclusion is, that canine madness has been produced by the mere contact of the saliva of a rabid animal, especially to parts of a thin and delicate texture; but not by the breath or other effluvia of the animal. Thirdly; that all the pathognomic symptoms of the disease have been produced independent of the bite of a rabid animal.

In considering the origin of the disease, Dr. B. has taken more pains than perhaps was necessary to refute the opinions of former observers on that subject. These opinions are most of them obsolete, and that in the dog the disease is always propagated from one of the species to another seems to have obtained the general assent of dispassionate enquirers. In the course of this investigation the doctor very judiciously consulted some gentlemen, whose pursuits make them familiar with the diseases of the canine species. We meet with one piece of evidence from a gentleman of this description, which appears to us very important, and not coinciding entirely with the common opinions; we shall take this opportunity of inserting it:

'Mr. Trevelyan is indeed firmly persuaded, contrary to the established opinion, that the canine virus is equally as contagious as the small pox and measles; and he supports his opinion by the following statement of facts. 'After losing my first pack (he remarks) I ordered all the straw to be taken out, the benches to be scalded with boiling water, and all the joints, cracks, &c. to be painted over, and filled up with hot diluted tar; the walls to be white washed, the pavement thoroughly washed and cleaned with hot water. Being thus secure from infection (as I then thought) I collected another pack of hounds; yet madness occasionally broke out year after year. Thus kept in perpetual alarm, I ordered all the second pack to be destroyed. After having reasoned much within myself on the subject, I took up the idea, that the cause of the infection had not been entirely removed, notwithstanding my former precautions. I therefore ordered the pavement, in which the saliva, or other tainted excretions of the animals might have penetrated and lodged, to be taken up, together with all the earth in which it was bedded, and thrown into the river, and the kennel to be new painted, fumigated, white-washed, &c. and ever after the pack was free from infection. What still further strengthens my opinion of the subtile and contagious nature of the canine virus is the following fact; a game keeper, who lived at a distance (eight miles) assisted me daily in dissecting, &c. the hounds which died of madness. It happened once, that when he returned home, not having washed his hands after the operation, he had occasion to attend upon two bitches belonging to his master, that had whelps, which were confined in separate places half a mile distant from each other. When entering their respective kennels, with meat in his hands, they leaped up to smell at it, and instantly appeared

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disturbed, rubbing their noses among the grass, &c. Both these animals shortly went mad.'

Dr. Bardsley concludes with proposing that all dogs should be submitted to a quarantine, of not less than two months continuance, as the only effectual method of extirpating this dreadful disease. Mr. Meynell has long ago established the utility of such a measure, by successfully adopting it for the preservation of his own hounds. Doubtless, our insular situation is peculiarly favourable to the introduction and enforcement of such a regulation. But the political aspect of the times is such as to banish from the mind all thoughts of matters unconnected with our exterior security.

The business of improvement in domestic regulations of the most urgent necessity must be deferred, till the more happy times, (as we fondly hope that they will prove) of the succeeding generation.

ART. IV.—*A connected Series of Notes on the chief Revolutions of the principal States which composed the Empire of Charlemagne, from his Coronation in* 814 *to its Dissolution in* 1806, *&c. By Charles Butler, Esq.* 8vo. White. 1807.

IN watching the progress of a fortunate usurper, our eyes have been so long habituated to revolutions that 'the fall of empires and the crash of worlds' are but the familiar topics of our daily conversation. In the space of twelve or fourteen years, we have seen Holland, Switzerland, Milan, Venice, Tuscany, and Naples, states which have long stood foremost in the second order at least of the European commonwealth, successively swallowed up in the vortex of the French revolution. We have seen Spain, from a dangerous rival, become an abject vassal. All the rich provinces of the ancient house of Burgundy, the fairest possessions of the proud ecclesiastical electors, the estates of the martial sovereigns of Savoy, circumscribed by the unalterable barriers of nature, have been portioned into departments of France; Suabia, Bavaria, and both the Saxonys have become her confederate slaves; Austria has yielded some of her oldest hereditary provinces and all her most sacred rights; Prussia depends only on the fortune of a most unequal war, in which she can no longer herself sustain a part, for her exemption from absolute annihilation. Perhaps, even now a victory or a peace (alike favourable to the conqueror's designs) has sealed the fate of all that remained of Germany.

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Events of every day excite no surprize or admiration. Considering each province, as it has successively become a prey to the devouring deluge, in the light of a single unconnected state, we have mourned its fall for an hour, and the next have forgotten its independent existence. But, when we look on the continent of Europe in the light of one great empire, divided by the revolutions of war and of time, but still deriving from one common stock, and deducing its forms of governments and the titles of its sovereigns from one general source, through a successive period of ten centuries, and when we consider that in ten years this vast fabric has been utterly demolished, so that not a vestige of it now subsists, we look round us with astonished awe, and the most splendid pages of past history shrink into nothing on comparison with the important period on which our own lot has been cast.

> We mark them not, as one by one they fall,
> But gaze and wonder when we miss them all.

The abdication of Francis the Second in the summer of last year finally dissolved that venerable phantom which was all that still remained of the empire of the west. To trace the rise, the divisions, the decline and fall of that majestic fabric with due relation to the whole and to every part of the system, is a province well worthy of the historian and philosopher. Mr. Butler, in the little work before us, has sketched the general outline of such a picture, and marked with sufficient distinctness those more prominent features on which the character of the piece would principally depend.

The empire of Charlemagne comprehended the whole of modern departmental France, Spain from the Pyrenees to the Ebro, Germany from the Rhine to the Oder, Austria to the south of the Danube, and all Italy except a few independent Greek Lombard territories in the kingdom of Naples. The first division took place among the children of his son Lewis the Debonnaire. The monarchy was re-united under Charles the Fat, and finally separated upon his death. Germany, Italy, and France formed the three greater kingdoms into which it was divided. The kingdom of Lorraine (which added to the modern province of that name, Alsace, the ecclesiastical electorates, and the Netherlands) and the two kingdoms of Transjurane, and Cisjurane, Burgundy, (comprehending Provence, Dauphiné, the Lyonnois, Franche-comté, Switzerland and Savoy, and separated from each other by the chain of the Jura) gradually arose on the frontiers of the former, and were erected into independent states. Still, all these different monarchs derived from Charlemagne, and acknow-

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ledged the superior rank, if not the superior power, of him, on whom the imperial title happened to fall. The first great subsequent changes were effected in consequence of the imbecility of the sovereigns and encreasing power of the great lords in France and Germany. The imperial dignity passed out of the Carlovingian family and became elective after the death of Lewis III. in 903. The descendants of Charlemagne possessed the sceptre of France near a century longer, till it was wrested from their grasp by Hugh Capet, the most powerful of their vassals, who boasted some alliance to the reigning race in consequence of his descent from Pepin of Heristhal. From this fortunate usurper, the sceptre of France has passed in legitimate* succession to his descendants through a period of 800 years, of which the leading political feature has uniformly been the gradual augmentation of monarchical power on the decline and fall of the feudal aristocracy and the total suppression of the popular, or third order of the state, till, finally, towards the close of the last century, the cord, stretched to its utmost tension, suddenly gave way, the oppressed ranks of society rose with the force of elasticity above their natural level, and, in short, the revolution was accomplished, not by the writings of Rousseau, Voltaire, or d'Alembert, nor by the seditious harangues of Mirabeau, but by the certain though silent operations of moral necessity.

In Germany, the empire of Charlemagne has been overturned nearly at the same time with, and in immediate consequence of, the fall of the Capetian dynasty, by a chain of causes and effects totally different in the beginning, but all clearly conducing to the same end. The introduction and long continuance of an elective right in the great potentates strengthened and confirmed in the empire that feudal system which the establishment and long hereditary succession of one powerful family subdued and annihilated in France. Every feudal noble, in many respects independent by the general constitution of European states, became much more so under the weak government of an equal, often of an inferior chieftain. In Italy, protected by the increasing and overshadow-

* In the course of this almost unexampled length of hereditary succession 'it has *twice* happened,' says Mr. B. p. 226, 'that, from the want of male issue, the *lineal line* has stopped, and it has become necessary to have recourse to the next collateral line.' This event has, in fact, happened *four times*, (that is, on an average, once every two hundred years) first, by the introduction of the house of Valois after Charles IV.—secondly, of the branch of Orleans after Charles VIII.—thirdly, of the branch of Angoulesme after Louis XII.—and lastly, of the house of Bourbon on the extinction of that of Valois, after Henry III.

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ing power of the popes, most of the states gradually shook off every badge of subordination, and became in title, as well as in reality, independent of the emperor. The constitution of Germany, by the same degrees, acquired the form of a social league or confederacy of princes, united together under one head, of very limited and circumscribed authority, for common defence and protection. The golden bull of Charles IV. confirmed this singular establishment by something like a regular code of laws, and, when the house of Austria at last obtained exclusive possession of the Cæsarean throne, they found it guarded by barriers which their great and continually encreasing family influence was insufficient to overturn or weaken. But the constitution was originally defective. The people, whatever power they might gradually acquire in individual states, were wholly excluded from all concern in the national government. The balance of power among the members of the league was continually interrupted by the ambition and fortune of particular families. It was destroyed by the circumstance that many of the preponderating states became united by marriage or conquest to foreign powers. The progress of civilization and the total change of manners throughout Europe, ill accorded with the forms of polity adopted by a barbarous age; yet those forms remained, for there existed no where a power of altering or modifying them. Under all these disadvantages and discrepancies, the empire of Germany could not have subsisted to the beginning of the 19th century had it not fallen under the dominion of a great and illustrious family, of power sufficient to overawe the confederate states, and to oppose itself with effect to the aggressions of the most formidable foreign rivals, though not to effect any change in the fundamental constitution of the government. On this power, therefore, it is evident that the existence of the Germanic empire absolutely depended. France, long its most fearful rival, was, by means of the extraordinary energies which the revolution had given it, become infinitely its superior. Austria was shaken to its foundations by the long war which terminated in the peace of Amiens, and the blow was severely felt from one extremity to the other of the empire. Peace was concluded, but Germany was no longer the same. Dismembered of some of its states, altered in the interior of almost all, according to the policy of its enemy, or the caprices of its lord, it was ready to crumble into dust at the slightest touch. The war again broke out. Austria was conquered in the battle of Austerlitz. The slight bond of union that yet held the states together was broken, and Francis the Second at last formally

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dissolved the antient confederacy which he now found to exist no longer but in name.

We have here mentioned only the circumstances which led immediately to the fall of Charlemagne's empire. Mr. B.'s series of notes is intended to convey clearly and concisely a view of the principal causes which in the succession of ages have combined to produce that effect. Those which, for the last century, have most manifestly accelerated it, appear to be, 1st, the war for the succession in Spain on the death of its last Austrian sovereign; 2dly, the war in defence of the pragmatic sanction in 1745; 3dly, the seven years war maintained, often single-handed, by the king of Prussia, a subject of the empire, against the whole force of Austria aided by France and half of Europe; all which events contributing to diminish the lustre of the fortune of Austria, essentially shook its power, and prepared the way for the dissolution of the government. Perhaps the transfer of the Austrian sceptre to the duke of Lorraine and the accession of a new family (the connexion of which with the old Austrian house, traced through a long line of 25 descents and 800 years to one Hugh, their common ancestor, can only amuse the genealogist) may be also considered as having had its influence among the multitude of other causes, and that not a slight one, when we consider the veneration attached to long hereditary descent, and the high importance of popular opinion.

In tracing the progress of government and manners through the different states of Europe, it became the province of Mr. B. to tread occasionally on the tender ground of papal claims and usurpations, of Luther's reformation, of religious wars and controversies, and finally, of the means and probabilities of accomplishing a lasting union among all denominations of christians.

Sincerely as we condemn the interested clamour of a party which has contributed, in our opinion, essentially to hinder and procrastinate the most desirable event of catholic emancipation, we are inclined, upon the whole, to hope with our author that the expected completion will not be long delayed. The spirit of the times on both sides is far different from that which distinguished the days of Elizabeth and the Stuarts. Those horrible phantoms, the Pope and the Pretender, are no longer bug-bears even to children. The one is feebly represented by a poor old foolish cardinal at Rome, and, after him, by a yet more abject emblem of royalty, the very football of fortune, whom we still call king of Sardinia. The other is one of the poorest of Buonaparte's priests, a tool barely employed by him in the mock-ceremony of a coronation, and now no longer useful even in the hand of its

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master. The very cry, once the watch-word of civil and religious liberty has, in the revolution of the wheel, changed sides and turned directly against its original employers. But it is no longer supported by a great and popular feeling, and has been but feebly and indistinctly heard even in the fair theatre of a general election.

The particular events which marked the origin and internal progress of the French revolution are in general ably pointed out and illustrated (as far as the small compass of the work admits) in the two first sections of the 8th part, (from p. 180 to 200), to which we refer the reader; but Mr. Butler appears to have been too blindly led by the abbé Barruel and the host of his followers in the discovery of jacobin conspiracies and revolutionary leagues of Illuminati, when he considers the philosophists and novellists of France as *causes* of what they were, in fact, only *collateral* effects. The times were arrived at their full maturity. The form of government which had successively passed through all the degrees of despotism for eight centuries, contained in its very fabric the seeds of its dissolution. The hot-bed of a weak and depraved sovereign, a corrupt court, and dissolute nobility, accelerated their hitherto slow, but regular, growth. The disorders of the finances, and the turbulence of the people, inflamed by want and oppression, and partially redeemed (by means of the more general diffusion of knowledge,) from the stupid acquiescence of darkness and ignorance, completed all that was required to effect the revolution. The writings of the French philosophers are no more than pictures of the minds of men, running to all the extremes of excessive liberty, from the confinement of absolute oppression, dissolute after the examples of the sovereign, the nobility, and the clergy, irreligious from the same causes, added to the total and culpable neglect of popular instruction and an active and regular domestic economy. Thus philosophers and jacobins, in contributing to the work of each other, were only impelled by the general spirit of the times, which would have done the work without them; and as for plots and conspiracies, who shall pretend to assign them as the origin of what the course of nature itself necessarily produced and perfected?

None of the proofs of this imagined confederacy are at all decisive in our estimation. They establish no more than this, that acute and intelligent men, long before the revolution commenced, were able to foresee the necessary result of all the strange concurrent circumstances by which they found themselves surrounded.

The conduct which the ministers of this country adopted

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with respect to the French revolution, was indecisive, impolitic, and unjust. Instead of being adapted to the extraordinary circumstances of the case, it exhibited all the selfish and narrow-minded policy of former times. The object was on the one hand to restore the antient despotism, and on the other to profit by the dissensions of the country, which the unprincipled cabinets of Europe affected to relieve. The object of the war, in the pompous and indefinite phraseology of Mr. Pitt, was 'indemnity for the past, and security for the future.' No precise meaning was ever annexed to these terms, by those interested placemen by whom they were most employed. But after the peace of Amiens, the happy genius of Mr. Sheridan, we think, discovered the secret, and informed the puzzled nation that 'Indemnity for the past,' signified the Isle of Trinidad, and 'Security for the future,' that of Ceylon.

But it is now time to take our leave of Mr. Butler, whom it is our duty to thank for a clear exposition of many important historical facts, as well as for many ingenious discussions on intricate points of antiquity. We admire the multitude of the books he has quoted, and recommend, both to the genealogist and historian, the tables of descents with which his work abounds, which he seems to have deduced from the best sources, and investigated with great labour and accuracy. But the world was well acquainted before with his skill in ascertaining titles. Uniformly with this work are published new editions of the author's 'Horæ Biblicæ,' and 'Horæ Juridicæ Subsecivæ,' to the latter of which is now annexed 'a Sketch of the professional Character of the Earl of Mansfield,' which has before been published in Seward's 'Anecdotes of distinguished Persons.'

ART. V.—*The Stranger in America; containing Observations made during a long Residence in that Country on the Genius, Manners and Customs of the People of the United States; with biographical Particulars on Public Characters, Hints and Facts relative to the Arts, Sciences, Commerce, Agriculture, Manufactures, Emigration, and the Slave-Trade. By Charles William Janson, Esq. late of the State of Rhode Island, Counsellor at Law. Illustrated by Engravings.* 4*to. pp.* 489. London. Cundee. 1807.

THOUGH Mr. Janson resided for many years in America, he details his observations as if he had performed a rapid tour through that country, and gives to his work the geographical arrangement of north and south. He first

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perspires and grumbles in the states of New England, and afterwards leads his reader to the southward to listen to his execration of the manners and customs of Georgia and the Carolinas. The curiosity of the Anglo-Americans, is exposed and described very nearly in the terms of Dr. Franklin. The excessive heat of the summer, the piercing cold of winter, bed-bugs, musquitoes, processions and orations pass before us in review like the pictures in the shewman's box, nor are we able to observe much sagacity of discrimination in the observations on these subjects. The third chapter contains an account of the extent and population of the union: the former is in effect if not in reality unbounded but by the ocean, and the latter is estimated at upwards of six millions, and to be in a state of rapid increase. The country notwithstanding is very thinly peopled when compared even with the most barren of the European kingdoms. When we consider the great distance of the American states from each other, their different climates and their most discordant interests, with the spirit of restlessness and rebellion which reigns universally through the confederated governments, it is impossible not to agree with our author and many others who predict a speedy divulsion of the American republic. It would be an event we conceive not less beneficial to that country itself than to the European governments, with which it has entertained an insolent and precarious connection. It would give origin to a balance of power in America, from which must arise in its turn some regard to principles of national honour and justice: while it would enable the respective states to pursue without controul those plans of aggrandisement or security best suited to the peculiarities of their situation. Whatever may be the event we are persuaded that even in our own times an opportunity of judging of the truth of these conjectures will be afforded to the world, and America, as Europe, will be occupied by a multitude of independent states, jealous of each other and equitable through fear and interest.

The manners of the Anglo-Americans appear to have been little suited to the taste of our author, who in vain expected that deference and civility to which he had been accustomed in his intercourse with his inferiors in wealth in the ancient world. We have long known that in New England it is hardly possible to procure a servant, so high is the spirit of independence, and so great the facility of procuring subsistence without descending to the degrading situation of a menial.

'The arrogance of domestics, observes our author, 'in this land of republican liberty and equality,' is particularly calculated to excite

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the astonishment of strangers. To call persons of this description servants, or to speak of their *master* or *mistress*, is a grievous affront. Having called one day at the house of a gentleman of my acquaintance, on knocking at the door, it was opened by a servant maid, whom I had never seen before, as she had not been long in his family. The following is the dialogue, word for word, which took place on the occasion: 'Is your master at home?'—'I have no master.'—'Don't you live here.'—'I stay here.'—'And who are you then?'—'Why I am Mr.——'s help. I'd have you to know, *man*, that I am no *servant*; none but *negers* are *servants*.'

It cannot be denied that these replies were not likely to prove agreeable to an English ear. English servants are kept at a greater distance and more respect is demanded from them than from those of most other nations, precisely because they are more nearly on a footing with the master, who dares not to treat them ill beyond a certain and very limited point. A considerable degree of reserve and hauteur is necessary to prevent the barrier from being wholly overleapt: whereas in countries where the master knows that he may kick or maltreat his domestic to the fullness of his fancy, he is apt to disregard minor insolencies which can lead to no more serious consequences, and which he can instantly repress when they become too great. Much familiarity between master and servant is a sure sign that the former considers his authority over the latter to be completely established. These views we conceive to be generally correct wherever there is a fair competition in the market for servants, wherever the master is sure of being able to suit himself with a moderate facility. In the United States, from the plenty of land servants are a scarce commodity; there is a monopoly of them, and the purchaser is unable to insist on the requisite goodness of the article.

Mr. Jansen gives nearly the same account of the religion of the North Americans as former travellers have done. There are numerous sects, none of which are assisted by the secular arm. In the northern parts more austere doctrines prevail; in the southern there is a considerable tendency to throw off the yoke of religion altogether.

The next chapters contain a long and uninteresting account of public characters of America, and of some parts of the history of the revolutionary war, which might have been altogether as well omitted. The city of Washington, according to our author, makes very little progress, and its situation is not so admirably adapted to unite the advantages of a seat of government, and of a commercial emporium,

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as was at one time imagined. In fact, it was founded upon a theory which has every appearance of being false, that the American states would continue under a federal government. The shares of property in this city have turned out a very indifferent concern, and we should suppose are likely to turn out yet worse than they have done. Nothing, in all probability, can postpone the disunion of the component parts of the trans-atlantic republic to any very remote period.

A long account is given of the American theatres, and many minute details of the performers who have left England for the western continent. The greater part of these have succeeded very indifferently, and many of them have fallen early victims to the unhealthiness of the climate, especially in the southern states. We should imagine the circumstances here stated, if correct, will afford very little encouragement to emigrating actors. But Mr. Jansen grumbles throughout his quarto, and loses no opportunity of saying ill both of the citizens, the government, and the country of America. We must therefore take his statements with due allowance for his notorious and unceasing partiality.

Some strange facts are stated regarding the American bankrupt law, which we believe to be less exaggerated than many other of the complaints of our author. The law which permits a debtor to put his property beyond the reach of his just creditor, by investing it in land, is alone enough to give room to the most odious abuses. We could be indignant upon such a subject, and inveigh against the profligacy of so atrocious a regulation; but when we recollect how nearly some part of our own law corresponds to the object of our condemnation, we must rest in conscious silence that it does not belong to an inhabitant of England to take up the gauntlet on this subject. Certificates of bankruptcy, if we believe Mr. Jansen, are procured in America with a scandalous facility, and a rapidity which must be altogether destructive of good faith and honest dealing.

Our author gives very discouraging accounts of the land in America. But his statements are obviously tinged either with disappointment or spleen. Nobody will believe that all or even a considerable part of the soil in that country is ill-fitted to reward the toil of the labourer. It certainly will not reward his indolence, and we know of no country in the world where a poor man can at once be lazy and comfortable. It is undoubted that many emigrants have been swindled into purchases which have not answered their expectations. But it is not less certain that, in the majority of cases, it has been owing to their own inattention. We have in this part of the

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work an account of the practice of cooking land, as our author calls it. This is done by land jobbers, and consists in fixing on some barren tract worth nothing for any purpose, and in planting a few small trees at particular spots, so that in conveying the ground to the unwary, they may legally describe portions of it as running from such a mulberry tree to such a sycamore, and so on. The state of Georgia is strongly accused by our author of unfair practices in the sale of their waste lands; but, as Mr. Janson was a party concerned, and conceived himself greatly injured, we cannot trust implicitly to the accuracy of his statements.

Most of our readers have probably heard of the order of the Cincinnati in America, which is a private association of such officers as served in the war of the revolution. They wear an eagle as a badge, and the honour, such as it is, is transmitted to the eldest male heirs of the original associators. This institution excited considerable jealousy among the democracy of America, and a very amusing satire of it appeared and is inserted in this work, which, if it were not too long, we would transcribe. It is indeed the best specimen of American composition which is presented to us by Mr. Janson. We are here favoured with many observations on the Cincinnati, which we have no doubt appeared very acute and sagacious to their author. He is displeased with their motto, and proposes a new one. He disapproves of their badge, but good-naturedly observes that it is pleasing to indulge a whim, though for no very obvious reason. But, above all, he is scandalised at the small number of officers who are members of this society, and thinks the claims of the militia and of those who served only for a short period too strong to be forgotten. He would give some of them gold medals, some silver, some *brass, copper, pewter, 'or even a bit of tin, or pot metal.'* He would permit the most worthy to wear it at the breast, and the less excellent at the *breeches pocket*, a most extraordinary place for a medal. The reason assigned for all this elegance of arrangement is, that we might see the proportion of the honour as well 'by the point of suspension as by the bob itself.

Mr. Janson gives a very deplorable view of the state of education in America: boys, he asserts, are indulged in all manner of excesses; and that he has often seen those of wealthy parents intoxicated, shouting and swearing in the public streets. Smoaking of segars is carried by mere children to so great a length as sometimes to occasion death, as appears from the following advertisement:

'Died in Salem Master James Verry, aged twelve, a promising

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youth, whose early death is supposed to have been brought on by excessive smoaking of segars.'

In the southern states there is one set of people called *slingers* and another called *eleveners*. The first of these are so named from taking a quantity of spirits mixed with sugar and mint, and called *a sling*, every morning before breakfast; the eleveners we suppose begin at eleven o'clock only to their execrable potion. But Mr Janson leaves us a little in the dark as to this fact, having thought fit to veil his meaning in an oracular obscurity of *language*; 'a second rate consumer,' says he, 'of distillations from the sugar cane, the grape, and the mulberry, is the *eleveners*.' We do not pretend to unravel the sense of this profound passage, and leave it to the sagacity of the reader.

The horrid and disgusting practice of gouging is proved by our author still to exist. The facts which he gives are contained in the following extract:

'Passing in company with other travellers through the state of Georgia, our attention was arrested by a gouging match. We found the combatants fast clenched by the hair, and their thumbs endeavouring to force a passage into each other's eyes; while several of the bystanders were betting upon the first eye to be turned out of its socket. For some time the combatants avoided the *thumb stroke* with dexterity. At length they fell to the ground, and in an instant the uppermost sprung up with his antagonist's eye in his hand!! The savage croud applauded, while, sick with horror, we galloped away from the infernal scene. The name of the sufferer was John Butler, a Carolinian, and the first eye was for the honor of the state to which they respectively belonged.

'A brute in human form, named John Stanley of Bertie county, North Carolina, sharpens his teeth with a file, and boasts of his dependence on them in fight. This monster will also exult in relating the account of the noses and ears he has bitten off, and the cheeks he has torn.

'A man of the name of Thomas Penrise, then living in Edenton in the same state, attempting at cards to cheat some half drunken sailors, was detected. A scuffle ensued; Penrise knocked out the candle, then gouged out three eyes, bit off an ear, tore a few cheeks, and made good his retreat.'

Another favourite diversion in the southern parts of the United States is butting, a mode of combat in which the parties imitating bulls rush against each other with opposed foreheads. This practice our author strenuously asserts is not confined to negroes alone, but prevails equally among the white men. Such exhibitions certainly give rise to no very

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favourable ideas of the state of morals and civilization in the American republic.

In the Carolinas Mr. Jansen gives an account of the pleasures of bee-hunting; and his delicacy is greatly shocked by the attendance of naked negro wenches, on which occasion he expressed his displeasure to his landlord, who replied with a tremendous oath 'that he could not make the b—s wear clothes; and that he had two months ago given out their summer suits, which they tore to pieces in a few days to avoid the trouble of wearing them.' We have here some particulars respecting a kind of small ant which infests the houses. They are said to have an acid taste, and as they are frequently found among victuals in great quantities, many people eat them rather than be at the trouble of brushing them away.

From these wondrous atchievements we pass to another part of the work, bordering somewhat upon the extraordinary, but which we do not pretend utterly to discredit. So lately as in 1804, gold mines are said to have been discovered in the Northern Carolina, which promise great benefit to the proprietors. The first portions of this precious metal were found on the property of a native of Hesse Cassel, Mr. John Mead, (which we may be allowed to observe is a most singular German name). The children of this person gathered it in a creek running through his land in the daily quantity of an hundred pennyweights, and Mr. Mead himself found a lump of ore weighing no less than twenty-eight pounds, and worth fourteen hundred pounds sterling. On the faith of finding greater treasures near the same place a company was formed for exploring the country, and 35,000 acres were purchased in the vicinity. Considerable quantities of gold were found chiefly in the beds of rivulets. It is probable that the hills from which these rivulets descend contain veins of this precious metal. The sand of the streams has been found to yield by amalgamation with quicksilver great quantities of gold. A mine belonging to a Mrs. Parker is related to have been discovered in a very singular manner. This lady, whose demesnes lay in the vicinity of the gold country, had some company who were drinking tea with her, to whom she said jocularly, 'I wish, gentlemen, any of you could find a gold mine in my land.' One of the party instantly replied, 'I will go, madam, and search for you.' He went, and speedily returned with a fine specimen, and since that time a great deal more has been procured.

All this sounds very fine, and men are apt to be dazzled with the sight of gold thus at their very feet, and requiring only to be lifted. It appears clearly however that these portions

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brought down by the mountain streams will probably be speedily exhausted, as they have been slowly accumulated; after which the labour of gathering may extinguish the profit of the Carolina gold lands, and that without any great loss to the country. Of all productions of the earth, the precious metals have been found by experience to contribute the least to increase national wealth or national strength. Gold is by no means of rare occurrence. It was computed by Bergmann that it is more generally diffused than any metal, iron only excepted. Even at this day we have been credibly informed that near Leadhills in Scotland gold is to be found among the sands of the brooks, though in small quantities, and that a labourer by gathering it may gain about ninepence a day. But as he can get more by working at other employments, recourse is seldom had to that of gold seeking. And somewhat similar, it is not impossible, may be the fate of the mines of Carolina.

Upon the whole, this work is not without its merits. It is very large, very pretty, and has prints in it, and so far must suit the public taste of the day. It shows very little skill in composition, and none at all in arrangement. It is infected from one end to the other with a querulous discontent, which distorts every object and tinges the performance throughout. The author appears to have no great talent for profound remark, and the chief merit of his book consists in presenting to us another view of the manners of the Anglo-Americans and the appearances of their country. If this be faithfully done, it would be unreasonable to deny some share of praise to the author; though we must be permitted to repeat the expression of the writer of the observations on Mr. Carr's Stranger in Ireland, an author who appears to have a decided hatred to quarto volumes of travels, with the title of 'Stranger,' Who is this Charles William Jansen, Esq.?

ART. VI.—*Hours of Idleness, a Series of Poems, original and translated By George Gordon, Lord Byron, a Minor.* 12*mo.* 6*s.* Longman, *&c.*

'THE opinion of Dr. Johnson on the poems of a noble relation of mine, "That, when a man of rank appeared in the character of an author, his merit should be handsomely acknowledged," can have little weight with verbal, and still less with periodical censors; but, were it otherwise, I should be loth to avail myself of the privilege, and would rather incur the bitterest censure of anonymous criticism, than triumph in honours granted solely to a title.' Pref. p. ix.

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Miserum est aliorum incumbere Famæ.

The favour which this author disclaims we willingly withhold; still more readily do we deny him that which youth is apt to expect. From a spirit of just pride, he asks for his book no allowances; from our opinion of its real merit, we offer it none.

The preface announces a collection of trifles, the motley production of idle, gay, and melancholy hours. To waste pages of unmeaning criticism on so unambitious a work, would but expose our want of judgment, and provoke the contempt of its author. The few specimens which we shall give, require no praise of ours. Their own worth is sufficient to support them; and no reader will be inclined to doubt our assertion that the rest of the book contains as ample evidence of a correct taste, a warm imagination, and a feeling heart, as exists in the little extracts before him.

On leaving Newstead Abbey.

'Thro' thy battlements, Newstead, the hollow winds whistle;
Thou, the hall of my fathers, art gone to decay;
In thy once smiling garden, the hemlock and thistle
Have choaked up the rose which late bloom'd in the way.

Of the mail-cover'd Barons, who proudly to battle,
Led their vassals from Europe to Palestine's plain,
The escutcheon and shield, which with ev'ry blest rattle,
Are the only sad vestiges now that remain.

No more doth old Robert, with harp-stringing numbers,
Raise a flame in the breast for the war-laurell'd wreath;
Near Askalon's towers, John of Horiston slumbers;
Unnerv'd is the hand of the minstrel by death.

Paul and Hubert too sleep, in the valley of Cressy,
For the safety of Edward and England they fell.
My fathers! the tears of your country redress you;
How you fought, how you died, still her annals can tell.

On Marston, with Rupert, 'gainst traitors contending,
Four brothers enrich'd, with their blood, the bleak field;
For the rights of a monarch, their country defending,
Till death their attachment to royalty seal'd.

Shades of heroes, farewell! your descendant, departing
From the seat of his ancestors, bids you adieu!
Abroad, or at home, your remembrance imparting
New courage, he'll think upon glory, and you.

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'Though a tear dim his eye, at this sad separation,
'Tis nature, not fear, that excites his regret;
Far distant he goes, with the same emulation,
The fame of his fathers he ne'er can forget.

'That fame, and that memory, still will be cherish,
He vows that he ne'er will disgrace your renown;
Like you will he live, or like you will he perish;
When decay'd, may he mingle his dust with your own.'

The history of this venerable ruin, connected with that of many of its old possessors, the author's ancestors, deserves, and obtains, the honour of another poem of greater length and of more correctness (being probably composed at a later period) than the preceding. The conclusion affected us in a very peculiar manner; and while we warmly entered into the generous and noble sentiments which inspired the writer, we could not but hail, with something of prophetic rapture, the hope conveyed in the closing stanza.

'Newstead! what saddening change of scene is thine!
Thy yawning arch betokens slow decay;
The last and youngest of a noble line
Now holds thy mouldering turrets in his sway.

'Deserted now, he scans thy grey-worn towers;
Thy vaults, where dead of feudal ages sleep;
Thy cloisters, pervious to the wintry showers;
These, these, he views, and views them but to weep.

'Yet are his tears, no emblems of regret———
Cherish'd affection only bids them flow;
Pride, Hope, and Love, forbid him to forget,
But warm his bosom with empassion'd glow.

'Yet he prefers thee to the gilded domes,
Or gewgaw grottos, of the vainly great:
Yet lingers 'mid thy damp and mossy tombs,
Nor breathes a murmur 'gainst the will of fate.

'*Haply thy Sun, emerging, yet, may shine,*
Thee to irradiate, with meridian ray:
Fortune may smile upon a future line,
And Heaven restore an ever cloudless day.'

No man was ever a poet at nineteen, without being a lover also; and Lord Byron's heart, if we may judge of it from his verses, is steeled against none of the warm and tender impressions of nature. Of the amatory poems in this collection, many are extremely pleasing, all are easy

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and unaffected, and (what to so young a man is a rare and exalted praise) free from the slightest taint of immodesty.

His 'Tale of Terror' is far superior to the generality of those productions which it most resembles; we will not compare it with the best of Walter Scott's ballads; but can truly say that it discovers the existence of powers equal to maintain such a comparison.

The grave and laborious follies of collegers and schoolmen, which occupy the largest theatre on which our author has hitherto been able to witness the farce of life, call forth his talent for satire. Prudence has not yet taught him to be very sparing in the exercise of his weapon, nor experience, to be always judicious in the choice of subjects; but a few years or months will let loose to his pursuit the 'higher game' of the world; and he has enough within him to constitute a keen and successful sportsman.

But, however high a rank he might attain in the departments of love, romance, and satire, it is in tenderness and pathos that his real excellence, as a poet, will consist. None of his compositions have afforded us so high a gratification, because none reflects so clear and beautiful an image of the composer's mind, as that entitled 'Childish Recollections,' in which he looks back (in an hour of sickness and depression) on the school which he had lately quitted, on the scenes, the pleasures, the cares, the passions, the companions, of his boyish days, to which he had lately bade adieu. He views them, it is true, with some of the prejudices remaining to which his past situation gave birth; for his is not a mind from which impressions either of attachment or dislike, of gratitude or resentment can be soon effaced. We could wish that, in his writings, at least, the former only had been suffered to appear, without their contrasts; but his spirit is as ardent as it is lofty, and he is not yet sufficiently experienced to appreciate, and distinguish, the errors which arise from want of judgment and from want of principle.

We return to our more pleasing task; and shall select such passages, as can give pleasure only, from this delightful poem.

'Oft does my heart indulge the rising thought,
Which still recurs, unlook'd-for, and unsought;
My soul to fancy's fond suggestion yields,
And roams romantic o'er her airy fields;
Scenes of my youth, develop'd, crowd to view,
To which I long have bade a last adieu!
Seats of delight, inspiring youthful themes;
Friends lost to me for aye, except in dreams;

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Some who in marble prematurely sleep,
Whose forms I now remember, but to weep;
Some, who yet urge the same scholastic course
Of early science, future fame the source;
Who, still contending in the studious race,
In quick rotation, fill the senior place!
These, with a thousand visions, now unite
To dazzle, tho' they please, my aching sight.

'Ida! blest spot, where science holds her reign,
How joyous, once, I join'd the youthful train;
Bright, in idea, gleams thy lofty spire,
Again I mingle with thy playful quire;
Our tricks of mischief, every childish game,
Unchang'd by time or distance, seem the same;
Through winding paths, along the glade, I trace
The social smile of every welcome face,
My wonted haunts, my scenes of joy or woe,
Each early boyish friend or youthful foe;
Her feuds dissolv'd, but not my friendship past,
I bless the former, and forgive the last.
Hours of my youth, when nurtur'd in my breast,
To love a stranger, friendship made me blest;
Friendship, the dear peculiar bond of youth,
When every artless bosom throbs with truth,
Untaught by worldly wisdom how to feign,
And check each impulse with prudential rein;
When, all we feel, our honest souls disclose,
In love to friends, in open hate to foes:
No varnish'd tales the lips of youth repeat,
No dear-bought knowledge purchas'd by deceit;
Hypocrisy, the gift of lengthen'd years,
Matur'd by age, the garb of prudence wears;
When now the boy is ripen'd into man,
His careful sire chalks out some wary plan;
Instructs his son from candour's path to shrink,
Smoothly to speak, and cautiously to think;
Still to assent, and never to deny,
A patron's praise can well reward the lie;
And who, when Fortune's warning voice is heard,
Would lose his opening prospects for a word?
Although, against that word, his soul rebel,
And truth, indignant, all his bosom swell.'

After a very grateful tribute to the memory of

'The dear preceptor of his earlier days,'

who relinquished his situation at 'Ida' some time previous to his own departure, he returns to his friends, and thus apostrophises them:

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'Dear honest race, though now we meet no more,
One last, long look on what we were before;
Our first kind greetings, and our last adieu,
Drew tears from eyes unused to weep with you;
Through splendid circles, fashion's gaudy world,
Where Folly's glaring standard was unfurl'd,
I plung'd to drown in noise my fond regret,
And all I sought or hoped, was to forget;
Vain wish! if, chance, some well-remember'd face,
Some old companion of my early race,
Advanc'd to claim his friend with honest joy,
My eyes, my heart, proclaim'd me still a boy;
The glittering scene, the fluttering groupes around,
Were quite forgotten when my friend was found;
The smiles of beauty (for alas! I've known
What 'tis to bend before love's mighty throne;)
The smiles of beauty, though those smiles were dear,
Could hardly charm me when my friend was near;
My thoughts bewilder'd in the fond surprise,
The woods of Ida danced before my eyes;
I saw the sprightly wanderers pour along,
I saw, and join'd again the joyous throng;
Panting again, I trac'd her lofty grove,
And friendship's feelings triumph'd over love.

'Yet, why should I alone with such delight
Retrace the circuit of my former flight?
Is there no cause, beyond the common claim
Endear'd to all in Childhood's very name?
Ah! sure some stronger impulse vibrates here,
Which whispers, Friendship will be doubly dear
To one, who thus for kindred hearts must roam,
And seek abroad the love denied at home.
Those hearts, dear Ida, have I found in thee,
A home, a world, a paradise, to me.
Stern death forbade my orphan youth to share
The tender guidance of a father's care;
Can rank, or ev'n a guardian's name, supply
The love which glistens in a father's eye?
For this, can wealth, or title's sound atone,
Made, by a parent's early loss, my own?
What brother springs, a brother's love to seek?
What sister's gentle kiss has press'd my cheek?
For me, how dull the vacant moments rise,
To no fond bosom link'd by kindred ties:
Oft, in the progress of some fleeting dream,
Fraternal smiles, collected round me seem,
While still the visions to my heart are press'd,
The voice of love will murmur in my rest;
I hear, I wake, and in the sound rejoice,
I hear again,——but ah! no brother's voice.

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A hermit, midst of crowds, I fain must stray,
Alone, though thousand pilgrims fill the way;
While these a thousand kindred wreaths entwine,
I cannot call one single blossom mine:
What then remains? in solitude to groan,
To mix in friendship, or to sigh alone?
Thus must I cling to some endearing hand,
And none more dear than Ida's social band.

We cannot now follow the poet, as we would gladly do, through the characteristic, but tender, descriptions of three or four of his most intimate associates, nor to the conclusion of this affecting poem, which does not fall short of the passages which we have already quoted. Valuable, as this little collection is, from its intrinsic merit, it is rendered much more so by the mind which produced and pervades it. We must now advert to that nobility of birth which we disdain to use as an apology for faults or a heightener of beauties, for the purpose of urging the writer (whose superior genius and high sense of honour are equally apparent in his works) to follow that course of virtuous ambition for which nature and inclination may best fit him, with energy and perseverance, and thus to run a career worthy of his character and talents, and of the genuine pride of an illustrious ancestry.

Let him also remember that a life of vigorous action or of severe study is not incompatible with occasional pursuits of the same nature as those he has already indulged in; and, wherever his future lot may be cast, we shall continue to entertain a hope (notwithstanding the act of abjuration in his preface) of hailing, on some future occasion, his honourable progress in the ranks of poetry.

ART. VII.—*View of the present State of Poland, by George Burnett, late of Baliol College, Oxford.* 12mo. 6s. Longman. 1807.

THOUGH Poland has been blotted out of the map of Europe by the infamous spoliations of Russia, Austria, and Prussia, yet we have just seen at least a part of her provinces emerge from their depression and acquire once more a separate and independent government. We had hoped, that Buonaparte, either in his justice, his mercy, or his wrath, would have restored Poland to the dimensions which it possessed before its first dismemberment; and that the country would have again ranked among the greater European powers. Perhaps the conqueror may have made his

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forbearance on this occasion, the price of conciliating Russia, and of neutralizing the hostile propensities of Austria. Prussia, which was certainly most deeply implicated in the guilt of the partition, appears at present to have paid the whole forfeit of the crime. We are always happy to behold such a striking proof of that moral government which presides over the destiny of nations, as is at present evinced in the condition of those states, who planned and executed the triple partition of Poland. Prussia exhibits in the most awful manner the retributive justice of God; and her fate may inform other nations that they cannot, with permanent impunity, violate the great rules of moral obligation. Russia has begun to feel the effects of that unjust partition; and Austria will probably ere long experience a still greater degree of humiliation, which she has amply merited by that unprincipled and criminal transaction. The three crowned robbers in the capitals of Berlin, of Vienna, and of Petersburgh, who conspired to plunder the then-defenceless Pole, little thought that their atrocious rapacity was only laying up a store of misfortune and of vengeance for their successors. The great Frederick, as he was called, would have been indeed great if he had been just; and not despised the providential government of God.

These reflections naturally arose in our minds as we took up the present volume; the fate of Poland, like that of an oppressed and persecuted individual, has excited our sympathies and interested our hearts. We were anxious to learn the present state of the country, with the temper, sentiments, civilization, moral and intellectual habits of the people. Nor have we found the work of Mr. Burnett barren of amusement or information; it is indeed a very agreeable performance; and as it relates to a part of the world, of which little is known, the communication will be thankfully received.

Mr. B. informs us that he was absent from England about fifteen months, during ten of which he was settled in Poland; and was for some time an inmate in the family of Count Zamousky; who, during Mr. Burnett's stay, was not often absent from his estate. Mr. B. therefore candidly confesses that he did not enjoy any very extensive or varied opportunities of observation; and that those which he did possess he did not always turn to the best account. But still Mr. B.'s work brings us acquainted with many interesting particulars relative to the interior of Poland. The author begins his first chapter with an account of Dantzic and its environs. Mr. Burnett happened to be at Dantzic during the fair, which is kept in July and August, when the town

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becomes a place of great resort from all parts of Germany. The fair-people sleep in their booths, on their counters, or wherever they can be best situated for the protection of their property; and the weather is usually so warm at this season that men, women, and children are beheld at night as you pass along the streets, enjoying their repose in the open air. Religion is not much in fashion at Dantzic; the churches are but little frequented, and infidelity is said to be very prevalent. Places of public amusement are not so thinly attended; and the theatre is open on Sundays, agreeably to the custom of the continent. Among the gratifications which are also permitted on the Sunday are tumbling, rope-dancing, &c. The people excel in their feats of dexterity on the rope. The common dinner hour at Dantzic is twelve; at the best hotels one; at the hotels the company dine together, as at Buxton and Matlock; but each person has his wine, &c. to himself. The merchants live well, and drink hard. Champagne seldom fails to sparkle on the table; though even here the price is high. But while the body is so well taken care of, the mind is not neglected; the town contains some good libraries, and the merchants both read and think.

The surface of Poland is in general flat, without any mountainous acclivities, and only a few gentle swells. The cultivated districts are greatly exceeded by the uncultivated parts. The country is interspersed with numerous forests, many of which extend for fifteen or twenty miles in every direction. In summer the traveller is delighted with their verdure and their shade; in winter every branch bends beneath the weight of snow. In the soil of Poland sand is said to be the predominating ingredient, but it produces every species of grain. The cattle are in general small; and fat meat is so rare that the beef at the best tables is frequently larded with bacon. Mutton is far from common; and a flock of sheep is seldom seen. A Polish cow is said to be greatly surpassed by an English in the quantity of milk which it yields. The cheese is poor and hard; pigs are seen in numerous droves feeding on the stubble; and poultry every where abounds. The horses seem stunted in their growth, but they will do much work and endure great fatigue. The roe-buck furnishes a frequent and delicious article of food. The meals of the Poles are but scantily supplied with vegetable food. Even potatoes are not often seen. Raspberries and strawberries are the most common fruits; beer, and a spirit resembling whiskey, are the usual liquors of indigenous extraction; but these are said to be very indifferent in their kind.

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The climate of Poland is favourable to health; the continual variations of temperature, which distinguish our island, are unknown there; the seasons are regular and the air serene. The winters are long, and usually intensely cold; but with the natives winter is rather a season of pleasurable than of painful expectation. When every object is covered with snow, and the country appears the native abode of frost, the Poles find abundance of diversion on the sledge. On the sledge they will sometimes proceed at the rate of seventy or eighty miles a day; and they often travel by night as well as by day. All sorts of carriages are so contrived as to be placed on sledges. What the Pole most dreads is a rainy winter; or a winter attended with a constant interchange of frost and rain. When the spring returns, vegetation proceeds with great rapidity, and the forests soon exchange their white robes of snow for a mantle of the richest green.

The Polish villages are usually situated on the skirts of the forests, though they are sometimes seen on the unsheltered plain. They consist of wretched hovels constructed of wood and covered with straw and turf. When a fire happens, and the wind is favourable, the whole village is usually destroyed. The towns, of which the better sort are built with brick are usually situated in the plains, often in the midst of a morass; in order, as is supposed, to render them more difficult of access. In winter these towns present the most dreary aspect which can be imagined. Warsaw exhibits the appearance of desertion and decay. The nobles and gentry have abandoned the capital since the country has lost its political independance; stately palaces, which are suffered to go out of repair, evince the regret of the former possessors, and high grass now flourishes in the courts. The ordinary vehicle for travelling in Poland is a carriage with four wheels, with a head like that of a one-horse chair; in the front are small folding doors with glasses, which may be shut as occasion requires. A Polish inn exhibits no bad specimen of the wretchedness of the country and of the wants of the inhabitants. The moment you enter, the nose is assailed by a multitude of odours of no very grateful kind; the floor is covered with filth; and the most squalid penury is seen within. The stable is said to be the best room in the house. When travellers take up their quarters for the night in these miserable hovels, pallets of hay or straw are laid close to each other on the floor; and both men and women occupy contiguous beds. The men are said to have delicacy enough not to pull off their *culottes*; but the author informs us that the women will undress to their shifts, and get out of bed in the morning, close by your side, without any symptoms of

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modest reserve or feminine repugnance. In the interior of Poland the inns are all kept by Jews; and though we may not assent to the prejudice that 'Jews *naturally* stink,' yet we are convinced that cleanliness is not the common characteristic of a Jew. Travelling in Poland is dear notwithstanding the badness of the accommodations; and the mercenary propensities of a Jewish host do not contribute to lessen the expense. The best things to be procured at the inns are poultry, eggs and milk; the butter is usually rancid and the bread sour. The culinary art is not much understood. Chickens are put on the table sprawling with their heads on in a platter, swimming with butter, or rather buttered oil.

Previous to its dismemberment, Poland is computed to have contained a population of about fifteen millions; and it is more probable that it has increased than diminished since that event. The Polish peasantry are said to be of small stature, to have little grey eyes, short noses, and hair commonly of a yellow hue. The peasant women are represented both in appearance and in manners to be perfect antidotes to love. The state of vassalage which prevails in the country, operates like a blast on the moral feelings and intellectual capacity of the people. There is no spirit of exertion or improvement among the peasantry. They are so degraded as almost to have lost the perception of their own wretchedness; and they feel none of that ardour of hope which is excited even by the possibility of bettering our condition. The Polish peasantry have no political existence; and their miserable appearance serves better than a thousand arguments to prove the necessity and to illustrate the value of the boon. Men of narrow minds and sordid views may dispute the value of civil rights to the peasantry of any country; but whatever tends to raise man in the scale of humanity, and to inspire him with an increased sense of his own dignity and importance, tends to quicken his activity, to exalt his sentiments, and to render him a very different kind of being from what he would otherwise be. But where the human being, by a long continuance of servitude, has been changed into a species of animal, which must rank in the scale of existence below a horse or a sheep, great care will be requisite to let the transition from servitude to freedom be slow and gradual, rather than rapid and immediate. For sudden changes are as perilous in the moral as in the physical constitution. The most serious disorders would ensue from the sudden abolition of vassalage among the peasantry of Poland. The late count Zamoyski, as Mr. B. informs us, abolished vassalage in six of the villages belonging to his estate; but as the change was sudden, and no previous preparations had been made to ensure the success of the scheme, it was not attended with any beneficial consequences.

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'Having no distinct comprehension of what freedom meant, but merely a rude notion that they might now do what they liked, they ran into every species of excess and extravagance which their circumstances admitted. The lands were worse cultivated than before, and the small rents which were required of them, they were often unable to pay.'

Without a certain portion of moral and intellectual culture, man cannot be expected to make a right use of liberty. But still it may admit of doubt whether, *under any circumstances*, liberty with all its incidental evils, be not preferable to slavery whatever may be its associated benefits.

It cannot be expected that agriculture should flourish in Poland, where the larger part of the land is in the hands of the noblesse, to whom the majority of the people serve only as hewers of wood and drawers of water; while a class of independant yeomanry is unknown. The average crop of grain is said to amount only to six to one of the quantity sown; but this is as much as can be expected in a country where scarcely such a thing as manure is to be seen. Enclosures are little known; and the farms usually include a space of open and forest land equal in extent to several parishes in England. Where property has undergone such few divisions, and there is hardly any such thing as a middle class of society, manufactures cannot be expected to meet with adequate encouragement. The chief retail trade in Poland is in the hands of the Jews: who here are said to display to perfection all the money-getting propensities of the Israelitish race. Of the Polish ladies the complexions are said to be fair and clear; but with a more scanty portion of *native* red than the English ladies can usually boast. This seems to arise from the effect of rouge; of which the Polish ladies make such a lavish use. The young misses begin the practice almost before they are out of their teens; and the old women continue it with redoubled avidity to the extremity of age. But besides the liberal application of rouge, on which we are not willing to bestow the meed of our applause, the author mentions another defect of a more criminal species, and which calls for our most decided reprobation. Mr. B. tells us that,

'Even in married women, chastity is considered as ridiculous, and an unlimited latitude is admitted on both sides. Yet in cases where the husband and wife have a real regard for one another, they do not always view with perfect indifference symptoms of an occasional arrangement on either side. There is a sort of *selfishment* in affection very difficult to be subdued. But again, I have observed in other instances, that couples, who have been notoriously and eminently

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unfaithful, not only retain a mutual affection and esteem, but seem to like each other the better for their respective wanderings; and to observe with a sort of roguish approbation any preliminary signs of a foreign negociation. There is a natural prejudice of no ordinary force among English husbands, which makes them curious to know, whether the population of their domestic territories is attributable exclusively to their own exertions, or whether it has been at all promoted by foreign succours. This is a question of less anxious interest in Poland; and a husband perhaps acts wisely in treating it with philosophic indifference. It is not uncommon to go entirely through a family, and to remark upon each younger member—*that* was the fruit of such an amour; *that* of such another —and so on; and in this manner the disconsolate husband is sometimes bereft of every laurel he had ostensibly won in the fields of Hymen, &c. &c.'

From the levity with which Mr. Burnett speaks on this subject we should be almost inclined to suspect that he approves of the scandalous violations of virtue which he relates. If such be the manners of the Polish ladies, we think that they are not likely to derive any great increase of depravity from the late incursion of the French; but we were not a little surprized to find Mr. Burnett describing such a vitiated state of society without a single expression of censure or abhorrence.

In Poland as in France the ladies are wont to hold a levee in their bed-rooms. When Mr. B. was at the house of Count Zamoyski, he informs us that the whole of the company consisting of at least twenty persons, paid a visit to the countess in her bed-room. The far-famed goddess Cloacina is said to have no *modest* worshippers amongst the Poles; every chamber is polluted by the performances of her devotees on *une chaise percée*. But we must inform the reader, who may perhaps be prevented from visiting the country by the want of some more decorous temple of necessity, that a patent water-closet has lately been imported from this island of comfortable contrivance; and, as we suppose that the Poles are not without the imitative principle, we hope that many *fac similes* of this ingenious invention will ere long be diffused along the banks of the Vistula.

We have no bad specimen of the defective morality which is prevalent among the Poles from the following:

'Every person,' says Mr. B. 'on going out of his room must be careful to lock the door and put the key in his pocket. All the lower domestics and a great number of the principal footmen are thieves. This is a matter of universal notoriety, yet it is simply remarked as a custom of the country.'

The Poles appear to be great consumers of animal-food.

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'Of the great number,' says Mr. B. 'of substantial dishes which are handed round, consisting often of five or six and even more, I have observed with wonder, that scarcely any body either man or woman suffers them to pass without taking something from each, and that too, no insignificant and mincing bits, but good solid pieces, enough for the dinner of any delicate lady in England. I have frequently seen young slender girls eat as much as the most robust and healthy man could desire. Notwithstanding this, when the lighter things come round, all will take their due proportion.'

But though they eat much, they drink little; very rarely more than two glasses of the stronger wines at dinner; and nothing is drunk afterwards. Many persons drink none at all.

At the house of the Princess Czartoryska the author was gratified by the sight of a relique more dear to an Englishman than the bone of any canonized saint would be to a devotee of the church of Rome. It was no less than the genuine chair of the immortal Shakespeare, which the princess purchased when in England, at no inconsiderable price. Some of our English pedagogues seem to think highly of the *à posteriori* method of introducing erudition; but we have not yet been informed whether the Poles have derived any dramatic inspiration from placing the *seat of honour* in this sacred chair. We shall now conclude this article with returning our thanks to Mr. Burnett for the amusement which we have obtained from the perusal of his book.

ART. VIII.—*Ancient Alphabets and Hieroglyphic Characters explained; with an Account of the Egyptian Priests, their Classes, Initiation and Sacrifices; in the Arabic Language, by Ahmad, Ibn Abubekr Bin Washih; and in English by Joseph Hammer, Secretary to the Imperial Legation at Constantinople.* 1*l.* 1*s. boards.* London. Nicol. 4*to.* 1806.

'THE original of this translation,' says M. Hammer, 'was found at Cairo, where it had escaped the researches of the French savans, who, though successful in collecting many valuable oriental books and manuscripts, failed in their endeavours to procure a satisfactory explanation of the hieroglyphics.' This was reserved for the researches of M. Hammer and his countrymen. The author of the present volume is said to have lived a thousand years ago: and to have enriched the literature of the Arabs by precious translations from foreign languages. The present performance is highly curious and interesting, not only as it exhibits an explanation of eighty alphabets, but as it furnishes a key to the hi-

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eroglyphics. Of these eighty alphabets, the editor thinks that those which were not used in common writing, were employed as ciphers among different oriental nations. In the last chapter of the work, we are presented with the Mimshim, antediluvian or primæval alphabet, which is singularly curious, as it serves to shew the transition of the hieroglyphics from being signs of words or things, into the office of simple letters; in which we may trace the modification of the old Syrian and Chaldean alphabets. The history of Hermes, or, as he is called by the Greeks, Hermes Trismegistus, the first ancient king of the Egyptians, and the supposed inventor of the hieroglyphics, is involved in an impenetrable obscurity. We usually comprehend the kings of Egypt under the general name of Pharaohs; but the oriental historians place the Hermesian dynasty before that of the Pharaohs. To Hermes Trismegistus they ascribe the tombs, catacombs, temples, palaces, pyramids, obelisks, sphinxes, and all the royal, funeral, religious and astronomical monuments, which astonish the traveller in Upper Egypt.

Bishop Warburton thinks that the hieroglyphics were derived from the picture-writing, which was the mode of writing first in use among mankind, as was seen among the Indians on the discovery of Mexico and Peru. In this writing the object was to represent ideas by their sensible resemblances; but as this mode of composition must have been very tedious, and only a few ideas could be conveyed in a large space, it was, in process of time, improved by the kings and priests of Egypt into those hieroglyphical representations of which that country, at present, furnishes so many curious remains. This hieroglyphical writing was an abridgment of the former mode of writing in picture, and was effected principally in three ways. 1st. The principal circumstance in the subject was made to stand for the whole; thus a battle was represented by two hands, one holding a shield, the other a bow; a tumult or insurrection by an armed man casting arrows; a siege by a scaling ladder. The second method of contraction, or of abbreviated representation, was by putting the instrument of the thing, whether real or metaphorical, for the thing itself. Thus an eye, eminently placed, was used to signify God's omniscience; an eye and sceptre to represent a monarch; a ship and pilot to express the governor of the universe. In the third and still more compendious method, one thing was made to signify another, where any faint resemblance was imagined, or observed. Those hieroglyphics of the first species which approach the nearest to picture writing, or where any thing is represented by one or more of its sensible resemblances or properties, must, of

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course, be the easiest to decypher; but the most abridged mode of hieroglyphic writing seems to have been the most common, from the greater facility with which it might be executed, and from the greater obscurity which it produced. Now the great object of the Egyptian kings and priests was to conceal truths with which they were acquainted from all but the initiated few, who were themselves bound to an inviolable secrecy. Every king of the Hermesian dynasty is said by the author of the present work, to have invented, according to his own genius and understanding, a particular alphabet, in order that none should know it but the sons of wisdom. Few therefore are found who understand them in our time. They took the figures of different instruments, trees, plants, quadrupeds, birds, and their parts, and of planets and fixed stars. In this manner these hieroglyphical alphabets became innumerable, like the alphabets of the Indians and Chinese. In the first section of chapter VIII. the author exhibits the alphabet of the philosopher, Hermes the great, which is said to be used on the obelisks, pyramids, monuments, temples, &c. from the time of the first Pharaohs. In some of them we observe a sensible resemblance of the thing, in others the figures appear quite fanciful and arbitrary.

Of these hieroglyphics, some seem formed on the principles of resemblance or analogy; but the majority appear to be entirely conventional or arbitrary. It is worthy of remark, that the hieroglyphic of God, as the All-merciful, seems to have been retained in the ceremonial of Jewish adoration; for what was called the mercy-seat in the sanctuary, was surmounted by two cherubs with extended wings. The hieroglyphic of sin is very emphatical and expressive; error is well depicted by three crooked lines; and truth by three straight; the owl, which is used for the hieroglyphic of God, is the same as the Greeks made emblematic of the goddess of wisdom; the hieroglyphic of planet, seems to indicate a knowledge of the solar system; seven orbs are placed around one common centre; and a space is left, as if the inventor thought that the planetary system would be enlarged by subsequent discoveries.

Besides the hieroglyphics which were made the representatives of things or words, the antient Egyptians had also proceeded to the farthest point of hieroglyphical abbreviation by the invention of characters, which stood for simple sounds or single letters. This the author calls the Shimshim alphabet; specimens of which are still found on old Egyptian monuments. He says that this alphabet 'was inspired by divine revelation, and varied in four different manners

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by the people who used it, viz. the Hermesians, the Nabutheans, the Sabeans and Chaldeans. These are the four most antient people, from whom all modern nations have derived their writing.' The author relates that he saw in one of the temples in Upper Egypt the representation of a coffin, with the following curious hieroglyphical embellishments; the description of which in some places reminds us of the imagery in the Apocalypse, or in the prophetic scenery of Ezekiel. There was

'A vine growing with its leaves spread over it. The Lord (God) was standing upon the coffin with a staff in his hand, out of the end of which a tree shot forth and overshadowed it. Behind the coffin was seen a pit full of blazing fire, and four angels catching serpents, scorpions, and other noxious reptiles, throwing them into it. On his head a crown of glory; on his right, the sun, and on his left, the moon, and in his hand a ring with the twelve signs of the zodiac. Before the coffin an olive-tree sprouted forth; under the branches of which different kinds of animals were collected. On the left and a little further back, a high mountain was seen with seven golden towers supporting the sky. A hand stretched forth from this sky, poured out light, and pointed with his fingers to the olive-tree. There was also the figure of a man, whose head was in the sky and whose feet were on the earth. His hands and feet were bound. Before the lord stood seven censers, two pots, a vase filled with perfumes, spices and a bottle with a long neck containing storax. The hieroglyphic representing day, was under his right foot; and the hieroglyphic representing night, under his left. Before the Lord was laid on a high desk the book of universal nature, whereon a representation and names of the planets, the constellations, the stations, and every thing that is found in the highest heaven was painted. There was also an urn filled with earth; and half with sand; (the hieroglyphics of earth and sand being represented therein). A suspended ever burning lamp, dates, olives and in a vase of emerald. A table of black bazalt with seven lines, the four elements, the figure of a man carying away a dead body, and a dog upon a lion.'

We must leave it to the ingenuity of Mr. Faber, which has been so powerfully evinced in the explanation of the seven seals, seven trumpets, seven angels and seven vials in the Apocalypse, to discover what is meant by the seven golden towers, seven censers and seven lines in the above hieroglyphical picture; and indeed we have little doubt but that his potent fancy will be able to illustrate the imagery of the whole piece by the political occurrences of modern times. The dog riding on the back of the lion must no doubt be a sly Egyptian inuendo against his present imperial majesty of France.

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The author gives a very curious account of the manner in which the children of the priests were first separated for the service of religion and received the ceremony of consecration. As this passage serves to throw some light on the Jewish custom of making a sort of religious offering of their first-born to the Lord, and at the same time serves to explain a circumstance, which perplexed the enlightened Denon, we shall offer no apology for extracting it.

'When a child was born to them, the mother took it to the priest of the temple, where trial of the children used to be made. She laid it down on the threshold of the temple, without speaking a word. The priest then came with a golden cup, full of water, in his hands, accompanied by six other priests. He said prayers and sprinkled water over the child. If it moved and turned its face towards the threshold, the priest took it by the hand and conducted it into the interior of the temple where there was a coffin prepared on purpose. There they said prayers and performed ceremonies for an hour. Then the priest covered the face of the child with a silk handkerchief; a green one for girls and a red one for boys; put it in the coffin, shut it up, and took in his hand a stick with three heads made of silver, and set with jewels and precious stones. The father, mother, and relations of the child entered at this moment, and performed prayers and hymns in humble devotion. The priest then struck the coffin with his staff thrice, and cried out, "In the name of the Lord thy God, who created and made thee exist by his wisdom, speak but the inmost secrets of the events of thy life! Amen, amen, for ever and ever!" The whole assembly performed seven adorations, and then stood up. The child said, Health and heaven's blessing 'to thee! The priest returned his greetings and said, "What is thy name? In what consists thy sacrifice? and what means of subsistence dost thou desire? At what hour hast thou been adorned with this noble body and these gracious features (i. e. when wast thou born?) Art thou to remain here as thy brethren? or art thou only a travelling guest? I ask thee in the name of God, the all vivying, the unchangeable, the eternal one, without end or beginning, in whose power are all things visible and invisible, the Lord of heaven and earth, the most high and supreme Being; and I conjure thee to answer, and promise, that, as long as thou shalt exist in this world, thou wilt never reveal our secrets to any stranger. The child promised it in the name of truth, which is written on the table existing from the beginning of things, in the table of fate preserved in heaven. The child was then told that he was received among the number of the wise and learned, the sons of science, &c. &c.'

After this, they opened the coffin, purified it with fumigations, and performed a sacrifice consisting of a quadruped or a bird. They burnt the blood shed, purified the body, and wrapt it up in a piece of fine white linen, an hundred and twenty fold for a male, and sixty for a female. They put it into a pot of

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earth, and deposited it in the pit of sacrifices. All this was performed according to secret rites, known to nobody but themselves!! M. Denon relates that, when he was at Saccara, more than five hundred mummies of the ibis were found in a sepulchral cave, which had been embalmed and buried in earthen pots. The account of the Arabian writers eludicates this discovery much more satisfactorily than the conjectures of M. Denon.

ART IX.—*An Account of the Life and Writings of David Hume, Esq. By Thomas Edward Ritchie.* 8vo. 10s. 6d. Cadell. 1807.

THIS performance has very little claim to originality. The biographical sketch of his own life, drawn up by Mr. Hume himself, has furnished almost the whole of the narrative, more immediately pertaining to this celebrated character, a narrative which is in the hands of every reader, having been prefixed to the later editions of his History of England. The letters, which, in the biography of a man of learning, furnish the most valuable materials for *forming* a just estimate of his character, are *most of them* taken from professor Stewart's valuable life of Dr. Robertson. They are not in this collection *relegated* (as Mr. Ritchie coxcomically phrases it) to the appendix, but incorporated in the body of the work. The obligations to this work of the professor are acknowledged. From what other sources the others have been drawn we are not informed. Some we have traced to the same excellent writer's life of Dr. Adam Smith; and we believe it would be easy, if it were worth while, to trace all the rest of this literary property to the proper owners. The compiler has undertaken his office without any peculiar feelings of respect for the talents and character of his subject. Indeed throughout the whole narrative he seems studious to undervalue his powers, and to confute his reasonings, which is done frequently with much coarseness and flippancy. With this disposition, of which they may perhaps have been previously informed, we are not surprised that the surviving relatives of Mr. Hume should have refused to sanction this publication, a refusal which may be implied from withholding from Mr. Ritchie the information they possess concerning him, for which he applied.

Of the materials which he possessed Mr. R. has appeared determined to take the greatest possible advantage, so that from the bulk of the volume we were led to expect a store of facts, sufficient to gratify the most prying curiosity. But

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a nearer view of the work quickly undeceived us. Numerous pages are filled with matter connected with Mr. Hume only by the most remote and feeble link of association. Within the first thirty pages, for example, because Mr. Hume first introduced himself to the public as a metaphysical writer, by his unsuccessful 'Treatise on Human Nature,' we have a tedious digression on the rise and progress of metaphysical learning, and a dry and barren catalogue of the authors by whom it has been principally cultivated. Not contented with wearying our patience with this uninteresting and misplaced detail, several pages are occupied by a list of the commentators and scholiasts of the philosophical works of Aristotle. Then we have the titles of all Mr. Hume's essays, several pages of corrections which he made in the later editions of his History, and a whole volume of the letters which passed on the occasion of the ridiculous dispute between Mr. H. and Jean Jaques Rousseau. Not contented with the 368 pages which this and much other extraneous matter occupies, Mr. Ritchie has republished in an appendix, several essays of Mr. Hume, which he himself thought fit to omit in the later editions of his works. As their author by this omission has passed his own censure upon them, or at least may be thought to have pronounced them of too little value to deserve the attention of posterity, this attempt to prolong the period of their existence bears a very doubtful aspect in point of morality. But perhaps this republication may not spring from so sordid a motive, as upon the first view we should be apt to conclude. It may be merely the effect of Mr. Ritchie's singular modesty, which has made him imagine that Mr. Hume's worst writing would be highly gratifying to the public taste, when contrasted with the best of his own. A second article of the appendix is a republication of a letter from Mr. Hume to the authors of the Critical Review respecting Mr. Wilkie's Epigoniad, an epic poem, written in the year 1759. The work which bore this obscure title, has for its subject the second siege of Thebes by the Epigoni or descendants of the heroes celebrated in the Thebaid of Statius. A tradition remained among the Greeks that Homer had taken the subject of his second siege of Thebes for the subject of a poem, which has perished. The Scottish bard undertook the arduous task of appearing to revive this work, in an epic poem of nine books, the principal heroes of which are mostly the same as the personages of the Iliad. In Mr. Hume's opinion Mr. Wilkie has executed this undertaking with so much spirit and sublimity, as almost to lead us to imagine that he had found the lost manuscript of the father of poetry, and had made a

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faithful translation of it into English. To vindicate the merits of this poem from the censure of the reviewers, to point out its beauties, and to illustrate and confirm his opinion by specimens of the work are the objects of Mr. Hume's letter. These specimens undoubtedly give us a very favourable idea of the talents and genius of the author. The language is chaste and elevated, the versification correct, the sentiments appropriate. But, whether the subject itself be unattractive and uninteresting, or that the execution be unequal, certain it is, that the poem is forgotten; and after a lapse of half a century it may now be justly asserted, that the decision of posterity has confirmed the judgment of our predecessors. A third article of the appendix is taken from the supplement to the collection of Rousseau's works, printed at Geneva in 1782. This is neither more nor less than the same narration in French of the dispute between Hume and Rousseau, with which, in the body of the work, we had been glutted almost to nausea in our vernacular tongue. By this ingenious contrivance upward of eighty more pages are added to the bulk of the volume. This is book-making with a vengeance! By such arts it would be easy to expand the history of Jack the Giant-killer into an ample folio volume.

With this view of the general complexion of this volume, and the evident object of the compiler, we judge it not proper to enter into a minute examination of its contents. The public however cannot be displeased *to see* all that has hitherto appeared concerning a man who is undoubtedly one of the great ornaments of English literature, brought together *into one body*. The general impression which is hereby excited of his personal, intellectual and moral qualities is highly favourable. General benevolence, great amenity of manners, a temper not to be ruffled by accidents, nor susceptible of the meaner passions of envy and jealousy, were the prominent traits of his character. The foundations of this disposition may have been laid in a phlegmatic temperament, the gift of nature; but it was cherished and confirmed by his studious habits, and his conviction of the great importance of such dispositions in the necessary intercourse between man and man. Nor can we find any well authenticated facts in his private history, in which his actions were at variance with his professions. His letters to Dr. Robertson place him in the most amiable point of view. No circumstances were so likely in ordinary minds to excite jealousy, envy, and rancour, as those in which these two eminent men were placed. Competitors for fame in the same department of science, cultivating very nearly the same historical ground, it is hardly possible to conceive a situation

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more hostile to a sincere and cordial friendship. Robertson too was basking in the sunshine of popular favour, whilst the labours of Hume had been received with coldness, and their author was languishing in obscurity. But in the letters of Mr. Hume there appears so much warmth of congratulation, so much sincerity of advice, so much readiness to impart useful knowledge, as set beyond all controversy the candour and integrity of his heart, and evince that his pretensions to philosophy were not belied by his practice.

The success of the first volume of Mr. Hume's History of Great Britain was so little, that in the first year no more than forty-five copies were sold by the London booksellers. But the year following (1755), the public attention was much directed to the author, and from thence was naturally called to the merits of his works. The general assembly of Scotland, the supreme ecclesiastical judicature of the Scottish church, has been long divided into two great parties, one professing more liberal and moderate principles than the other. The more zealous adherents to ancient discipline were scandalized at the laxity of their opponents, and took great offence at many of them for living in habits of friendship with Kames and Hume, writers who were considered as the apostles of infidelity. They determined therefore to attack these authors, to obtain a formal condemnation of their doctrine, and to follow up the censure of their principles by an excommunication of their persons. The example had been already set in London, where a grand jury of the county of Middlesex, in the year 1754, had presented the philosophical works of Lord Bolingbroke as tending to the subversion of religion, government, and morality, and being against his majesty's peace. The low church faction of Edinburgh resolved to imitate this precious piece of intolerance of the high church faction of London. David Hume having set his name to his Philosophical Essays, was the first object of attack. A general resolution was first moved and passed into an act, expressive of the pious abhorrence felt by the assembly of infidel principles, which are subversive of all religion, natural and revealed, and have such pernicious influence on life and morals. The following session it was moved that the assembly should be desired to take notice of some of the infidel writings, and of their authors; but that if it should be found difficult or improper to make this notice too general, it was proposed to confine the inquiry at present to one, viz. David Hume, Esq. who had publicly avowed his writings by prefixing his name to them. The motion or overture (as it is termed in the Scotch courts) introduced into the assembly on this subject gave rise to very long and warm

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discussions between the contending parties in the assembly. Mr. Ritchie has given the arguments used by the orators on each side of the question at great length, copied from the Scots Magazine of the year 1756. Not contented with this, he has added the proceedings levelled against Lord Kames, whose essays published under the signature of Sopho had offended the zealots. Several pages are filled with the answer of Kames's advocates to the charges brought against the essays; an answer which is conjectured to have been the production of his lordship's pen. It is a masterly performance, comprehending, in plain and energetic language, the most cogent arguments in favour of freedom of inquiry, and liberty of reasoning, in all matters of philosophical speculation. The event of both the persecutions was favourable to the cause of philosophical liberty, the processes being dismissed by a vote of a large majority of the presbitery. It is certainly singular, that in drawing up his own memoirs Mr. Hume should have been wholly silent on an affair, which many would have thought one of the most remarkable occurrences of their lives. In points of controversy bigotry is seldom confined to one side of the question: and the petulant heretic will often court a moderate degree of persecution with as much eagerness as the fierce champion of orthodoxy will inflict it. The conduct of Mr. Hume on this occasion shews how little he was influenced by such paltry passions, and that in the publication of his opinions his principal motive was a firm persuasion that they were founded in truth.

We think that we can understand why he chose to pass over in silence his dispute with Rousseau. He could not but feel the ridiculousness of his own situation, in his conduct towards a man, to whom he bore strong feelings of good-will, and to whom he had performed essential services, being made the subject of such an idle controversy. The dispute itself was exceedingly characteristic of the opposite humours of the men. Lord Orford, at that time well known under the name of Horace Walpole, had written, with more wit than good nature, a letter to Rousseau in the name of the king of Prussia, of which copies being taken, it soon found its way into the newspapers.

The following is a translation of this jeu d'esprit:

'My Dear Jean Jacques,

'You have renounced Geneva, your native land. You have been driven from Switzerland, a country of which you have made such boast in your writings. In France you are outlawed: come then to me. I admire your talents, and amuse myself with your reveries: on which, however, by the way, you bestow too much time and attention. It is high time to grow prudent and happy: you have made yourself

sufficiently talked of for singularities little becoming a truly great man: show your enemies that you have sometimes common sense: this will vex them without hurting you. My dominions offer you a peaceful retreat: I am desirous to do you good, and will do it, if you can but think it such. But if you are obstinate in refusing my assistance, you may expect that I shall say not a word about it to any one. If you persist in perplexing your brains to find out new misfortunes, chuse such as you like best: I am king, and can make you as miserable as you can wish; and, what your enemies certainly never will, I will cease to persecute you, when you are no longer vain of persecution.

'Your sincere friend.

'FREDERICK.'

Unluckily it had happened, that Hume and Walpole had lodged at the same hotel at Paris, and from this and some other circumstances equally trifling, poor Rousseau hastily concluded that the former must have been let into the secret of this fabrication. Another step more converted him into an accomplice in the guilt, and, without the smallest proof or probability, he roundly charged the man who had been his friend and benefactor with a plot to make him ridiculous in the eyes of the public, and with having pretended friendship in order more securely to become the assassin of his reputation. It is curious to observe in his letters the change from the warmest expressions of love and admiration to the most bitter and dark suspicions; and to see how the most innocent words and actions were rapidly made to agree with the airy phantasms of his disordered imagination.

In appretiating Mr. Hume's literary character and in criticizing his writings, Mr. Ritchie has the opportunity of bringing us acquainted with the powers of his own mind. But we are not persuaded that his knowledge of the principal subjects, on which Mr. Hume treated, is sufficiently profound, or that he is possessed of the talents, which authorise him to become his critic. The remarks which he has made are upon the whole very slight and trivial; he frequently asserts the positions of his author to be erroneous, without proof; and sometimes, while he contradicts him in words, he coincides with him in matter of fact. Mr. Hume, for example, has asserted, in his essay entitled Sceptical Doubts (a title which Mr. Ritchie justly condemns as tautological) that our conclusions from experience are not founded on reasoning or any process of the understanding. To this Mr. Ritchie answers,

'That such is the frame of the human mind, that if it once acquire a knowledge of an object by experience, it is drawn by an irresistible necessity to infer that the same qualities must reside in, and the same consequences follow from objects in all respects similar.'

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But this referring our conclusions to an *irresistible* necessity is not at all contradictory to Mr. Hume's position, and is very nearly the same as the hypothesis which ascribes our belief in the connection of cause and effect to *custom* or habit, which Mr. Hume has proposed. When Mr. Ritchie proceeds to observe that the same is the principle which obliges a man to assent to the axioms in mathematics, he advances what no mathematician on earth would assent to. It has ever been maintained, that mathematical truths are wholly independent of experience, and would continue to be truths, though the universe, which affords the materials of experience, were to cease to exist. By hazarding such positions, Mr. R. has betrayed his utter ignorance on subjects, concerning which he pronounces *so dogmatically*.

However large are the apparent contents of this volume, we are persuaded that the public would still receive with pleasure any memorials which were truly authentic, and drawn from original sources, of the celebrated man, whose name adorns the title page of this compilation.

ART. X.—*Observations on a Journey through Spain and Italy to Naples; and thence to Smyrna and Constantinople: comprising a Description of the principal Places in that Route, and Remarks on the present natural and political State of those Countries. By Robert Semple, Author of Walks and Sketches at the Cape of Good Hope; and of Charles Ellis.* 2 *Vols.* 8vo. 10s.6d. Baldwins. 1807.

WITH a just confidence in his own powers, Johnson once said that he could write the 'Life of a Broomstick.' Before an author undertakes to treat a barren or a hackneyed subject, he should narrowly investigate his own talent for accurate and discriminating observation, vigour of thought, and strength or liveliness of illustration. A self-examination of that kind on the part of Mr. Semple, might have saved the writer of this article some unprofitable labour. We may be content to be entertained by the simple narrative of a traveller who has attempted to trace the sources of the Nile, or the mouth of the Niger, who has penetrated to the regions of India, which are yet imperfectly known to Europeans, or whose industry or good fortune has enabled him to elude or defeat the jealousy of the Chinese government. But when Lisbon, Cadiz, or Leghorn forms the limit of a writer's excursion, the world expects something more than a mere delineation of scenes or events, which have nothing new or uncommon to recommend them; it expects to learn something.

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When the aforementioned illustrious writer was pressed by some of his friends to lay before the public an account of his short tour in France, 'the reason of my not doing it is plain,' he replied: 'intelligent readers had seen more of France than I had.' 'But,' rejoined the supple Boswell, 'suppose a face has been painted by fifty painters before, still we love to see it done by Sir Joshua.' 'True, sir, but Sir Joshua cannot paint a face when he has not time to look on it.' We are disposed to hope and believe that if Mr. Semple were to weigh well the last unanswerable argument, he would be induced to call in all the copies of his present tour that remain unsold; and as those probably constitute the whole number printed, except the one now on our table, it might save him the mortification of being added to the long list of modern travellers, who have encountered the ridicule of the public. Mr. S. travelled through Portugal, Spain, and Italy, as fast as the post horses or mules of the respective countries would carry him. Unprovided with introductions, he formed no acquaintances. Destitute, to all appearance, of taste or learning, the beauties of nature and of art, the invaluable remains of Roman, Gothic, Moorish, or modern grandeur, with which those interesting countries abound, would have been lost upon him, even if his time for contemplating them had been as abundant as it was actually insufficient. Algeziras was the only town in which he made a stay of any length, and here 'he was detained near two months by the *objects* of his journey.' The reader is nowhere informed what those objects were. But when it is considered that Algeziras is the great resort of the privateers and gun-vessels that infest the entrance of the Mediterranean for the annoyance of the English commerce, we are at no loss for the motives which led an American to fix his residence in a place which the more refined feelings of an European would use every endeavour to avoid. We learn from the writer's own account, that its population consists entirely of adventurers and desperadoes from every climate and country, who have come hither in search of fortune. 'The richest inhabitants of the place,' (he proceeds) 'were, a few years ago, men of no credit or respectability, even among the banditti of Algeziras.' In this agreeable and enlightened society, did Mr. Semple study the genius of the Spaniards for several weeks. But where are not Americans to be found? The Jews of the modern world, they are every where busy in extracting the sweets of lucre,—*quocunque modo rem*—indifferent whether it be from the industry or the vices of the world.

But we are anticipating our author. As he does not en-

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tertain a hope, (we presume his reasonable modesty) of instructing the world by his travels, since both time, opportunity, and genius failed him, Mr. S. doubtless flattered himself with another obtuse writer, that he 'could furnish an interesting narrative with many incidents, anecdotes, *jeux d'esprit*, and remarks, so as to make very pleasant reading*.' We shall therefore extract the marrow of the two volumes before us, and string together a collection of such passages as seem to be peculiarly enriched by the author's wit. Of this brilliant anthology, the first is supplied by the Portuguese pilot in the third page.

'He is ragged and meagre, but not badly made; and in place of boots, he has two wisps of straw wrapped round his legs. He seems perfectly conscious however of the dignity of his character, and that he is a man of some weight in society. He gives his orders with precision, and to shew his consequence reprimands without cause the sailor at the helm, who in return, asks him where he bought his boots.'

The prince regent of Portugal gives occasion to the second:

'He heads a procession of monks better than any man in Europe, and if the French could be beaten with wax-tapers, the Portuguese might give peace to the world.'

The Spanish ladies furnish the next remark of ingenuity:

'They walk with freedom; their eyes are dark and expressive, and their whole countenances have that bewitching air which an Englishman likes well enough to see in any woman except his wife.'

On the insignificance of the river Manzanares, which washes the capital of Spain, our flippant traveller observes,

'All the capitals of Europe stand upon great rivers, or arms of the sea, and therefore the Manzanares shall pass for a river.'

To the curious and discriminating traveller, Spain is the most interesting of all the European countries. The jealousy of the Spanish character, particularly towards those whose religious faith varies from their own, has combined with the want of accommodations and comforts, to deter the footsteps of curiosity, and to render it comparatively an unknown region. The dying embers of the Romish superstition are still kept alive and vigorous in Spain, and the fabric

* Boswell. Vid. Life of Johnson, vol. 3. p. 328.

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of papal superstition, whose ruinous decay is more there than half concealed by the mist of distance and of bigotry, appears still possessed of splendour and of strength. The mixture of Roman, Gothic, and Moorish manners, all of which are to be traced in those of the modern Spaniards, display a striking dissimilarity from those of the other component parts of the great common-wealth of Europe. In his description of the prado, the place of public resort at Madrid, our author rises somewhat above himself.

'One very broad walk adorned with these fountains, is thronged every fine evening with the best company, and on Sundays, the king, queen, and royal family, ride up and down the carriage road, and salute the people constantly as they pass. It is on the prado that the stranger may study with advantage the dress, the air, and the gait of the Spaniards; for then all pass in review before him, from the prince to the beggar. The nobleman alights from his carriage, and saunters among the throng, seemingly careless about his fine dress, and the ornaments at his button-hole, although nobody glances at them so often as himself; the citizen dresses in the mode general throughout Europe thirty years ago; whilst the lower classes that venture on the prado, still wear their cloaths thrown over the shoulder, and thus preserve the last reliques of the ancient toga. All the men wear large cocked hats, and all smoke çigars; for this latter purpose boys run up and down the prado with a kind of slow torch, which burns without flaming, and serves to light the çigars. In opposition to them, water carriers, with their porous, earthen vases and goblets, vend the cool water of the neighbouring fountains; and the various cries of fire, fire, and fresh water, water, are heard above the buzz of the mingled crowd. But the women principally attract the eyes of the stranger. Their simple and elegant dress, their veils, which serve any purpose but that of concealing their faces, the freedom of their walk, and their looks attractive, but not immodest, tend to make an Englishman forget for a moment that they are greatly inferior in point of real beauty to the women of his own country.

'There is one custom which pleased me much, and which no where produces so striking an effect as on the prado. Exactly at sunset the bells of the churches and convents give the signal for repeating the evening prayer to the Virgin. In an instant the busy multitude is hushed and arrested, as if by magic. The carriages stop, the women veil their faces with their fans, the men take off their hats, and breathe out, or are supposed to breathe, a short prayer to the protecting Power which has brought them to the close of another day. After a short, a solemn, and not an unpleasing pause, the men bow and put on their hats, the women uncover their faces, the carriages drive on, and the whole crowd is again in motion as before. This is one of the few Catholic customs which appears to partake of piety without superstition, and divested of altars, candlesticks, tapers and images. I felt no reluctance to uncover my head among the

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crowd under so noble a canopy as the vault of Heaven, where some of the stars already begin to appear. Those around me mutter a petition or a thanksgiving to their favourite saint, or to the Mother of God; but I have only a heretic though heartfelt prayer to offer for those far distant from me, a parent, a brother, a sister, or a friend.'

The account of the restraint imposed even on private conversation in the Spanish metropolis, if correct, is much beyond what we should have suspected even from the combined influence of a despotic government, the rigour of the inquisition, and the vigilance of a foreign power, jealous of the stifled indignation of an oppressed people.

'I regret to find their most private conversations cramped by the fear of speaking any thing which might come to the ears of a jealous government. I feel myself like all the rest, merely an appendage, and one of the slaves of the court. Spies wrapped up in large cloaks stand at the corners of all the streets. Men converse here in whispers and shrugs, and I am tired of being constantly reminded by my friends, that I must not speak with so much freedom.'

When the Court left Madrid for St. Ildephonso, 'the *object* of Mr. Semple's journey rendered it proper for him to follow it.' (P. 83.) Our curiosity is excited to know the nature of those objects which alternately detained our traveller, just as if he were a pickpocket, in the purlieus of a court, and the haunts of the lowest of mankind.

The cities of Segovia and Toledo, with the royal palaces of St. Ildephonso and the Escurial, were the only places of note visited by the author before he took his departure for Cadiz and Algeziras. The inhabitants of the Strand will be surprized to hear, that the noise of his postillion's whip, and the clattering of the horses over the stones, were sufficient to draw great numbers of people to the windows and doors of the streets, as Mr. Semple quitted the capital of the Spanish monarchy.

In a country so fertile of adventures as Spain has ever been, the reader would be disappointed if he did not hear something of murders, caverns, or other terrific ingredients of romance. Let us turn to the only dangers which our author has deemed of sufficient importance to be recorded:

'On removing a mat which lay at the bed-side, I found that it served to cover a hole; the entrance, as I saw by the help of my lamp, to a long dark vault. This, thought I immediately, is to answer two purposes; first for the murderers to come unawares upon the poor sleeper, and then to cast his body into. After some pause, I covered the hole as before, and then piled up all the chairs in the room upon it in such a manner that with the least motion

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they must have fallen; then having bolted the door, I placed my pistols ready cocked under my pillow, and thus secured, in spite of daggers and pale-faced assassins, soon fell fast asleep. Nothing disturbed me till the break of day, when my postillion called me at the hour I had appointed. I then took an opportunity of examining this dreadful cavern; and discovered, oh, gentle reader! that it was indeed no other than a large wine vault dug underneath the house, and the roof of which being only supported by beams of wood, had in some places decayed and fallen in.'

'About two leagues from Aldea del Rio, as we were ascending a small hill, I beheld two men with long muskets, running as if to reach the summit before us. My guide called out that they were two robbers, which appearing to me very probable, I prepared for their reception; and suffered him to advance about fifty yards in front. By this means I thought it not likely that the robbers would fall upon the guide, seeing that I was behind well mounted, armed and prepared, in case of need, to attack them. Had we been close together, so that there might have been a chance of hitting us both, they would certainly have fired. As it was, they halted with the utmost composure, and leaned upon their long muskets while I passed. I held my right hand upon my pistol in the holster, and looked upon them sternly. My guide was already so far ahead with the baggage that it would have been needless to attack me. Their looks were wild and savage; their dress was composed chiefly of sheep skins, and besides their muskets and long knives, their girdles were stuck full of pistols. These were the only robbers I saw in Spain; and should any traveller find himself in similar circumstances, I recommend the plan which I adopted, and which I had previously determined to pursue.'

It seems to us more probable that, instead of robbers, these formidable gentry were nothing more than hunters, who lived on the produce of their guns. They must otherwise have been very young in their trade, to be deterred from their prey because Mr. Semple 'looked sternly on them:' and after having dispatched or secured the guide, as they might easily have done had they been so disposed, it would have been very hard if their long muskets, long knives, and girdles full of pistols, had not together been a match for the single heroism of Mr. Semple.

The period at which this gentleman travelled through Spain, was certainly an interesting one. It was at the latter end of 1805, and he reached Cadiz a few days after the ever-memorable battle of Trafalgar. When he was yet at some distance from that city, he met couriers passing in all haste to Madrid. Mention was made of a great naval fight with the English, but the reports concerning the issue were various. As he approached nearer the coast accounts be-

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gan to be more definite and more nearly resembling the truth. He met a Spanish gentleman, who taking him for a Frenchman, addressed him in that language in the following strain of condolence:

'"Ah, what a misfortune is this!" How now, said I. "Have you not heard of the misfortune of our fleet?" said he, still taking me for a Frenchman: "there has been a great battle with the English. Your Admiral Villeneuve is taken prisoner, Magon is killed, and poor Gravina is arrived in Cadiz badly wounded."'

Again, at an inn on the road:

'During supper, the attendant gave me a doleful narrative of the dreadful battle which had lately been fought. "The enemy," said he, "deceived us; they showed at first only an inferior number; but when the battle began, five and twenty fresh ships came and joined them. Only think of that! five and twenty fresh ships! By sea these English are innumerable, and fight well enough, but by land they can do nothing. *Oh no, par tierra no valen nada.*"

We shall not apologize for extracting every thing relative to the victory of Trafalgar. That day, so glorious to our national prowess, gives consequence to every trifle connected with it; and the appearance of the places adjacent to the scene of action, together with the feelings of our vanquished enemies on the occasion, the moral and physical effects of that eventful conflict, are likely to interest our readers at least as much as any other part of Mr. Semple's narrative.

'The ensuing morning, being the 29th, I found several boats preparing to pass over to Cadiz, and accordingly placed myself in one of them with my saddle and portmanteau. I had not been long there before a number of sailors, some with small bundles, others with nothing on them but a pair of trowsers and a shirt, and others with their arms and heads bound up, came leaping one after another into the boat until it was quite full, and we put off. They were French sailors, whose vessel after escaping had been shipwrecked on the coast, and of eleven hundred men who composed the crew on the morning of the battle, only ninety-four, by their own account, had ever again reached the land. Soon after leaving the little creek on which el Puerto de Santa Maria is situated, we open the whole bay, and some of the terrible effects of the late battle became visible. On the north-west side, between el Puerto and Rota, lay a large Spanish ship, the San Raphael, seventy-four, broadside upon the rocks, bilged and the waves breaking over her. At the bottom of the bay was a large French ship, the name of which I have forgotten, aground, but upright. In the centre towards Cadiz lay a groupe of battered vessels, five or six in number, bored with cannon shot; some with two lower masts standing, others with only one and a piece of a bowsprit, and one without a single stump remaining fro

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stem to stern. "That," said the French sailors, "was the ship of the brave Magon, and on board of which he was killed. A little before he died, he called for one of his surviving officers, and pressing his hand, "Adieu, my friend," said he, and expired." I felt the force of this tribute paid to the memory of a brave man by his countrymen; but remembering some of his narratives respecting the English, recorded in the pages of the Moniteur, I could not help thinking, that a better acquaintance with those enemies might have taught him, if his soul was truly generous, to esteem and respect them. As the wind was contrary to our crossing over, the boat was obliged to make several tacks. In one of these we approached so near the shore, that we plainly discerned two dead bodies which the sea had thrown up. Presently one of a number of men on horseback, who for this sole purpose patroled the beach, came up, and having observed the bodies, made a signal to others on foot among the bushes. Several of them came down and immediately began to dig a hole in the sand, into which they dragged the dead. Such is a faint account of the scenes to be observed in the bay of Cadiz eight days after the battle.'

And again, on his arrival at Cadiz:

'I have already mentioned some of the effects of the great battle of Trafalgar, visible in crossing the bay of Cadiz. There a large vessel bilged and lying broadside upon the rocks, a second stranded, with all her masts gone, and a groupe of others which seemed to have escaped as by a miracle, after being so shattered by the British cannon; all this possessed something of the terrible. But in Cadiz, the consequences, though equally apparent, were of a far different nature. Ten days after the battle they were still employed in bringing ashore the wounded, and spectacles were hourly displayed at the wharfs and through the streets sufficient to shock every heart not yet hardened to scenes of blood and human sufferings. When by the carelessness of the boatmen, and the surging of the sea, the boat struck against the stone piers, a horrid cry which pierced the soul arose from the mangled wretches on board. Many of the Spanish gentry assisted in bringing them ashore, with symptoms of much compassion; yet as they were finely dressed it had something of the appearance of ostentation, if there could be ostentation at such a moment. It need not be doubted that an Englishman lent a willing hand to bear them up the steps to their litters; yet the slightest false step made them shriek out, and I even yet shudder at the remembrance of the sound. On the tops of the pier the scene was affecting. The wounded were carrying away to the hospitals in every shape of human misery, whilst crowds of Spaniards either assisted or looked on with signs of horror. Meanwhile their companions who had escaped unhurt, walked up and down with folded arms and downcast eyes, whilst women sat upon heaps of arms, broken furniture and baggage, with their heads bent between their knees. I had no inclination to follow the litters of the wounded; yet I learned that every hospital in Cadiz was already full, and that

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convents and churches were forced to be appropriated to the reception of the remainder. If leaving the harbour I passed through the town to the point, I still beheld the terrible effects of the battle. As far as the eye could reach, the sandy side of the Isthmus, bordering on the Atlantic, was covered with masts and yards, the wrecks of ships, and here and there the bodies of the dead. Among others I noticed a topmast marked with the name of the Swiftsure, and the broad arrow of England, which only increased my anxiety to know how far the English had suffered; the Spaniards still continuing to affirm that they have lost their chief admiral and half their fleet. While surrounded by these wrecks, I mounted on the cross-trees of a mast which had been thrown ashore, and casting my eyes over the ocean, beheld at a great distance, several masts and portions of wreck still floating about. As the sea was now almost calm, with a slight swell, the effect produced by these objects had in it something of a sublime melancholy, and touched the soul with a remembrance of the sad vicissitudes of human affairs. The portions of floating wreck were visible from the ramparts; yet not a boat dared to venture out to examine or endeavour to tow them in, such was the apprehensions which still filled their minds, of the enemy.

'Finally, it was interesting, although in a different point of view from any that I have hitherto touched on, to observe the different effect produced on the Spaniards and French by a common calamity. The Spaniard, more than usually grave and sedate, plunged into a profound melancholy, seemed to struggle with himself whether he should seek within his soul fresh resources against unwilling enemies, or turn his rage against his perfidious allies. The French, on the contrary, were now beginning to mingle threats and indecent oaths with those occasional fits of melancholy, which repeated and repeated proofs of defeat still continued to press upon them, as it were, in spite of their endeavours to the contrary. Not one of them, but would tell you, that if every ship had fought like his, the English would have been utterly defeated. Contiguous to my small apartment at the posada was a hall, where a party of five and twenty or thirty French soldiers were assembled every day at an early hour to dinner. The commencement of their meeting was generally silent; but as the repast went on, and the wine passed round, they grew loud in discourse and boastings. One had slain five English-men with his own hand; another seven, and some could not even tell how many they had rid the world of. One more modest than the rest, had only killed three; but how did this happen? An English vessel was preparing to board the ship in which he was. "A l'abordage" was the universal cry of the French. Meanwhile an unfortunate Englishman appeared ready to leap on board, when the ships were almost locked together; this hero brought him down like a crow. A second took his place, and shared the same fate. Strange as it may appear to wondering posterity a third succeeded, and was immediately sent to follow his companions into the profound abyss. "After this," cried he, with a loud oath, "no more of them shewed themselves there." "*Non, non,*" exclaimed his comrades: "*apres cela ils ne s'y, sont plus montres,*" and immediately ten of them began to talk at once.

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'After paying a silent and involuntary tribute of respect to this valorous Frenchman, who had only killed three Englishmen, because only three were opposed to him, I almost began to doubt whether my eyes had not deceived me, in the terrible symptoms of defeat which I imagined to have observed on the part of the allies. But the conversation of the naval officers at the public table, where I dined, served to counterbalance these murderous narrations, and to raise my opinion of the French character, degraded by such idle and misplaced rhodomontades. They canvassed with coolness the manœuvres of the two fleets, and the cause of their defeat. One ship had not done her duty, another was overpowered by numbers, and some had deserted them altogether. These and many other causes were alledged; "but after all," said they, "their fire was terrible." *Mais, apres tout, leur feu etoit terrible.* In two things, and only two, did the French and Spaniards agree, in mutually blaming each other, and in reckoning events from or before the battle. Such a thing happened so many days before the combat, or so many days after it: this was the universal mode of expression. The battle of Trafalgar seemed to form a new epoch, from which to compute events, although not yet marked in the national calendar, like the coronation of an emperor, or the birth of a prince.'

Mr. S. embarked at Algeziras on the 18th of December, and in fifteen days arrived at Leghorn, where they were obliged to perform a quarantine of double that time, though in the midst of winter, and from a port and country where no infectious disorders had for some time been prevalent. During this month of confinement, which must be one of the least agreeable of a man's life, all the entertainment they found was in hearing the national tunes of 'Jefferson's march,' and 'Yankee doodle-dandy,' with which, being under American colours, they were liberally treated by the musicians, who, in those regions of harmony, come off in boats by hundreds, to lay contributions on newly-arrived vessels.

On the first Sunday after his landing, the author wandered into the English burying ground, where he found the tomb of our predecessor Smollett,* and several others of what he calls his countrymen, an inaccurate expression enough for a *professed* American. (p. 62. vol. ii.) Instead of indulging his sensibility at any length on this subject, Mr. S. prudently contents himself with the following comprehensive assurance:

'In a word, my meditations on this occasion, were not unsuited to the place, the day, and this our isolated situation.'

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* Smollett was for many years conductor of the Critical Review.

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Oh! that the novelists of the Minerva press were equally forbearing!

At Leghorn the author was fortunate enough to meet with two agreeable companions, in the persons of an old woman and her daughter, who, like himself, were going to Rome. The first occurrence worthy of mention, seems to have been his surprize at seeing each of the ladies take a spoonful of rum with their coffee at breakfast. The second, which some may deem still more curious, is the method adopted by the Italians of corking their wine. It is kept in flasks with long narrow necks, and a little oil is poured on the top, instead of corks. The air is thereby effectually excluded from the wine; but the flask, of course, must always be kept upright, until the time of being used, when the oil is imbibed by means of a little cotton wool.

The first night they slept at Fornacetti, the second at Peggibonzi, at which latter place we have the following piece of information:

'As usual, the vettorino sat down with us at table, and chased away the tedious hours by relations, which made our Italian ladies laugh, and would have made an English servant girl blush. After supper I found the bed chamber, and all the accommodations, very similar to those of Fornacetti, except, and this except must for ever remain a blank in the history of my travels.'

No indifference can be so great as to resist speculating on the nature of this grand secret. Was it a disappointment similar to that experienced by Horace on a similar occasion, and when travelling in the same country? '*Hic ego mendacem, &c.*' Does Mr. S. mean to insinuate aught to the dishonor of his fair and juvenile companion, whose good nature and familiarity he elsewhere extols? Or was it merely the contagion of the first sentence of the above extract, which suggested to Mr. S. the idea of at once exciting without gratifying the curiosity of the reader, and indulging a vanity, common, we believe, to all men?

We could have dispensed with the information which is gravely given in p. 47, that Rome is still 'seated near the Tyber.'

The ruins and curiosities of the mistress of the antient world, had but few attractions for the native of a new one. He did indeed visit St. Peter's, and after devoting a page of pity to those who worshipped the statue of the apostle by rubbing their heads backwards and forwards against the sole of his foot, he hurries on to Naples. On the road he overtook two French gentlemen who were also on their travels. One of them said he could talk a little English.

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On our author's requesting to hear him, we are told that he commenced as follows: 'Yes, sare, rost bif, G—dam, milord Jean.' Without any hesitation, we profess our utter disbelief, that any Frenchman, even among the lower orders of that well-bred people, ever uttered so absurd a sentence.

But we are dwelling too much at length on this paltry work, from which we can extract nothing but pertness and vulgarity. We shall rapidly dismiss him to Sicily, Malta, Smyrna, and Constantinople. His stay at these places furnishes a journal which occupies half a volume, equally insipid with what precedes it. When on board a Turkish vessel, he is struck by one of the Mussulman sailors, whom he with great indignation attacks and upsets in an instant, telling him at the same time that he is an Englishman and would not take a blow. To say nothing of our doubts of Mr. Semple's veracity, (for a single unassisted Christian would hardly, we suspect, have shewn such an exuberance of courage with impunity amongst a whole crew of Mussulmen,) we would ask him, are such incidents as these likely to edify or concern the public? And yet Mr. S. thinks it a hardship that 'individuals cannot publish their hasty remarks without running the risk of being assailed by the most virulent censures, and of being held up as an object of ridicule and contempt. The fatal consequence of the severity of criticism, (he continues) will be that by degrees people will be induced to suppress them altogether.' (Pref.) Oh! that these happy effects, predicted and deprecated by Mr. Semple, may soon be verified! those golden days of literature, when 'only such as are proficients in literature' (we quote his own words) shall come forward to enlighten the world, and when travellers like himself, incompetent alike to remark or to relate, shall 'remain the heroes o their own fire-side.' (Pref. p. ix.) Mr. S. is not aware that he could not pay a greater compliment to the critics of the present day, than in charging them with deterring the publication of useless manuscripts. The author who prefaces his work by attempting to depreciate the value of criticism, betrays infallible proofs of conscious weakness. Its effects may be advantageous; they cannot be injurious. The exercise of legitimate and honourable criticism cannot fail to correct the taste, enlighten the judgment, and enlarge the knowledge of the age. If it accomplishes the end which Mr. S. so much dreads, that of preventing futile publications, it essentially serves the cause of literature and the community. But even if, as he seems to suppose, and as Mr. Phillips of New Bridge-street takes such pains to inculcate, it should be made subservient to the dictates of malevolence, if it should be

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abused by ignorance, or corrupted by lucre, the evil will carry with it its own remedy. As we have hinted to that bookseller on a former* occasion, the efforts of prejudice or of malevolence never yet condemned to oblivion a work that deserved to live, and the most illustrious ornaments of the literary history of our country survive to instruct and delight remotest ages, while the impotent efforts of their rivals to depreciate their glory are despised and forgotten.

> Telumque imbelle sine ictu
> Conjecit, rauco quod protinus ære repulsum
> In summo clypei nequicquam umbone pependit.

We shall pass over in silence the remarks which are afforded in these volumes on the Italian and Turkish characters, as we also did the feeble and indefinite delineation of that of the Spaniards. The political disquisition on the expediency of England's possessing herself of all the islands of the Archipelago, will meet with similar neglect from us, as its distinguishing feature is neither logical acumen, nor political profundity. But to give a notion of the strain in which our author projects his improvements, we shall transcribe for the conclusion of our article, the plans which the contemplation of the town and harbour of Smyrna suggests to this dreaming enthusiast, and we think they will leave some doubt on the reader's mind of the perfect sanity of an author, who can thus coolly sit down and build castles in the air.

'Were I Sultan of Smyrna, I would cause a capacious basin to be hollowed out round Diana's Pool, which would soon be converted into a small but beautiful lake, the borders of which I would plant thickly with trees, the tall cypress, the spreading oak and the elm, and near them should grow the fig tree, the orange, the olive, and the vine. When my lake was once filled, the river would flow the same as before, and then I would turn my attention towards it. I would deepen it in some parts, widen it in others, make it flow in a straight line here, and there give it a noble curve. By the help of a single lock, a sufficient depth of water might always be preserved for boats even of a considerable burthen, besides supplying innumerable rills, to be conveyed over the whole of that extensive flat, at the head of the Gulph of Smyrna, which in the course of ages has been gained from the sea. Then all this noble plain, which at present exhibits here a garden, there a sandy flat, and there a reedy marsh, would become one garden, thickly studded with houses. This plain would then, as now, be bounded on one side by the sea, and on the other by the steep mountains which curve round the head of the gulph. But then I cannot help thinking that my fig

* Crit. Rev. May, 1806. Vol. 8. p. 109.

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trees and vines would cross the narrow road of Burnéhbat, and creep up the surrounding hills. I am certain they would. Nay, I vow to Heaven they shall. With that I rise in an exstacy, and overturn at once my seat, and my hypothesis. I wake from my kingly dream, and find myself an Englishman in a foreign land, the abode of slavery. Nay, even the few English that are here know me not; and were I to die to-morrow would follow me to the grave without a tear. Why then should I alone struggle with the despotism which oppresses the whole empire, and crushes every virtuous effort in the bud? I will be Greek; and as I see no Turk near me I will bury all my woes in momentary oblivion. Adieu, dreams for the happiness of my brother men, why should they make me unhappy? Give me wine that I may forget my wretchedness. Give me wine, whether it be of Scio or Mytelene, that I may plunge into a delirious joy, and become so far emboldened as to dare secretly to curse my oppressors.'

ART. XI.—*Travels in Scotland by an unusual Route; with a Trip to the Orkneys and Hebrides; containing Hints for Improvements in Agriculture and Commerce, with Characters and Anecdotes; embellished with Views of striking Objects, and a Map including the Caledonian Canal. By the Rev. James Hall, A. M. In two Volumes.* 8vo. 1*l.* 6*s.* Johnson. 1807.

THOUGH these travels discover no great depth of reflection, yet there are few readers who will not find abundance of amusement in the perusal. Where the narrative might otherwise stagnate in dullness, Mr. Hall takes care to enliven it by variety of anecdote. Of anecdote indeed Mr. H. appears to possess a copious store; and though he may sometimes digress a little too far from the point before him for the sake of introducing a sample, yet we prosecute our journey with pleasure, and are far from being offended with the author for treating us with such a diversity of agreeable fare upon the way.

Mr. Hall left Edinburgh on the 15th of April 1803, with the resolution of visiting the whole of Scotia's sea-beat coast, and of inspecting the banks of her most celebrated streams. The limits of our Review will not permit us to accompany Mr. H. in every part of this circuitous and meandering route; but, though we shall often let him pursue his way unnoticed and alone, yet we shall occasionally overtake him at some of his principal places of reflection or of rest, where we shall take the liberty of introducing him to the acquaintance of our readers; and Mr. H. we trust, will not be displeased

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with us for placing him in a circle of such genteel company; nor do we think that they will regret forming an acquaintance with such a communicative and entertaining gentleman as Mr. H.

At Stirling, where our traveller stopped for a few days to rest himself and his poney, we learn that the antient castle, which has sustained many a vigorous assault and stubborn siege, is now converted into barracks for soldiers and invalids. Many of the persons who were killed here in 1745, are said to have been buried without coffins under such a shallow covering of earth that in a few days many of their noses were seen peeping above ground. This calls to Mr. H.'s recollection an œconomical practice, which prevails in some parishes on both sides of the Tweed, of dropping the pauper—dead out of the coffin into the grave; and thus making one such convenient receptacle of wood serve to convey to their long home the deceased of many successive years. Stirling, according to the account of Mr. H. seems to afford a soil very favourable for diversity of opinions. For the religionists are said to exhibit a numerous and motley mass of papists, churchmen and high-flyers; Cameronians, Glassites, Episcopalians, Independants, Whitfieldites, Burghers, Antiburghers, Unitarians, Arminians, Socinians, Universal Redemptionists, Calvinists, Haldanites, Missionaries, &c. &c. All these different sects, as usual, wrangle with each other, without always knowing the subject of dispute; but their logical conflicts serve to keep the attention awake to the opinions which they profess, and attach an interest to such points of speculation which they would not otherwise possess. The zeal of the missionaries is said to be diffusing its heat even over the chilly summits of the Highlands; and the snowy top of Ben Lomond will probably ere long attest the miracles of methodism. Some of the good people at Stirling have such an invincible antipathy to any *moral* edification from the pulpit, as to doubt whether the preacher who employs it, be not in a fair way to be d—m—d. A Miss S——t, who appears to have been inoculated with the true virus of proselyting zeal, one day waited on the respectable, learned and worthy Dr. Bisset, 'expressly,' as she said, 'to see if he was in the way to heaven.' The Doctor whose moral preaching, unmixed with any orthodox cant, had been eminently successful in deterring from the commission of crimes, replied that he had now for 69 years had his soul in his own keeping; and that he felt no inclination to put it in trust.

While Mr. H. was sauntering in the church yard of Clackmannan, he was at some pains to decypher an inscrip-

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tion on one of the stones, from which he learned that the person who was interred below, had, when living, gone to solicit alms at the castle. The haughty lord, who happened to espy his approach, told the poor mendicant in no very courteous terms

'To go to hell. The poor man replied I need not go there, I am just come from it. And pray what is going on there? Why, my lord, they are playing the same game there as here, taking in the rich and holding out the poor.'

This suggestion was but ill-brooked by the haughty chief; he had the man seized, a roasted egg was put under each armpit, his arms were tied down, and he was tormented till he died.

At Skilbeggie, to which he proceeded from Clackmannan, Mr. H. informs us that there is 'one of the largest distilleries in Britain, perhaps in Europe.' A distillery may rank far above a gunpowder mill, or a sword manufactory in the way in which it facilitates the destruction of the human race. But the life of man, in the calculations of politicians, is thought of little moment when compared with the gratifications of avarice or ambition. The revenue is enriched by the distillation of poison; and he would be esteemed but a very lukewarm friend to the government, who should propose that this poison should be prohibited, while it so powerfully seconded the projects of taxation.

At Kincardine on the banks of the Forth, 'is one of the finest free-stone quarries in Europe. Below the surface, and while in the quarry, the stone is white, soft, and easy to work, but when exposed to the air, it becomes hard and beautifully white.' It is said to be superior to the stone of Portland, and to take a higher polish. Mr. H. having found Kincardine noted for the longevity of its inhabitants, very gravely asks whether there is 'any connection between this circumstance, and the stratum of free-stone on which it stands?' At Culross our traveller remarks the encouragement which the strolling preachers who traverse the country, derive from the *itching* ears of the religious Scots. The reader will please to observe that we here use the word in italics in its figurative and scriptural sense, as we make no doubt that whatever truth there might have been in the scandalous reports of former times, the Scots have long ceased to be troubled with any other than a metaphorical *itching* in their ears or any other part of their persons. At Dumfermline, Mr. H. beheld with sensitive complacency, the tomb of the great and gallant Robert Bruce, whose name constitutes a pleasurable resting-place in the annals

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of Scottish History. It is well-known that on his death-bed, this brave king requested that flower of chivalry, the Lord James Douglas, to have his heart embalmed immediately after his death, and undertake the charge of conveying it to Jerusalem, and see it deposited in the sepulchre of Christ. The author very properly subjoins in a note the affecting account of this event, which we find in the interesting narrative of Froissart. At Inverkeithing, our inquisitive traveller, having found the church door open, went in; and heard a clergyman holding forth on this edifying text; '*thou shalt not seeth a kid in its mother's milk.*' The priest expatiated much and long on the barbarity of the practice, and the sinfulness of the dish; but unfortunately the inhabitants of Inverkeithing had hardly ever seen a kid in their lives, and therefore were not very likely to have recourse to this species of culinary abomination.

The Scots appear formerly to have had an antipathy to fish, and, by way of contempt, to have called their more southern neighbours by the name of *fish-eaters.* To this prejudice may be traced the long neglect of the fisheries in that part of the island. This prejudice is dying away, but traces of it were still observed by our traveller at Kincardine; and he informs us that in the Highlands there are several sorts of fish which the inhabitants could not readily be induced to touch; and even pork is said to have been held in abomination among this simple and hardy race till about a century ago. Mr. Hall informs us that the little isle of May, near the coast of Fife, which appears to be inhabited by a simple and unvitiated race, is visited by the ecclesiastical functionary from Pittenweem only once in twelve months, when he performs all the ceremonies that may be wanted in the way of matrimony and of baptism; besides adding a word or two of salutary exhortation. This exhortation ought to consist of good solid stuff; as it is to last them till another revolving year. The auditors, when they receive this annual boon of spiritual communication, seem determined that it should not go in at one ear and out at the other; for which purpose they all turn their backs to the preacher during the delivery; probably intending to let the pious boon enter through the tube of the spine, and thus find its way to the brain without any possibility of immediate escape. When Mr. Hall reached St. Andrews, he beheld only the faint appearance of its antient splendour and magnificence. The cathedral church, the castle, the residence of the archbishops, and not unfrequently of the kings, were crumbling in decay; one long street presents a heap of ruins; and some other parts of the city which are overgrown with grass,

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bear melancholy testimony to the desertion of the place. Even the university does not flourish; but at this we were not surprised, when we learned that lord Melville was esteemed the tutelary genius of the place: his lordship may encourage the multiplication of such men as Mr. Trotter, but his smiles were never yet propitious to the expansion of ability or worth. However, notwithstanding the moral and the material decay which are so perceptible in this once flourishing spot, we were not sorry to be informed by our talkative traveller that the inhabitants are still alive to the sensations of festivity and mirth; for he tells us, that they keep 'eating and drinking, marrying and giving in marriage.' The professorships of the united college, under the righteous inspection of chancellor lord Melville, appear to be bestowed more for the purpose of increasing political influence, than of diffusing erudition. One of these reverend professors ycleped George Hill, D.D. some time ago preached a most loyal and time-serving sermon, of which the ACQUITTED DELINQUENT caused some thousands of copies to be printed and distributed, as we are led to believe, out of the public purse. Mr. Hall enters into a very copious detail of the past and the present state of the university of St. Andrews, which he varies with numerous anecdotes of Dr. Wilkie, the author of the Epigoniad, and other persons who have been brought up at this antient seminary of erudition. The university, which flourished exceedingly under the judicious superintendance of the late lord Kinnoul, seems to have been rapidly declining in credit and in numbers since the place of chancellor was bestowed on lord Melville. Under his lordship's patronage the professorships are degenerating into perfect sinecures, and learning and virtue are quitting the place. Mr. Hall informs us that the colleges of St. Andrews have a revenue more than four times greater than their expenditure; but the employment of the overplus is a matter of dubious speculation. Certain it is, if we may credit the accounts of Mr. H. that no part of it is devoted to the encouragement of literature and science.

As we have always been curious in investigating the different effects of different modes of culture on the human being, we read with interest the account which Mr. H. gives p. 161. Vol. 1. of two young ladies who had been bred up from their infancy in an almost total seclusion from the world, as they had never on any account been permitted to pass the bounds of their father's garden, till they had reached the period of womanhood. Mr. H. met them walking with their two brothers in St. Andrews soon after their first emancipation from this secluded state. He represents them as two ve-

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ry handsome females, but rather fantastically dressed. As they were not shy, and our traveller does not appear to have laboured under that defect, they fell into conversation with each other. Mr. H. informs us that 'though they were composed of excellent flesh and blood, and had tolerably good natural parts, and a considerable share of that knowledge which arises from books, they knew nothing of real life.' Their father, it seems, had lost a beloved wife, which had made him more than usually solicitous about the education of the children whom she had left behind.

'Being in easy circumstances, and having a large garden, or rather field, including a garden surrounded by a high wall, he resolved to call in teachers to instruct them in all the branches of knowledge, but that they should never go without his premises till they were grown up and could think and act for themselves.

'At length, after having scarcely seen any human face but their teachers, they were permitted to sally out and see whether the world and men were what they are represented in books. The one was seventeen and the other not much younger, and though they knew music, geography, history, &c. &c. astonishingly well, and were accomplished in a variety of points, when they saw a handsome young man they could not help standing and gazing at him.'

They asked Mr. H. why he did not wear knee-buckles, and how much the narrow ribband that tied his shoes might cost; besides a number of other questions, such as children commonly ask. A young man without any fortune, who had sometimes access to the father's house, took an opportunity of whispering in the ear of one of them,

'*Will you marry me?* to which she readily answered; *Yes, I will.* An elopement to Edinburgh was concerted and made. They were married, and the affectionate father was soon reconciled to the marriage.'

This experiment does not seem to be favourable to such a system of education, as would keep young people ignorant of the living world till the period when they are in most danger of being ensnared by its temptations and its wiles.

If we may form any conjecture respecting the disposition of a people from the nature of their amusements, we should be tempted to ascribe no small share of savage barbarity to the inhabitants of Magus Muir, a few miles west from St. Andrews. Among other inhuman sports, they have what is called *a goose race.* A goose is suspended by the feet from a sort of gallows, its neck having been previously stripped of the feathers and rendered slippery with soap or grease. The

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savages riding below, raise themselves as they pass from their seats as far as they can to get hold of the goose's head, which it naturally raises up to avoid them; and he who succeeds in pulling off the head is said to gain the race!!!

'To see the poor animal writhing its neck and trying to avoid the savage hand that is about to pull off its head, seems to afford the people in this part of the country a high gratification.'

At Cupar, which is the chief town in Fife, our traveller found, as usual, the religious part of the community, having no common centre of union, such as we proposed in our review of Mr. Lancaster, &c. splitting into a diversity of sects. One gentleman, thinking that the kiss spoken of by St. Paul ought to be literally understood, had made this distinctive circumstance the origin of a new sect; and as the founder happened himself to have three very elegant daughters, the converts did not want incentives to the practice of the initiating ceremony. Our traveller gives the following description of the Aichil Hills, a tract of country which lies between the Forth and the Frith of Tay, of which the length is upwards of thirty miles and the medium breadth about five.

'It may be called the Arcadia of Scotland. Hills verdant to their summits, the lower parts covered with grain, the middle with herds of cattle, and the higher with flocks of sheep; rivulets stealing through the defiles of these hills, or falling in murmurs from rock to rock; solitary hamlets and farmsteads now skirted with natural woods of hazel, oak, birch, and some other kinds interspersed, and now inclosed within their soft embrace, and above all an equal or modest division and distribution of property; conspire to render the Aichil Hills one of the sweetest as well as happiest regions in Britain, &c.'

Our traveller informs us that about twenty or thirty years ago the inhabitants of these hills were remarkable for the simplicity of their manners, though, he says, that the habits of pastoral indolence, and the frequent intercourse of the sexes in rural and retired occupations, often gave occasion to intercourse of another kind, for which the discipline of the kirk required penance to be done on the *cutty stool*, when the offenders were rebuked for three successive Sundays in the face of the congregation.

When Mr. Hall reaches the town of Abernethy, he favours us with an account of the Seceders, a sect who inherit the gloomy austerity of the old Covenanters. The Seceders, who are separatists from the kirk, are severe disciplinarians, rigid antinomians, and sticklers for particular and arbitrary election. Our traveller next describes a congregation

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of Sandemanians and Bereans who are settled at Newburgh, and are said to bear a resemblance to the Epicureans of old. Mr. H. says that 'they live well and are merry:' and he adds that 'they are very amorous.' The Bereans make a sort of festival of the Lord's Supper; they eat bread and circulate the glass; while they talk about heaven and the church. The Berean church at Newburgh was established by a Mr. Pirie, a man of sagacity and learning, but of a speculative turn and variable opinions. He exhibited a singular proof of his visionary propensities in an attempt to show that the French revolution was predicted in the Revelations. In the XVIth chapter of that spurious production the author says that he saw '*three unclean spirits, like frogs, that were the spirits of devils working miracles.*' Mr. Pirie's ingenuity in accommodating this passage to his preconceived hypothesis is at least equal to that of Mr. Faber and other fanciful expositors.

'Frogs, says Mr. Pirie, are a natural emblem of Frenchmen, as frogs furnish a dish of food very common in that country, and no nation partakes so much of that reptile. Frogs dwell in and issue from low unclean and loathsome cells; and what cells more unclean and loathsome than those of the Jacobins, Cordeliers and disguised Jesuits, from whence the convention sprung? Again, frogs puff themselves up with air, are boastful, loquacious, yet still repeating the same harsh uncouth notes; and tell me when or where any society or even rabble of men has ever dunned our ears with such a profusion of big swelling words of vanity as the convention? Spawning tadpoles of constitutions, they have stunned us with the most vociferous, harsh and hideous sounds. Terror is the word of the day. A little more blood! No mercy! No humanity! This is surely the voice of the bull-frog, whose croaking is terrific, and whose voracity is insatiable.'

We have no doubt that all this was perfectly convincing to Mr. Pirie's Berean congregation; and that all the old women were struck with the remarkable resemblance between the *bull-frog* and the *convention*. We earnestly recommend it to Mr. Faber not to omit the insertion of the bull-frog, with a coloured portrait of the same, in the next edition of his Prophecies. At Abernethy our traveller informs us that the inhabitants have 'milk, eggs, potatoes, *porridge* and *preaching* in abundance.'

At Pitkethley wells, our author had ocular, and probably *nasal* proof of the purgative potency of the water, for the ladies and gentlemen, as is said to be the long-admired custom in Scotland, were *sub dio* and almost every where in sight of one another getting rid of its effects. We were happy

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to be informed that the effervescence of infidelity which was manifested in Perth at the commencement of the French revolution has passed away. Perth has, at different periods of its history, been renowned for the two extremes of religious and irreligious zeal; but at present a happy medium seems likely to take place between the two. That religious temperament, which is most devoutly to be desired as the characteristic of our countrymen on both sides the Tweed, consists in an indifference to the forms and a rational attention to the essentials of christianity. We have heard many preachers and others complain of the religious indifference of the present age; but according to our notions, that indifference, as far as it is appended exclusively to the ceremonial matter of religion, is no common good; for a very little observation will teach us that a bigoted attachment to the *forms* is usually accompanied with scandalous neglect of the *essentials* of christianity; while a real regard for the *essentials* will naturally generate an indifference to the *forms*. At Dundee our traveller fell into company with some persons belonging to the sect of the Glassites; whose principles seem in such direct opposition to those of Mr. Malthus; for their maxim is to marry as early as they can. This sect is perhaps determined not to have any mixture of old maids among them; all ladies, therefore, who dread the long retention of virginity, should become Glassites; and thus be dispossessed of the uneasy apprehension.

Mr. H. now proceeds through Aberdeen, Banff, Lochabers, Inverness, Dornoch, Thurso, and a variety of other places, entertaining us all the way with a diversity of anecdotes which he picked up on his route, till he is ferried over to the Orkneys. In this remote corner of the British empire, our traveller was present at an assembly, in which he informs us that he beheld as much mirth and fashion as he ever witnessed at London or Bath. We were glad to learn that the manufacture of straw hats had been introduced here, and that it was likely to furnish profitable employment for the younger part of the female population. We are next presented with an interesting account of the present state of the Shetland isles from the communication of a friend. The inhabitants are great consumers of spirits and of coarse black tea. The Shetland horses, which seldom receive any allowance of fodder in the severest winters, are said to be longer-lived than any other known variety of the species. But the inhabitants of these islands depend for their chief supplies of food on the fisheries, of which they possess almost every species that is to be found on the British coast; and

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on the immense diversity of sea-fowl which abound on their perpendicular and rocky shores.

Our traveller next sets sail for the Western Isles whither however we must let him proceed by himself, as we shall not have leisure to attend him thither, or to Fort William, Dumbarton and Glasgow in his way back to Edinburgh. We have found Mr. H. as far as we have had leisure to keep his company, a loquacious and gossiping, but on the whole agreeable acquaintance;—some of his stories might have been omitted with great advantage to his book; as also some of his engravings, and particularly that of Mr. ——— receiving a visitor in his shirt in the presence of his wife. We cannot reckon such a sight among the picturesque beauties of Scotland, some of which Mr. H. has accurately delineated and had elegantly engraved.

ART. XII.—*An Elementary Course of the Sciences and Philosophy: contained in a Series of Lectures delivered by the Author to his own Pupils, upon the principal Branches of elementary Mathematics, Mechanics, Astronomy, and Cosmography. By J. B. Florian Jolly, A.M. 2 Vols. 8vo.* Stockdale. 1806.

THESE two volumes are the first part of a course of general knowledge, conducted upon a plan explained by the author in an Essay upon an analytical Course of Studies, published about ten years ago. The first of them contains Lectures upon Arithmetic, and the Elements of general Calculation; the second contains Elementary Geometry and Plane Trigonometry.

'The reader,' says Mr. Florian-Jolly in his preface, 'will not be able to form a just idea of the plan and method here proposed by running his eye cursorily over this volume: for this reason I must intreat him not to be discouraged at the seeming immensity of the system, until he has reflected profoundly on the introduction which is printed along with it.'

Primâ-facie we felt no great reason to be appalled by a couple of volumes of arithmetic and geometry: but roused by this good-natured warning of Mr. F. J. we wiped our spectacles a second time, and summoned up all our courage to enable us to master his introduction. And indeed we found we had good reason for putting our shoulder lustily to the wheel, for at the onset we were gravelled by some propositions much beyond our comprehension: this we were much inclined at first to set to the score of our own dulness; but as in the parts

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which we conceive that we did understand we thought we met with here and there an egregious blunder, we are inclined to solace ourselves with the supposition that our author may indulge now and then in the *false profound*, and, perchance, may not always have thoroughly understood his own meaning. The relations of man, he tell us, which forms the basis of all human knowledge, are three-fold; 1st. to natural beings; 2nd. to himself; 3d. to other men. The first and third of these propositions are intelligible enough; but what is to be understood by the relation of a man to himself we cannot for our life comprehend. By the term relation we understand the result of the examination and comparison of different objects; nor can the term be predicated of one and the same object according to any propriety of language, and in plain words, is little better than nonsense. Mr. Florian Jolly goes on to inform us with great gravity, that what does not affect our senses can excite in us no perception, no ideas, and must remain hidden from us for ever. A notable discovery truly! But as to us *to affect the* senses, to excite perception and ideas, are only so many words meaning exactly the same thing, we fear we shall not reap much benefit from it.

He goes on to inform us that the general attributes we remark in every being are quantity, extension, and motion. But we would ask what is quantity as contradistinguished rom extension? Is not extension a species of quantity? Whether by this last term Mr. F. J. means number or solidity, we are unable to tell; though we rather conjecture the former. If so, he has neglected the most prominent of the primary qualities, which enter into our complex idea of matter.

But we are desirous to do justice to Mr. F. J. and acknowledge with pleasure, that when he descends from his metaphysical Pegasus, and particularly when he condescends to be the plain schoolmaster, he evinces a sound judgment, and an accurate knowledge, both of the proper objects of elementary education, and of the powers and capacities of the youthful mind.

'Education,' he well observes, 'is the noviciate of life; and in life manifold and various are the stations. One cannot decide which of them would best suit a subject of whose dispositions and capacity we are ignorant; on the contrary, by teaching him during his youth to know the different means of being useful to society, he will be prepared to serve it afterwards in all its employments: by opening to him the entrance, and by pointing out to him the tract of the different courses he may travel through, he will have acquired light enough to choose that which agrees the best with his taste and his talents.'

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He might have added that the elementary parts of all knowledge are those which are most repulsive and barren. They ought therefore to be entered upon early in life, when the memory is active, but the imagination dormant. If they are now neglected, ardent indeed must be the mind which will labour at riper years in a soil apparently so rough and ungrateful. This is one powerful reason why the mathematics should not be delayed, perhaps even to the period of adolescence. Dr. Johnson has, in his usual dictatorial manner, pronounced these studies to be unfit to form a part of the ordinary scholastic discipline. But Johnson was himself wholly ignorant of the mathematics, and the sciences dependent upon them; and his vanity would not suffer him to acknowledge a branch of knowledge to be essential to a well-educated gentleman, in which he was himself utterly deficient. Mr. Florian Jolly has combated the doctor's arguments with much success. We think that the general opinion and spirit of the times are in unison with Mr. F. J.'s doctrine, and that both parents in general, and the teachers of our respectable seminaries are more and more sensible of the importance of these studies. Indeed, it is ridiculous to esteem any course of education to be complete, which does not comprehend the elements of a species of learning, which is of universal application, and the foundation of almost all that is solid and valuable in human knowledge. And yet it is no less strange than true, that many a *soi-disant* scholar is sent from our public schools, who is not acquainted even with his multiplication table.

Equally judicious are his reflections on a prevailing custom of attempting to convert the objects of serious study into a species of play. This piece of pedantic folly cannot, we think, be too soon suppressed, and we can only blame Mr. F. for giving it any quarter, by allowing the use of it to very young children. We would ask, what time of life is too early to receive the important lesson, that no day should be suffered to pass without some serious and useful occupation? On this subject Mr. F. says,

'I cannot too strongly deprecate the system that lately prevailed of turning every science into a GAME. This method, which may very well answer to teach young children their letters, some parts of geography, and some historical facts, instead of saving pains in the higher departments, will prove in the end the source of the greatest difficulties. Young persons instructed in this manner not only have but a smattering in every branch of knowledge; but, what is worse, they acquire a way of trifling, of considering study as a mere plaything, and when they are afterwards obliged to apply themselves

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earnestly to matters of importance, they have to conquer at once their ignorance, and their idle and frivolous habits. Let it never be forgotten, that our whole life is to be a continual study; that every day ought to make some addition to our information, to our wisdom: and, therefore, the most essential thing young people can be taught is HOW TO LEARN.'

Into the particulars of Mr. Florian Jolly's work we cannot be expected to enter minutely. We have, however, examined various parts of it, and have reason to believe it executed with neatness, precision and perspicuity. We cannot help thinking that in the arithmetical part he has been prodigal of his own labour, by elucidations unnecessarily copious and diffuse. It is singular, but true, that the foundations, upon which are grounded the rules of common arithmetic, are very difficult to comprehend, and consequently till the pupil has gained considerable mathematical skill and expertness not easily acquired. Nor is it of much moment. In all parts of education the memory is exercised before the reason; and indeed ultimately for the sake of the reason. Now arithmetical demonstrations are nothing more than verbal truths, dependent upon the arbitrary and artificial structure of the signs, and are commonly too complicated for young minds, whilst they lead to no useful results. Mr. Florian Jolly's sneer therefore at the works of his fellow-labourers in the same field, 'where,' he tells us, 'the rules are given like *the receipts in the House-keeper's Assistant*, without having one principle explained on which they are founded,' appears to us, to use the mildest language, to be very much misplaced.

MONTHLY CATALOGUE.

RELIGION.

ART. 13.—*The Cause of the Increase of Methodism, and Dissention, and of the Popularity of what is called Evangelical Preaching, and the Means of obviating them, considered in a Sermon, preached at the Visitation of the Rev. the Archdeacon of Leicester, held at Melton Mowbray, June* 20, 1805, *with Appendixes, &c. &c. By Robert Acklom Ingram, B. D.* 8*vo.* 4*s.* Hatchard. 1807.

WHERE a country is divided into numerous sects, of very oppo-

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site principles and tenets, the duty of the government seems to be, as far as possible to promote among them all the spirit of mutual charity and forbearance, that the malign and unsocial passions may not mingle with their differences in points of speculation. For this purpose, in those countries in which a religious establishment is incorporated with the political institutions of the state, that establishment ought to be made the centre of union, of charity and peace. How is this to be effected? We answer; let the service of the establishment be so regulated as to teach nothing but the essentials of christianity, in the truth of which all sects are agreed, without insisting on points of inferior importance, respecting which they differ. The establishment would thus serve as the focus of rational illumination and the ark of evangelical peace. All sects agree that Jesus was the Messiah, that he was divinely commissioned to teach the will of God, that he performed various miracles in support of his pretensions, and that after being crucified, he rose from the dead. On these four simple and irrefragable truths, every religious sect has a bas wide enough for public instruction and for universal charity. In the moral corollaries which would follow from the few simple propositions which we have stated, there would be ample sanctions for the practice of moral duty; there would be terror for the sinner and encouragement for the righteous; hope for the desponding and comfort for the sick. To elevate the superfluities or accessaries of christianity into the essentials, is only to multiply the causes of dissension; and to open the sluices of sectarian hostility. We cannot better evince our regard for the religious establishment of this country, than by endeavouring to banish all causes of dissension from its walls, and all reasonable grounds of separation from its worship. And is this great end so likely to be produced in any other way as by laying no stress on uncertain doctrines and controverted opinions; but directing the attention to those great and momentous truths which are as simple as they are important; and which alone are in unison with the principles of universal charity?

In Mr. Ingram's pamphlet we have met with many judicious observations; and we particularly recommend the Appendix, No. 11, from p. 25 to p. 49, to the serious perusal of the clergy.

ART. 14.—*A Sermon preached at the Temple, May 31st, and at Berkley Chapel, Berkley Square, June 28th, upon the Conduct to be observed by the Established Church towards Catholics and other Dissenters. By the Rev. Sidney Smith, A. M. late Fellow of New College, Oxford.* 1s. Carpenter. 1807.

THE pulpit is never more honoured than when it is employed for the purpose of appeasing the animosities of sects, and of inculcating the principles of universal charity. We have beheld with regret, many clergymen of the establishment, preaching sermons full of unmerciful invective and abuse, against catholics and dissenters. But such is not the spirit of Mr. Smith; and we request him to proceed as he has begun; and to press on the attention of his audience the neces-

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sity of emancipating the catholics from the absurd restrictions by which are they oppressed, and of abolishing all religious tests, which, instead of strengthening the establishment, render it an object of hostility and hate.

ART. 15.—*A Catechism for the Use of all the Churches in the French Empire; to which are prefixed the Pope's Bull, and the Archbishop's Mandamus. Translated from the Original, with an Introduction and Notes, by David Bogue, Author of an Essay on the New Testament.* 8vo. 3s. 6d. Williams *and* Smith. 1806.

IF we may judge from the specimen before us, the Romish religion is nearly the same as it was before the revolution. Much of its pomp and splendour it has lost; its immense endowments and princely revenues are all gone; but its ghostly pretensions are made subservient to the views of Buonaparte.

POLITICS.

ART. 16.—*Letters on capital Punishments, addressed to the English Judges. By Beccaria Anglicus.* 8vo. 2s. 6d. Johnson. 1807.

REWARDS and punishments constitute a part of the moral government of God, even in this uncertain world. Now, if we consider what is the proper end of punishment, as it is administered by the Deity in this probationary life, we shall find that it is to promote the moral reformation of the offender, and to prevent the repetition of the offence. Almost every act of vice brings with it a concomitant punishment; and this punishment tends to produce the sentiment of regret, and to fortify the resolution to amend. We do not say that this is always or even usually the case; but we affirm that such are the certain tendencies of those punishments, which are inflicted, in the common course of things, according to the providential appointments of God. When civil government, which in some measure arrogates the attributes of the Deity, exercises the right of punishment over its subjects, it should be particularly careful that nothing vindictive or cruel should enter into the consideration. Pain is only so far the end of punishment, as it promotes a nobler end, the moral good of the person on whom it is inflicted. Justice requires that the punishment should never exceed the degree of the offence; and charity, which considers the imperfections of humanity, and mitigates the rigours of justice, will often suggest that it should be less. But capital punishments defeat the very end of punishment;—THE REFORMATION OF THE CRIMINAL. They do indeed take the most effectual means of preventing the repetition of the offence; but as this is not connected with any possible improvement in the conduct of the moral agent, by whom it was perpetrated, it must be regarded rather as the act of a legislator who is thirsty for blood, than of that wisdom and humanity which imitate

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the perfections of the Deity. We are dubious whether capital punishments are, in any case, authorised by the deductions of reason or the precepts of christianity, but we are convinced that in the majority of cases they are utterly irreconcileable with those precepts and deductions. All punishment supposes the infliction of pain; but pain is not the proper object of punishment. To punish merely for the sake of inflicting pain on the individual is, instead of the considerate humanity of a legislator, to exercise the ferocity of a savage. As far as capital punishments deter from the commission of crimes by the menace of pain, they are not half so efficacious as punishments of other descriptions might be made. The greatest pain, which capital punishments occasion, appears to be felt by the friends and relatives of the individual; who are not only afflicted by the ignominy of his end, but who mourn for an accountable being, who is deprived of the possibilities of reformation; in whom no moral change can be wrought by counsel or by discipline, and who can neither retrieve his character nor make restitution for his crime. Of the highly beneficial effects, which may be produced by the disuse of capital punishments, we have a striking proof in the prisons of Philadelphia, where the most salutary reformation has been wrought in the habits of the most notorious offenders, by a system of severity, directed by discretion and tempered with mercy. We are informed that his present majesty has an almost invincible repugnance to capital executions, and that it is never without strong feelings of aversion and regret that he signs any warrant for the purpose. We think that this fact is highly creditable to the king, and we consider it with more pleasure, because it gives us assurance that he would readily assent to any bill for abolishing a practice which is at once opposite to scripture, to reason and humanity.

ART. 17.—*Remarks on the Alliance between Church and State, and on the Test Laws. By the Rev. Richard King, M.A. formerly Fellow of New College, Oxford.* 8vo. Booth. 1807.

IN this pamphlet Mr. King has again dished up the stale arguments of bishop Warburton; but without improving the flavour or increasing the force of the ingredients by any additions of his own. We are strenuous advocates for a religious establishment, as far as it is made a means of conveying moral instruction to the people; and of impressing them with the incalculable importance of living soberly, righteously, and godly in this world, that they may be happy in the next.—Thus far a religious establishment is of infinite use; for while civil laws can influence only the outward conduct, such instruction may operate most beneficially on the interior of the heart.—But when a religious establishment, instead of being exclusively directed to these great moral ends, is converted into a mere engine of state, and rendered subservient to the purposes of political artifice and corruption, the establishment itself is degraded and religion disgraced.—We are told by our Saviour, that we cannot serve God and Mammon; but many of the sordid, narrow-minded and time-serv-

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ing ministers of the establishment, who have been busy in raising the late 'hue and cry' against the catholics, think that the worship of Mammon is very compatible with the adoration of God. But the misfortune is, that they give to God only the service of the lips; while Mammon receives the fond idolatry of their hearts. A religious establishment, founded on such principles as are in unison with the dictates of reason and the precepts of christianity, would require no weak and crumbling fortifications of mystery and intolerance for its support. As it would inculcate charity to all sects, it would in every sect find the zealous protection of a friend. Every sect would experience love and reverence within its walls; which, instead of echoing with unscriptural dogmas and persecuting creeds, would send forth only the rational and exhilarating sounds of 'GLORY TO GOD IN THE HIGHEST; ON EARTH PEACE; GOOD WILL TOWARDS MEN.'

ART. 18.—*Memoir of the Case of St. John Mason, Esq. Barrister of Law, who was confined as a State Prisoner in Kilmainham, for more than two Years; containing Addresses and Letters to the Earl of Hardwicke; his Grace the Duke of Bedford; Mr. Wickham; Judge Daly; Sir Evan Nepean; Lord Henry Petty, &c. &c. and Letters from some of the above Personages. Most respectfully submitted to the Consideration of the Commons in Parliament assembled.* Dublin. 8*vo.* Johnson. 4*s.* 1807.

IN the present pamphlet Mr. Mason has described a case of oppression and distress which has forcibly excited our attention and interested our sympathy. It is one striking proof among many others of the illegal acts which have been perpetrated in Ireland under the sanction, or with the connivance of the government. In August 1803 Mr. Mason was arrested without any reason whatever being assigned for the proceeding. He was lodged in Kilmainham gaol, in a cell, 10 *feet by* 6. He repeatedly requested of the then government of Ireland either to be brought to trial or to be set at liberty. But no attention was paid to his earnest solicitations; and he was kept in confinement till the 19th of September 1805, when he was discharged. Thus Mr. Mason suffered an arbitrary imprisonment of two years, in which he experienced numerous inconveniences and privations. During part of the time he, as well as some of the other prisoners, depose that they were kept on putrid meat, putrid water, and in a close atmosphere loaded with the pernicious exhalations of human excrement, which according to the representation before us appears to have been suffered to accumulate in various parts of the prison. Depositions to this effect respecting the state of the gaol, were made on oath, or they would stagger our belief. But the facts prove that no men ought to be trusted with any power, of which they are not accountable for the exercise. For though the superiors may not abuse the trust, the subaltern menials and agents generally will. And the tyranny of subordinate and inferior miscreants is always of the most intolerable and vexatious

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kind. When Mr. Mason was liberated, he applied to Lord Hardwicke for some compensation for the heavy losses which his long and illegal imprisonment had caused him to sustain. Lord Hardwicke behaved to Mr. Mason with a becoming urbanity, but did not encourage any hope of redress; because he thought that redress would imply a *censure on the government.* But surely neither public bodies nor private individuals ought to be ashamed of making restitution for the injustice which they perpetrate, or of relinquishing a wrong way for a right. No such acts of tyranny as that which Mr. Mason experienced ever polluted the beneficent, the mild, and equitable sway of the late administration. Mr. Mason's case is now before the public, and the public seldom fails to sympathise with any well attested instance of individual oppression.

ART. 19.—*Remarks on Mr. Whitbread's Plan for the Education of the Poor; with Observations on Sunday Schools, and on the State of the apprenticed Poor. By James Parkinson, Hoxton.* Symonds. 8vo. 2s. 1807.

THIS pamphlet puts us in mind of some speeches of a *shuffling* methodistical senator, in which there is such a mixture of *pros* and *cons*, of approbation and dissent, that it is difficult at first to know what he would be at, till by observing certain unfounded suggestions and hostile inuendos, we discover that he is a secret enemy to the measure which he professes to praise; and that the cloak of candid impartiality is only worn to hide the rancour of inveterate dislike.

ART. 20.—*Short Remarks upon recent political Occurrences, and particularly on the New Plan of Finance.* 1807. Hatchard.

THIS pamphlet was written before the late ministers were dismissed from their places, and, though the author is an enemy to their measures, he appears to be far from deficient in candour or ability. Lord Grenville's plan of finance was to borrow a certain sum annually on the credit of the war taxes, and to create a sinking fund for the extinction of each loan. The amount of these taxes was to be twelve millions a year for the first three years; fourteen millions for the fourth year, and sixteen millions per year for the following sixteen years. Ten per cent. upon each loan was the sum to be set apart from the war taxes for the interest and sinking fund, leaving at the present price of the funds, about five per cent. as a sinking fund; which, at compound interest, was computed capable of redeeming the capital in fourteen years. This plan of finance appears to us the best that ever was proposed, as it would have occasioned no fresh taxes except to a very inconsiderable amount, and would rapidly have discharged the annual loans, which we might have borrowed during the continuance of the war. The writer of this pamphlet does not object so much to the plan itself as to the extent to which it was proposed to be carried. Time must shew whether our present financiers have any thing better to suggest.

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POETRY.

ART. 21.—*Pros and Cons, for Cupid and Hymen; in a Series of Metrical Satyric Dialogues, exhibiting the Horrors and Delights of being over Head and Ears in Love, with the supreme Felicity and Wretchedness of Matrimony; to which are added several other Pieces. By Jenkins Jones, Author of Hobby Horses, and the Philanthropist, and Editor of Love and Satire.* 8vo. 7s. Allen, 1807.

TO the editor of 'Love and Satire,' we apportioned no small degree of our applause, which we are sorry to be under the necessity of withholding from him as the author of 'Pros and Cons,' a performance both insipid and vulgar; utterly destitute of the spirit which animated his former production, and abounding only with those hackney'd vulgarities, which are the characteristics of a 'cockney.' Many of the fugitive pieces subjoined, however, are to be excepted from this general censure; and make us regret that they are to be found in company with such trash as 'Metrical Satyric Dialogues.'

ART. 22.—*Melville's Mantle, being a Parody on the Poem entitled Elijah's Mantle.* 8vo. Budd. 1807.

MELVILLE'S mantle! a very ragged concern indeed!

NOVELS.

ART. 23.—*Ellen, Heiress of the Castle. By Mrs. Pilkington.* 3 *Vols.* 13s. Crosby *and* Co.

THE heroine of this tale is the only child of Sir Raymond Mortimer. Sir Raymond having had the misfortune to lose an amiable wife of whom he was very fond, quits the gay world, and devotes his time to the education of his child. Ellen as she advances to womanhood has, with almost all heroines of this species of writing, a lovely face and perfect form; she is also represented with a fine disposition, ingenuous heart, spotless mind, and every accomplishment which a young lady of family and fortune ought to possess. She at the same time receives great advantages from the good instruction of her governess, who supplies the place of a mother to her pupil. The first misfortune which she experiences is the parting from this favourite friend, and almost immediately after from her father, who is persuaded by two antiquated old maids, his sisters, to leave the young lady under their care in case of death, instead of Mrs. Cleveland the former governess. The old gentleman feels a presentiment of his approaching death, and wishes to consult his friend, the rector of the parish; but he alters his will though against his judgment, and almost directly after, in mounting his horse

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receives a kick which ends all his doubts before the parson arrives. This gentleman is left also one of the guardians of Ellen. Mr. Pemberton, for that is the rector's name, has an extremely handsome son, whom he warns not to fall in love with Ellen, and who, in spite of all admonition on that head, is accordingly over head and ears even before he knew it; and the lady is equally prepossessed in favour of this agreeable spark, without knowing it also. Ellen accompanies her maiden aunts to town, is introduced and universally admired; but still Mr. Percival Pemberton is in her eyes more charming than every other admirer, who after a time rescues her from the hands of a lord Callington, who has most ungentlemanly seized her person whilst driving about Epping Forest with her friend lady Diana Dowlass, intending to force her to marry him either by fair means or foul. Mr. P. Pemberton, in accomplishing this piece of gallantry, receives a ball which threatens to prove mortal, and instantly insists upon giving up the ghost, provided Ellen does not immediately consent to become his wife, when he will have a motive in wishing to live. On her hesitation he tears away the dressings, and acts the part of a madman in the most passionate style. Ellen is at length prevailed on without much reluctance to take the man she likes, who by the judicious management of his surgeon recovers; and proves himself a headstrong, depraved young man, a gamester a drunkard, and guilty of every species of fashionable debauchery. After rioting through the greater part of her fifty thousand pound fortune, he is very opportunely taken off in a duel; being run through the body by a brother gambler, who has endeavoured to seduce his wife; but, failing, prevails on him to be jealous of her with a friend who has saved him from jail. Mrs. Pemberton, after a proper time allowed by the statutes of the mode, consoles herself by taking a second husband of a more amiable disposition in the character of Lord Sydney Stanley. The character of Percival Pemberton, promised at the beginning every thing that is fair and prepossessing, but as soon as he is married he is metamorphosed into every thing that is black and depraved. What moral this is to inculcate, it is difficult for us to find out; nor is any probable reason assigned for the change. His former virtuous propensities, the good example of his father, the excellence of a well-ordered education, and the virtuous conduct of his wife, all seem to tell for nothing: his depravity is occasioned without cause; and his death is the result of passion, unaccompanied with remorse. The rest of the characters, if such they can be called, are common place and uninstructive. We have a lady Diana Dowlass, a good sort of fashionable body, most cordially despising her husband because he is a citizen, with a fashionable daughter who runs away with her father's clerk; and getting tired of him in a few months, lives in a scandalous way with a baronet who wounds her brother in a duel. We have besides the addition of two old maids, as capricious and ill-humoured as the generality of antiquated virgins are usually drawn, some pert chamber-maids and a fortune-telling gypsy. The language of Mrs. P. cannot be recommended for its excellence, nor can her plot for the novelty or interest.

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ART. 24.—*The Soldier's Family, or Guardian Genii; a Romance, in four Vols. By Ann Ormsby, Author of Memoirs of a Family in Switzerland.* 12mo. Crosby. 1807.

THE motto prefixed to this romance is, 'Be ye therefore perfect, even as your father which is in heaven is perfect.' As guardians of the morals of our fair countrywomen, we can have no objection to this sacred admonition; but as the ladies, who are the principal readers of this class of literary productions, do not apply to novels for religious instruction, but almost solely for amusement, we are fearful they will be discouraged from the perusal of these volumes, by the bare sight of so solemn a text. The incidents however are not uninteresting, though frequently they are very improbable: and the style is as stiff as the person of the most prim quaker can possibly be. So fond indeed of preaching is the authoress, that we recommend her to the society of friends, as a person properly qualified for the office of public instructress; every chapter is introduced by a long quotation either from a sermon, or from some writer on morality, and concludes with a repetition of the same. We shall be perhaps deemed very uncharitable, if we doubted the purity of Mrs. Ormsby's intention in this new mode of writing romance: but we strongly suspect that the desire of swelling her volumes had greater weight with her, than the inculcating of morality. The selfishness however of the age must plead our excuse for want of charity; had the desire of instruction been the principal motive of the authoress, she might have recollected the old proverb, 'ne quid nimis,' which in English signifieth that 'too much pudding will choak a dog.'

ART. 25.—*The Benevolent Monk, or the Castle of O'Lalla, a Romance, in three Volumes. By Theodore Melville, Esq. Author of the White Knight, or the Monastery of Mourne.* 12mo. Crosby.

WE strenuously recommend to Theodore Melville the advice which Dr. Johnson gave to the Irishman, to reperuse every thing he writes, and whenever he meets with *shall* to alter it to *will*, and *vice versâ*. By so doing he will write intelligible English. As to the plot, it is stale; a wicked brother conspires against the life of a brother, to succeed to his estates, and to gain possession of his wife's person; trap-doors, and subterranean passages, tapestry, and all the armoury of novels, are brushed up for the occasion.

ART. 26.—*L'Ile des Enfans, Histoire véritable. Par M. de Genlis.* 12mo. 2s. Boosey. 1807.

ART. 27.—*Charles et Charlotte, ou Premiere Education de l'Enfans.* 12mo. 2s. Boosey. 1807.

TWO very pretty books, with two pretty wooden cuts.

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MEDICINE.

ART. 28.—*Report of the Royal College of Physicians of London, on Vaccination. With an Appendix, containing the Opinions of the Royal Colleges of Physicians of Edinburgh and Dublin, and of the Royal Colleges of Surgeons of London, of Dublin, and of Edinburgh.*

'IF our account of this dispassionate, dignified and satisfactory report is less full than the importance of its substance seems to demand, it is because we hope that its circulation will be infinitely greater than that of our own journal, or than that of all our contemporaries united. The important matter it contains is conveyed in few words, and in a clear, forcible, intelligible style, neither obscured by abstruse disquisition, nor embarrassed by technical phraseology.

There is no one, therefore, who may not make himself master of the deliberate and solemn opinion of this learned body, pronounced after a laborious investigation, and addressed to parliament, in consequence of his majesty's commands, 'to enquire into the state of vaccine inoculation in the united kingdom, to report their opinion and observations upon that practice, upon the evidence which has been adduced in its support, and upon the causes which have hitherto retarded its general adoption.' Such was the important duty imposed upon the college of physicians. To fulfil it they did not content themselves with an indolent acquiescence in the opinions of others, however enlightened, but they thought right to begin as it were *ab initio*, to institute an enquiry as extensive as the limits of the united kingdom, and invite the whole profession to throw into a single focus every ray of information which would serve to illustrate the subject of their research.

'In aid of the knowledge and experience of the members of their own body, they have applied separately to each of the licentiates of the college; they have corresponded with the Colleges of Physicians of Dublin and Edinburgh; with the Colleges of Surgeons of London, Edinburgh and Dublin; they have called upon the societies established for vaccination for an account of their practice, to what extent it has been carried on, and what has been the result of their experience; and they have by public notice invited individuals to contribute whatever information they have severally collected. They have in consequence been furnished with a mass of evidence, communicated with the greatest readiness and candour, which enables them to speak with confidence upon all the principal points referred to them.'

The result of this widely extended and laborious investigation is in substance,

'That the practice of vaccination is in general perfectly safe, and

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in this respect it possesses material advantages over inoculation for the small pox;

That the security derived from vaccination against the small pox, if not absolutely perfect, is as nearly so as can perhaps be expected from any human discovery;

That it does less mischief to the constitution, and less frequently gives rise to other diseases, than the small pox, either natural or inoculated;

That the benefits which flow from this practice to society are infinitely more considerable than from the former practice, as it spreads no infection, and can be communicated only by inoculation.

They conclude their report in the following words:

'From the whole of the above considerations the College of Physicians feel it their duty strongly to recommend the practice of vaccination. They have been led to this conclusion by no preconceived opinion, but by the most unbiassed judgment, formed from an irresistible weight of evidence which has been laid before them. For when the number, the respectability, the disinterestedness and the extensive experience of its advocates, is compared with the feeble and imperfect testimonies of its few opposers; and when it is considered, that many who were once adverse to vaccination, have been convinced by further trials, and are now to be ranked among its warmest supporters, the truth seems to be established as firmly as the nature of such a question admits; so that the College of Physicians conceive that the public may reasonably look forward with some degree of hope to the time when all opposition shall cease, and the general concurrence of mankind shall at length be able to put an end to the ravages at least, if not to the existence of the small pox.'

It appears from the Dublin College of Physicians that the practice is but in its infancy in Ireland; however it makes daily progress; and the opinions of practitioners are wholly favourable to it. The Edinburgh College assert, that in that enlightened metropolis 'it is universally approved of by the profession, and by the higher and middle ranks of the community, and that it has been much more generally adopted by the lower orders of the people than ever inoculation for the small pox was, and they believe the same to obtain over all Scotland.'

The London Royal College of Surgeons have most honourably distinguished themselves by the great labour and precision they have used in the collecting of materials for their report. They sent circular letters to every member of their body, containing the following judicious questions.

'1st. How many persons have you vaccinated?

'2d. Have any of your patients had the small pox after vaccination? In the case of every such occurrence, at what period was the

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vaccine matter taken from the vesicle? How was it preserved? How long before it was inserted? What was the appearance of the inflammation? and what the interval between vaccination and the variolous eruption?

'3d. Have any bad effects occurred in consequence of vaccination? And if so, what were they?

'4th. Is the practice of vaccination increasing or decreasing in your neighbourhood; if decreasing, to what cause do you impute it?'

To such letters the board have received 426 answers; and the following are the results of their investigation:

'The number of persons stated in such letters to have been vaccinated, is 164,381.

'The number of cases in which small pox had followed vaccination, is 56.

'The board think it proper to remark under this head, that in the enumeration of cases in which small pox has succeeded vaccination, they have included none but those in which the subject was vaccinated by the surgeon reporting the facts.

'The bad consequences which have arisen from vaccination are, eruptions of the skin in sixty-six cases, and inflammation of the arm in twenty-four instances, of which three proved fatal.'

The testimony of the Royal Colleges of Surgeons of Edinburgh and of Dublin are to the same effect as the other reports, and afford gratifying accounts of the spreading benefits of this practice.

We shall not hazard the chance of weakening the impression of this most decisive and most satisfactory report by any observations of our own. We hope that every parent, and every well wisher to the community will make himself master of the plain, palpable and indisputable facts which it contains. The very learned and respectable society from whom it emanates, merit the grateful thanks of mankind at large, for the able manner in which they have executed the task assigned to them. May it have the happy effect of abashing for ever the bold, presumptuous and infatuated opponents of the salutary practice, which has already rendered such essential service to humanity; and which promises eventually to exterminate the severest scourge of the human race!

We understand that a select committee of the College intends to present the public with a more detailed analysis of the great body of the evidence, which was transmitted to the College whilst they were engaged in this enquiry. We have have been informed that numerous facts were brought forward, an account of which could not with any propriety be contained in this report. These, however, ought not to be lost to the public; and they will doubtless be received with much satisfaction by those who are most competent to estimate their value.

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MISCELLANEOUS.

ART. 29.—*Great and good Deeds of Danes, Norwegians, and Holsteinians, collected by Ove Malling, Counsellor of Conferences, &c. to his Majesty the King of Denmark and Norway. Translated into English by the Author of 'a Tour in Zealand, with an historical Sketch of the Battle of Copenhagen.'* 4to. 1l. 1s. Baldwin. 1807.

WHETHER it be from the genius of German dullness, which has communicated its monotonous torpor to the present performance, from the want of interest in the matter, or of art in the execution, we shall not pretend to determine, but certain it is that we have derived but a very scanty portion either of pleasure or instruction from the present performance; and we should think ourselves wanting in proper regard for the gratification and the pockets of our readers, if we did not make this communication. Virtue is said to be best taught by example, but then the example should be so delineated as to arrest our attention and to interest our sympathies. The actions, which are here recorded, may, for aught we know, have been very 'great and good;' but there is so little vivacity in the narration, that the reader, who is best disposed to be pleased, will not read much before he yawns over the insipidity of the page. The defects of the work are not to be ascribed to the translator; he has executed his work with sufficient ability; and we wish that he had bestowed his pains on a more interesting composition.

ART. 30.—*Voyages to Portugal, Spain, Sicily, Malta, Asia-Minor, Egypt, &c. &c. from* 1796 *to* 1801, *with an historical Sketch and occasional Reflections. By Francis Collins, late Lieutenant of his Majesty's Ship Dolphin. Price* 4*s.* Wm. Mantz, 22, Christopher Alley.

THESE voyages are related in a plain and simple manner, and interspersed with numerous quotations from scripture, some of which are not very happily introduced. But Mr. Collins appears to be a man of a serious turn; and many of his reflections are such as would naturally arise in a mind like his, from the many escapes and perils which he has experienced, and the many majestic views and striking objects which he has seen. The rock of Gibraltar, with the many wonders of St. Michael's cave, Lisbon, Oporto, and Cadiz, are well described, with the trade, manners, and religion, of the inhabitants. In several parts of his work, Mr. C. exhibits in a pleasing view, the good effects of industry, cleanliness, and temperance, so gratifying to an English mind. Speaking of Oporto he says, 'The inhabitants are comparatively industrious, and the higher ranks appear less supercilious and vain than in the metropolis. Their wines are excellent and cheap, yet they are not addicted to intoxication; indeed temperance is a prominent quality in the ge-

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nerality of the Portuguese; a few grapes, with other fruit, bread, and a moderate quantity of small wine, which was sold at sixpence and eightpence the gallon, afforded a good dinner to a whole family. Sometimes they have in addition a little fish, but very rarely animal-food, and when obtained, a less quantity than would serve a native of Britain, will amply suffice, with vegetables and fruit, a family of four or six persons; in this respect they are worthy of imitation by many of our countrymen who make it their study to pamper their appetite. On his return home, Mr. C. thus depicts one of the passengers: 'Among the number of passengers was one of an extraordinary description, a camelion, which was often introduced on the mess-table, and its wonderful manner of subsistence, and no less wonderful change of colour, excited general admiration; during our breakfast it was commonly placed in the middle of the table, and soon became so familiar as to provide for itself, hereby demonstrating the fallacy of a common opinion of its living on air. The flies were its objects of attack; which it would strike with a spear at the end of its tongue, with the greatest nicety, impale them, and quickly drawing back, convey them to his mouth in an instant. In this manner did he arrest our attention, and together with his remarkable long tail, and frequent change of hues, which was affected by the colour of the objects near, sometimes blue, then a lively green, with beautiful spots, afforded amusement and instruction; he continued to entertain us while in the hot climates, but it was painful to observe the progress to inaction, as we approached the more northern latitudes.'

ART. 31.—*Advice to a Young Reviewer, with a Specimen of the Art.* 8vo. 1s. Rivington. 1807.

In our review for March last, the reader will find a critique on certain 'Poems by the Rev. Richard Mant, M. A. late fellow of Oriel college, Oxford.' This critique excited great murmurs in the common-room at Oriel, and diffused the most lively satisfaction through the rest of the university. Every gownsman, with the exception of certain fellows of Oriel, who had been amply buttered with Mr. Mant's praise, passed high commendation on the justness of our decisions and the impartial rigour of our criticism. But the flame of vengeance which was kindled among some of the lettered fraternity at Oriel, was too hot to be quenched without an effort at retaliation. The Rev. Mr. C. of that college was accordingly appointed to vindicate the uxorious muse of Mr. Mant; while he very archly levelled his satire against the whole reviewing tribe. The specimen which Mr. C. has furnished of the art consists in a ludicrous critique on the L'Allegro of Milton, which is of course censured abundantly; and hence the reader is led to infer that we might with as much reason have condemned the poetry of the author of Paradise Lost as that of Mr. Mant. If Mr. Mant can derive any pleasure from the parallel which is thus attempted to be drawn between himself and Homer's rival in poetic fame, we do not

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envy him his portion of self-conceit any more than we admire the judgment of the professor of poetry who can see no difference between dullness and genius; nor distinguish the smell of a dunghill from the essence of a rose.

ART. 32.—*The Daisy; or cautionary Stories in Verse, adapted to the Ideas of Children from Four to Eight Years Old. Illustrated with Thirty Engravings.* Harris. 1807.

THE daisy is a pretty simple flower; and the present work is not undeserving of the name.

ART. 33.—*Old Friends in a new Dress; or familiar Fables in Verse; with Cuts.* 6*d.* Darton. 1807.

AN old friend with a new face is not always a pleasant sight, but we are not sorry to see our old friend Æsop change his prosaic countenance into one of such easy rhyme as we behold in this performance.

ART. 34.—*The Student's Companion, or a Summary of general Knowledge; comprehending Geography, Natural History, Astronomy, Chronology, History, Biography, Commerce, Belles Lettres, History of Literature, Theology, and Politics. Illustrated by Engravings. By John Sabine.* 8*vo.* 5*s.* Egerton. 1807.

THIS publication is a concise, but instructive, summary of as much general knowledge as could be compressed in one volume, of such a size and price as might be calculated for the instruction of youth, without being too simple and elementary for persons of riper years. Having devised what subjects would be of the greatest utility, the editor has endeavoured to make them abound with all the interesting information he could extract from works of acknowledged celebrity, or could derive from the most ingenious compilations. The maps in the geographical part are very neatly engraved.

ART. 35.—*The Preceptor and his Pupils; or Dialogues, Examinations and Exercises in Grammar in general, and the English Grammar in particular, for the Use of Schools and private Students. By George Crabb, Master of the Commercial and Literary Seminary.* 8*vo.* 3*s.* 6*d. boards.* Boosey. 1807.

GEORGE Crab is not so sour a gentleman as his name would indicate; indeed he is the best tempered schoolmaster we ever remember either to have heard or read of, for he not only talks nonsense himself, but suffers his pupils *all at once* to do the same. (vide p. 53). This new mode of instruction out does all the outdoings of all the essay writers on education from Quintilian to the present day. N.B. A crab-stick would be very serviceable in this gentleman's academy.

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ART. 36.—*Reasons for rejecting the presumptive Evidence of Mr. Almon, that 'Mr. Hugh Boyd was the Writer of Junius;' with Passages selected to prove the real Author of the Letters of Junius.* 2*s.* 8*vo.* Highley. 1807.

IN 1803 a letter appeared in an American newspaper, with the signature of T. Rodney, affirming the American major-general Charles Lee, to be author of the Letters of Junius; asserting, moreover, that the secret escaped from his own mouth in a private conversation with the letter-writer; and that it was not revealed during the general's life, at his own special request. So far we have direct and positive evidence on a point, which has so long engaged the public curiosity. When Mr. Almon undertook to shew that Mr. Hugh Boyd was the writer in question, (we think, with very little appearance of probability on his side) the first step was to overturn Mr. Rodney's evidence. This he has done by a round assertion, that in the year 1769, when these celebrated letters appeared, the general was at Warsaw, in the service of the king of Poland. But the present writer concludes from a letter of the general, which is dated Dijon, 19th January, 1768, that he left Warsaw in 1767. Again Mr. Almon asserts that General Lee went to America in 1774. Mr. Longworthy, the editor of General Lee's memoirs, says, that General Lee arrived in America in 1773, which confirms Mr. Rodney's evidence, that it was in 1773 that his conversation took place with the general in America. So far then it must be granted that the accuracy of Mr. Almon is disproved, and his objections refuted. It remains to produce the positive evidence in corroboration of Mr. Rodney's assertion. The general, it seems, was at that time a colonel in the British service, disappointed in his views of promotion, in violent opposition to the measures of government, and ardent and enthusiastic in the cause of liberty. He was much connected with the county of Suffolk, and often visited there; the very county in which the duke of Grafton lived. He had friends in the highest stations, and it appears from his correspondence, prior to the publication of Junius, that the men and measures which he disliked, are those which formed the subjects of the letters of Junius. It is added, that the very frequent use of military phrases proves that Junius was by profession a soldier. This we think very far-fetched and inconclusive. Many extracts from the general's letters are given to prove a similarity in style, phrases, and manner of thinking. They certainly show great vigour of intellect, and force of expression. But to institute a satisfactory comparison, we should wish for finished compositions, rather than the hasty effusions of epistolary correspondence. We must allow, however, upon the whole, that the general seems to have possessed such superior talents that he might have been the author of Junius. If to this we add Mr. Rodney's express evidence that he *was*, the proof is the strongest that has hitherto been given to the public on the subject.

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ADDRESS TO THE PUBLIC.

THE numerous testimonies of unsolicited approbation, respecting the impartial conduct of our Review, which we have lately received from all parts of the country, have determined us to make new and more vigorous exertions to merit the favour which we have obtained. We have accordingly made such arrangements, as will better enable our critical industry to keep pace with the rapid motions of the press. We are far from wishing to draw any invidious comparisons between ourselves and our competitors; but we believe that even at present, no other Review is superior to our own in an interesting variety of matter, or in the early notice of new publications.

Our political and our religious principles are, we trust, such as will secure us the steady support of the good and wise, of every sect and party in the United Empire. In politics we maintain the pure principles of the British constitution; and in religion, the unsophisticated doctrine of the New Testament. We are the friends of all who are the friends of truth, of their country, and mankind. No bad book has ever been commended by us, because it was written by our friends; nor any good book been reviled, because it was the production of our enemies. We will continue to distribute impartial justice both to friends and foe; and not only an elaborate criticism, but a pure morality shall preside in our decisions. Such is the plan which we will prosecute with unabating perseverance; and according to the degree of the execution, will be our share of the public approbation.

In future we shall enumerate at the end of each number, the principal articles which will be reviewed in the next; and to the Appendix, we shall subjoin a summary of politics, principally domestic, for the last four months, and a compendious history of literature and science during the same period.

A list of articles, which, with many others, will appear in the next number of the Critical Review.

Howard's Translation of the Inferno of Dante.
Pennington's Life of Mrs. Carter.
Adams on Morbid Poisons.
Thornton's Present State of Turkey.
Horne Tooke's letter to the Editor of the Times.
Hewling's Letter to the Electors of Westminster.
Paul's Refutation of the Calumnies of John Horne Tooke.
Sir Francis Burdett's Committee's Account of the Circumstances which gave Rise to his Election.
Savage's Account of New Zealand.
Tennant's Thoughts on the British Government in India.
Cogan's Ethical Treatise on the Passions.
Naithsmith's Elements of Agriculture.
Parnell's Historical Apology for the Irish Catholics.
Hogg on Sheep.

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THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. XII. OCTOBER, 1807. *No. II.*

ART. I—*The Inferno of Dante Alighieri, translated into English Blank Verse, with Notes, historical, classical, and explanatory, and a Life of the Author. By Nathaniel Howard.* 12*mo.* 8*s.* Murray.

'I think there be six Richmonds in the field.'

WE believe that Mr. Howard is the sixth translator of Dante, who has faced the battle-axe of criticism, within a short period, if we may be allowed to include in that number the Earl of Carlisle, Mr. Rogers, and Mr. Hayley. We are very far from insinuating; that 'five have been slain' as impostors; and our present business is merely to analyse Mr. Howard's pretensions to the character of the true Richmond.

Mr. Howard begins his preface thus: 'The translator offers the following work to the candid judgment of the public.' If candour be won by candour, his gentlemanly forbearance in suppressing the names, while he feels himself compelled to censure the works of his immediate predecessors, cannot fail of interesting the public in his favour. '*A servile Anglo-Italian* version has been avoided equally as much as too great a *latitude* from the original.'

After this declaration, it is impossible to suspect, that Mr. H. has availed himself, knowingly, of the help of those authors, whom he has designated as servile and unfaithful: the improbability of an attempt so unexampled in audacity and so open to detection, would be admitted at any fair tribunal, as strong presumptive evidence against the charge of wilful plagiarism. On these grounds, therefore, we conclude, that the perpetual series of co-incidence which pervades this work, is *purely accidental*. The admission of this fact will lead to the establishment of more liberal prin-

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ciples of criticism, than those which seem to have governed the venerable bishop of Worcester in his Theory on the 'Marks of Imitation;' the range of casual and undesigned coincidence will be found to have wider limits than has been supposed, and the palm of originality will be conceded to innumerable writers, who have hitherto been herded with the slavish crowd of imitators.

Taking it for granted, therefore, that the resemblances in question are the mere effect of chance, or, to speak more correctly, of that general law of nature which dictates to different individuals a similar expression of the same idea; we proceed to shew the strength of our cause, by exemplifying, from the little volume before us, the greater part of the rules laid down by the learned and reverend critic, in his celebrated letter to Mr. Mason; at least, the greater part of those rules, which concern the expression; for the others, which relate to the sense or sentiment, can hardly be deemed applicable to a translation.

i. 'Sometimes we catch a great writer, deviating from his natural manner, and taking pains, as it were, to appear the very reverse of his proper character.'

A brother reviewer, who contributes to the European Magazine, has characterized Bickleigh Vale, a poem written by Mr. Howard, 'as not unworthy the author of the Seasons;' and we are inclined to believe that the commendation is just, from the general affluence and occasional sweetness of the versification, in the work before us. We conclude that those, who are within the bishop's critical jurisdiction, will consider his manner as formed upon the model of Thomson, and the following passages as strongly marked with that manner:

1. 'A place undawning, silent from all light,
I enter'd, roaring like the billowy main
Lash'd by the tempest, and the warring winds.
Here ever howls the *hurricane* of hell,
And in *careering eddies sweeps* aloft
The *restless* souls, in tortures, *whirl'd around.*' p. 26.

Here the phrases expressive of rapid and rotatory motion, succeed each other with such velocity, that it is difficult to preserve the head from feeling the sensation of giddiness.

2. 'There oft *redundant* streams *o'erflow* the breast
Of dark Benacus, *roaring, flashing* down,
A torrent *bursting* o'er the nether plains,
Bathing the verdurous pastures.'

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Here again the accumulation of words produces an overwhelming effect, very different from the Miltonic style, to which the following passage may be supposed to bear a resemblance.

3. 'Turn thy *visual orb*
Direct along that sea of aged foam,
There chiefly, where the *noisome* fumes *arise*.
As croaking swarms amid the grassy pool
Haste from their *foe* the serpent, till on land
Panting they fall in heaps: so numerous fled
The *routed* spirits, where the seraph *form*
Pursued, who gliding, skimm'd with *unwet feet*
The Stygian *depth*. He from his *beamy* face
His left hand *raising*, brush'd the *grosser* air,
Alone by that *annoyance*, he appear'd
Wearied. I knew that sent by heaven he came,
I *mark'd* my tutor; he a *signal* gave
That I should *lowly bow* in silent *awe*.
Ah! what *majestic* anger fill'd his looks!' P. 57.

In these lines, which friends and enemies must allow to be beautiful, there is an exuberance of co-incidence.

'And now direct
Thy *visual nerve* along that ancient foam,
There thickest where the smoke *ascends*. As frogs
Before their *foe* the serpent, through the wave
Ply swiftly all, till at the ground each one
Lies on a heap; more than a thousand spirits
Destroy'd, so saw I fleeing before one
Who pass'd with *unwet feet the Stygian sound*.
He from his face removing the gross air,
Oft his left hand forth stretch'd, and seem'd alone
By that *annoyance wearied;* I perceiv'd
That he was sent from heav'n, and to my guide
Turn'd me, who signal made that I should stand
Quiet, and bend to him. Ah! me! how full
Of *noble* anger seem'd he!' CARY, v. i. P. 141.
Compare BOYD, v. i. P. 315. Ed. 1785.

ii. 'An indentity of expression, especially if carried on through an entire sentence, is the most certain proof of imitation.'

1. '*with* lingering *step*
To me, excluded he returned. His eye
Bent to the earth, his forehead now had lost
All confidence; deep sighing *thus he spake*.' P. 46.

'*Excluded he return'd*
To me with tardy *steps*. Upon the ground

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His *eyes were bent*, and from his brow eras'd
All confidence, while *thus* with sighs *he spake*.'
CARY, v. i. p. 129.

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2. ' Heav'n's justice goads
Fell Attila, that scourge of all the earth,
With Pyrrhus and *stern* Sextus, and *extracts*
Tears ever by the seething surge *unlock'd*
From those Rinieri, one Corneto *nam'd*,
His fellow Pazzo, whose dread thirst of blood
With war and murder *fill'd* the public ways.' P. 70.

' There Heav'n's *stern* justice lays chastising hand
On Attila, who was the scourge of earth,
On Sextus and on Pyrrhus, and *extracts*
Tears ever by the seething flood *unlock'd*
From the Rinieri, of Corneto this
Pazzo the other *nam'd*, who *fill'd* the ways
With violence and war.' CARY, v. i. p. 197.

' Che fecero alle strade tanta guerra.' C. xiii.

iii. 'But less than this will do, where the similarity of thought and application of it is striking.'

1. ' Here no complaints save languid sighs were heard,
Low muttering on the ever *trembling gales*;
Not *torturing pangs*, but melancholy woe
The numerous crowd of *matrons*, *sires*, and *babes*
Assail'd.' P. 20.

' Short sighs, thick coming, led the listening ear,
Trembling in *murmurs low* along the *gale*;
No *pang* is here, no *tort'ring* hour is known,
Their irrecoverable loss alone
Matrons and *sires* and tender *babes* bewail.'
BOYD, v. i. P. 235.

The 'low mutterings on the gale,' are not mentioned in the original, which says no more than

' Che l'aura eterna facevan tremare.' C. iv.

2. ' A lion grim with rage, against me came,
With hunger stung; high *shook his brindled mane*,
The air seem'd *husk'd* in horror as he pass'd.
Pallid with want, a she-wolf next appear'd,
Lean *ghost* of famine.' P. 3.

' A lion *shook* his long *terrific mane*,
The *husk'd* winds seem'd his dreadful look to fear.'
BOYD, v. i. P. 193.

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'A famish'd she-wolf, like a *spectre* came.'
HAYLEY—*Notes to Essay on Epic Poetry.*

The lion's mane is wanting in Dante, and the comparison of the she-wolf to a ghost.

3. "Adjure the *sighing pair*, and they will come,"
He said, when *wafted by the blast* they came,
I rais'd my voice. Oh! wearied souls *alight*,
Relate your mutual loves, if none restrain.' P. 28.

'the *hapless pair*—
Do thou *adjure* them———
Riding the blast, the wailing lovers came.
Then I. "Afflicted pair! descend, and say,
Why thus ye mourn?" The gentle ghosts obey
And *light*.' BOYD, v. i. P. 256.

Dante does not say that Francesca and Paolo alighted, and rather seems to intimate that they were swayed to and fro by the wind, during their conference with him; but however picturesque this perpetual change of attitude might appear, it must have been very inconvenient for conversation.

4. In the same beautiful passage Mr. Howard translates

'i dubbiosi desiri,' l. v.
'*smother'd wishes*.' P. 29.

in coincidence with Mr. Boyd, who says

'*smother'd sighs*.' V. i. P. 259.

an expression much less ambiguous than 'dubious or uncertain desires,' which may mean that they were doubtful either what they desired, or whether they had any desires at all, or whether their desires were mutual.

iv. 'Sometimes the original expression is not taken, but paraphrased; and the writer disguises himself in a kind of circumlocution,' [or, (it may be added) condensation of the phrase.]

1. '*Thaw'd* was the fear that through the hideous night
Congeal'd the ruddy fountain of my heart.' P. 2.

'Now fled my fear, that through the toilsome night,
The *vital current froze*, and urg'd my flight.'
BOYD, v. i. P. 190.

'Che nel lago del cuor m'era durata.' C. 1.
'Which had endured in the lake (i. e. the ventricles) of my heart.'

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This, we believe, is the received interpretation of this passage; but as durato sometimes is understood in the sense of indurato, the poetry may be allowably heightened by the introduction of the metaphor. A further improvement has been made by the change of the lake of the heart into the fountain or current, a running stream or spring being harder to freeze than stagnated water.

2. 'Low sunk the day: the dusky air *enwrapt*
All weary beasts in night.' P. 7.

'Light slowly sunk, and left the glimmering west
And night's *dun robe* the weary world *o'ercast.*'
BOYD, v. i. P. 203.

Dante is obliged to his translators for the figurative turn of the expression; he says,

'l' aer bruno
Toglieva gli animai, che sono 'n terra,
Dalle fatiche loro.' C. ii.

3. 'Still glancing round my sight in full career
I saw another pendant sign, that blush'd
Deeper than blood, escutcheon'd with a swan
Of *downy white.* A spirit here, who held
Grav'd on his hoary scrip, a *savage* boar
Huge, and of azure hue.' P. 100.

'On another arm
A *silver* swan adorn'd a sanguine shield:
Then one whose mail display'd a *woodland* boar.'
BOYD, v. ii. P. 74.

We are fearful that the college of heralds will not sanction this metamorphosis of the goose and the sow, the armorial bearings of the Ubbriachi and Scrovigni, into the more poetical emblems of the swan and the wild boar. But should the precedent be allowed to stand, we predict that our poets will work very material changes in the atchievements of many of our noble families; the snakes, owls, thistles, and goats will be discarded, the monkeys will be turned into men, and the blackamores will be washed white.

v. 'An imitation is discoverable, where there is but the least particle of the original expression, by a peculiar and no very natural arranngement of the words.'

1. '*Onward* we mov'd.' P. 20.

'*Onward*, this said he mov'd,' CARY. P. 53.

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2. 'Against *encounter'd billows dash* and burst.' P. 37.

'Against *encounter'd billow dashing* breaks.'
CARY, v. i. P. 105.

3. 'Cleaving the surface *sails* the veteran barge.'

'Cutting the waves *goes on* the ancient prow.'
CARY, v. i. 121.

4. 'On them divinest justice pours,
Less vengefully *down pours* its torturing pains.' P. 64.

'Less wreakful *pours*
Justice divine on them its vengeance *down*.'
CARY, v. i. P. 179.

vi. 'An uncommon construction of words, [whether or] not identical, will look like imitation.'

1. 'I *threw my eyes* within.' P. 52. *and compare* P. 193.

'I soon as enter'd *throw mine eye* around.'
CARY, v. i. P. 145.

2. 'So they to mark us *keen'd their sight*, like one
Half dim with age, to thread his *pointed steel*.' P. 86.

'*Keen* as the *guiding steel* the *artist* views.'
BOYD, v. ii. P. 43.

These ingenious periphrases shew the skill of these *artists* in clothing the nakedness of the original. Mr. Cary is deficient in this art.

'And toward us *sharpen'd their sight as keen*
As an old *taylor* at his *needle's eye*.' CARY, v. i. P. 239.

3. 'Why are they not yet *cancell'd from* the earth.' P. 20[illegible];

'Why *from* the earth
'Are ye not *cancell'd*.' CARY, v. ii. P. 297.

'Spersi del mondo.' C. xxxiii.

vii. 'We may even pronounce that a single word is taken, when it is new and uncommon.'

In the following lines we have discovered only two coincidences; we quote them, both for their rarity, and their singular beauty.

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1. 'When to my dazzled gaze a virgin *form*
Came gliding, fair in *angel-beauty* came;
And all-commanding call'd me near. Her eyes
Like stars a living lustre stream'd. She spake;
Words, sweet as nectar, melted on her lips.
Seraphic flow'd her voice, and thus began.' P. 9.

'A radiant *form*
Whose *angel-aspect* breath'd an heav'nly charm.'
BOYD, v. i. P. 207.

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2. 'Afflictive groans now smote my *startled ear*.
Aghast! I roll'd my full enquiring eyes!
When he, "My son, now draws that city near,
The realm of Dis; its *denizens* how grave:
A crowded stern *divan*." "Lo," I return'd,
"Yon *pyramids* within that valley, gleam
With deep vermilion, like *ascending fires*.' P. 45.

'But other clamours now distinct and clear,
With hubbub wild assail'd my *startled ear*.
"There hell's dire senate sits in awful state,
Her dark *divan* the lofty hall surrounds."
Thus Maro spoke, and thus abrupt I said;
"I see, I see! through night's disclosing shade,
Hell's *pyramids*, that seem *ascending-fires*."'
BOYD, v. i. P. 300.

'With its grave *denizens*.' CARY, v. i. P. 125.

Pyramids is a bold amplification of Meschite mosques.

3. 'A *vessel stav'd*
By tempest not so loosely yawns.' P. 168.

'A *vessel* that hath lost
Its middle or side *stave*, gapes not so wide.'
CARY, v. ii, P. 195;

Mr. Howard has dexterously taken advantage of the ambiguity of the word vessel. The original has not the same felicity, for the Italian word veggia, a *barrel*, is incapable of being taken in a double entendre for a *ship*.

4. 'More perilous *Alps* unclamber'd yet *await*.' P. 144.

'Yet *Alps* more hideous still, and gulphs *await*.'
BOYD, v. ii, P. 184.

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Much more elevated than the original, which is literally rendered,

> 'A longer ladder yet remains to scale.'
>
> CARY, v. ii. P. 121.

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5. 'E per dolor nan par lagrima spanda.' C. xviii.

> 'Proud sorrow stagnates in his *stony eyes*.' P. 103.

If we mistake not Mr. Boyd has *stony eyes*, though we cannot refer to the page: but the coincidence is the least remarkable feature of this incomparable line.

viii. We shall not apologize for the length of the following quotation, further than by stating that the passage in the original is deemed one of the greatest beauties in the poem.

> 'Here, o'er the radiant sand, slow showering fell
> *Dilated* flakes of fire, as massy snow
> Dropt from the hoar Alps through the silent air.
> As in the fervours of the Indian *clime*
> Great Alexander saw his banner'd *troop*
> Beset with *sheets* of solid flame, that roll'd
> In *scorching vollies* to the *sulphurous* ground,
> Which to prevent, he bade his *warrior band*
> *Upturn* the soil, so might the vapouring pest
> Be well extinguished, as it rose alone;
> So here the tempest of eternal fire
> Descending, kindled all the sandy waste,
> Like *viands* glowing in the blazing stove,
> Thus gave redoubled pain. No pause, no rest,
> *For ever was the play of wretched hands*,
> Now here, now there, to *scatter off* in haste,
> The *clinging* flakes, still bursting, *falling* fresh.' P. 79.

> 'The alternate *play of hands*
> O'er all the sand fell slowly wafting down
> *Dilated flakes* of fire, as flakes of snow
> On Alpine summit, when the wind is hush'd,
> As in the torrid Indian *clime*, the son
> Of Ammon saw upon his *warrior band*
> Descending, solid flames, that to the ground
> Came down: whence he bethought him with his troop
> To trample on the soil, for easier thus
> The vapour was extinguish'd, while alone;
> So fell the eternal fiery flood, wherewith
> The marle glow'd underneath, as under stove
> The *viands*, doubly to augment the pain.
> *Unceasing was the play of wretched hands*,

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Now this, now that way glancing, to *shake off*
The heat, still *falling* fresh. CARY, v. i. P. 223.

Mr. Boyd has *sheeted fire, sulphurous blast, catching flames* and *clinging plague*. See v. ii. P. 26.

He, as well as Mr. Howard, corrects Dante's relation, altering the action from trampling to *upturning* the soil. Mr. Howard has somewhat changed the design of the picture by the introduction of the epithet massy, which has certainly the merit of great originality in its application to *slow showering* and *broad flakes*, or any *drops* of snow, unless the Avalanges among the Alps may be so denominated.

viii. 'An improper use of uncommon expression, in very exact writers, will sometimes create a suspicion.'

'What! art thou Maro? say, that sacred *fount*
Whence torrents of poetic richness stream'd?' P. 4.

'Art thou that Virgil? thou! that copious *fount*
Of richest eloquence?' *Hayley's Specimen.*

"If Maro's name be thine," abash'd I cried,
'That source which sent through many a region wide
Such living *torrents of poetic* light.' BOYD, v. i. P. 195.

The author of Chrononhotonthologos has used the same figure of rhetoric with great effect.

'Go *fill the baths with seas* of coffee. *Act* 1. *Scene* 1.

ix. 'Where the word or phrase is foreign, there is, if possible, still less doubt.'

1. 'Perish the volume, and the writer both!
Insidious *Panders!* ah! that day no more
We read.' P. 30.

'Lessen'd by the *Pandar page!*
Vile *Pandar* page! it smooth'd the paths of shame.'
BOYD, v. i. p. 260.

'Galeotto fu il libro.' Canto v.

Galeotto was the *sensale* go-between of Ginevra and Lancillotto: the soul of Pandarus might have passed into his body by the Metempsychosis.

2. 'Who *revok'd* the shades
Back to their bodies.' P. 49.

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'Who *compell'd* the shades
Back to their bodies.' CARY, v. i. p. 137.

In this instance not the words, but the sense, in which they are used, is not strictly vernacular.

x. 'Conclude the same, when the expression is antique in the writer's own language.'

'Since I *drew* perhaps,
Worse import than his broken musing meant.' p. 49.

'Sith I *drew*
To import worse, perchance, than that he held,
His mutilated speech.' CARY, v. i. p. 135.

xi. 'The same pause and turn of expression are pretty sure symptoms of imitation.'

Many examples of this coincidence may be found in the passages already quoted: to which we shall only add the speech of Capaneus in Canto xiv.

'Unalter'd I remain,
Living or dead. If Jove should in his wrath
Weary his workman, from whose sturdy grasp
He wrench'd the pointed light'nings, that, at last,
Transfix'd my heart, nay, should he weary all,
Who labour at the swarthy forge by turns,
In Mongibello, crying, "Help! O help!
Good Mulciber be quick!" as erst he roar'd,
Vext in the fight of Phlegra, and his bolts
Hurl flaming on me, with his utmost might,
He never once should feel a glad revenge.' p. 80.

'Such as I was
When living, dead such now I am. If Jove
Weary his workman out, from whom in ire
He snatch'd the light'nings, that at my last day
Transfix'd me, if the rest he weary out,
At their black smithy labouring by turns,
In Mongibello, while he cries aloud,
"Help, help, good Mulciber!" as, erst he cried,
In the Phlegræan warfare, and the bolts
Launch he full aim'd at me with all his might,
He never should enjoy a sweet revenge.'
CARY, v. i. p. 227.

xii. 'The seeming quaintness and obscurity of an expression frequently indicates imitation.'

1. 'I saw, my heart yet *staggers* as I speak,
I saw a *victim* linger on the edge,

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As oft a *speckled tenant* of the marsh,
Lingering, awaits his fellow's downward plunge.' P. 130.

'I saw and yet
My heart *doth stagger*, one, that waited thus,
As it befalls that oft one frog remains
While the next springs away.' CARY, v. ii. p. 79.

'The *scaly tenant* of the limpid brook—
And let the *victim* feel.' BOYD, v. ii. P. 150.

Dante says,

'Ed anche 'l cuor mi s'accrapricia.'
'My heart sets up its bristles from fear.' C. xxii.

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2. 'By justice will'd
The scene of my transgression haunts my mind,
Urging a sad eternity of sighs.' P. 181.

'So from the place,
Where I transgress'd, stern justice *urging* me,
Takes means to quicken more my lab'ring sighs.'
CARY, v. ii. P. 233.

This various specimen of accidental coincidence cannot but bring in question the existence of such a crime as wilful plagiarism. It is difficult to discover the ground on which an accusation of that nature can be brought. The stock of poetic matter is as much in common as the great blessings of nature, and it would be a no less difficult task to prove that the light of the sun was stolen, than that an author had been robbed of that, in which neither he nor any other person has an exclusive property. So far therefore from suffering the code in force at Hartlebury Castle to govern our decision in the case before us, we assert, in direct opposition to its principles, that Mr. Howard is a very *original* writer. His right to this title will be rendered still less controvertible, if, having compared him with his rivals, we proceed to confront him with Dante himself.

Mr. Howard says in his preface, 'a medium has been attempted,' (that is, a medium between servility and infidelity, and not a medium obtained by the mixture of the labours of Mr. Boyd and Mr. Cary, as the proselytes of the Hurdian system may scandalously insinuate,) 'a medium has been attempted; but with what success, those who are competent to judge of the genius of both languages, and of the characteristic style of Dante, will decide.'

The inquiry, therefore, branches into three questions:

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whether Mr. H. has been servile or faithful? whether he has consulted the genius of both languages? and whether he has preserved the characteristic style of the original?

They who consider him as servile will adduce various passages as evidence.

1. In the second canto he translates *O Donna di Virtù*, Virgin *of Virtue*: and in the tenth, *O virtù somma*, summit *of virtue*, the word *virtue* being used to express power or influence. If this construction has been unauthorized hitherto, it well deserves the sanction which it has now received.

2. In Canto vi. he renders *sormonti, surmount the day*, in the sense of *win the day*; the boldness of this phrase compensates for a slight degree of obscurity.

3. Mr. Howard has the merit of having endowed the adjective *silent* with a governing power, in his translation of *alla risposta muto, silent from reply*, P. 58. A still bolder instance is found in P. 26, *silent from all light.*

4. 'Rhea for her nursling son
Deep in the shades a *trusty* cradle chose.'

Parents will feel the beauty and force of this novel combination of the epithet *trusty* with that receptacle which Johnson calls 'a moveable bed on which children are agitated.' The original runs thus:

'Rea *la* scelse già per *cuna fida*
Del suo figliuolo.' Canto xiv.

Mr. Howard cannot be accused of servility, when his version leaves it in doubt whether the word *cradle* is used metaphorically for the spot, or simply for the wicker-worker machine.

With regard to the charge of unfaithfulness, to which it may seem, that Mr. H. is more liable, it will be found that his departure from the text has been occasioned in every instance, either by a strong natural bias to confidence, or for the purpose of introducing an improvement. We shall point out some of his principal variations.

1. 'It seems most worthy to calm reason's eye,
That he the sire, uprais'd by highest heav'n,
Should sway the sceptre of imperial Rome.' P. 8.

'Most worthy he appear'd in reason's view
That heaven *should chuse* him as the Roman sire.'
HAYLEY.

Dante says, 'since Æneas *was chosen* in heaven to be father of Rome, it was reasonable that permission should be given to so important a personage, to visit the other world ere he ceased to live in this.'

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'2. A friend of mine, but not of fortune.' P. 9.

'Forlorn by fortune, yet belov'd by me.'
BOYD, v. i. P. 208.

mia ventura, one who faithfully loved me for myself, and not for the profit and advantage he hoped to derive from *my* prosperous fortune. *See Venturi.*

3. 'Here view the place, where mournful victims wail,
Their reason lost.' P. 14.

'Thou'lt see the mournful race
For ever *robb'd of reason's light* benign.' HAYLEY.

'Ch' hanno perduto *'l ben dello 'ntelletto.*' Canto iii.

According to Venturi, by this phrase, the Deity is meant, 'nel conoscere il quale svelatamente la beatitudine consiste.'

4. 'Know these are *ancients* whom thy eyes survey
Of sin unconcious——————
——————they sprang to life
Before the gentle *Saviour came, or knew*
Or rightly worshipp'd God.' P. 20.

'These were the race renown'd of *ancient* time,
Unconscious of a crime.' BOYD, v. i. P. 235.

The commentators understand the *unbaptized* of all descriptions to be included in this assemblage. There is no mention of the Saviour in Dante, and we presume that there is an error of the press in the latter part of this quotation.

5. 'Fronting the gate he stood, then wav'd his wand
It felt, the sounding portal open flew.' P. 51.

'His beamy wand.
The portal smote; *it felt* the heav'nly hand,
The jarring valves disjoin, and open fly.' BOYD, v. i. P. 317.

The waving of the wand, and the feeling attributed to the gate are not to be found in Dante, whose poetry sometimes differs little from plain prose.

'Giunse alla porta, e con una verghetta
L' aperse.' Canto ix.

6. 'Soon as the *beetle* to the *twilight* gnat
Leaves the dusk fields.' P. 156.

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'In *twilight* bands, the droning *beetles* sail.'
BOYD, v. ii. P. 216.

We had been accustomed to consider the beetle as one of the *twilight* train, but the critic should bow to the authority of the poet, in questions which depend on the nice observation of nature.

7. 'In vastness and in height his dreadful front
Equall'd the *dome*, that crowns St. Peter's fane.
His ponderous limbs in like proportion swell'd,
Above the embankment half his monstrous length
Uprear'd. Three Frisians, on each other pil'd,
Had vainly stretch'd to reach his pendulous locks.
Downward to where the girdle clasps the waist
He measured thrice ten palms.' P. 188.

'With helmed head like Peter's *dome* sublime,
We saw their gen'ral front the horrid clime.'
BOYD, v. ii. P. 304.

Dante says that the face of the Nimrod was as large as the pine of St. Peter's at Rome, meaning a brazen ornament which was a relic of pagan antiquity, and in his days was to be seen upon the piazza of that church, but is now preserved in the Vatican. Mr. Howard's conception of the subject is on a much grander scale in all its parts; for if the altitude from the shoulders to the feet, was equal to the height of three Frieslanders, and from the girdle downwards to thirty palms; and if the limbs were in proportion to the head, which was as large as St. Peter's dome, what a 'three-pil'd hyperbole' of giants must these Frisians have been! what a prodigious palm was that which could measure so great a portion of the figure at thirty spans! and how inconceivably vast the whole stature of Nimrod! And as the dome in question was not built till more than two centuries after Dante's death, how sublimely is the bard represented as gifted with a species of second sight, by which he was enabled to form an accurate fore-knowledge of its dimensions!

The other variations from the text, those in which we have not discovered any coincidence, form a more numerous class.

1. 'This famish'd beast besets the passing way,
To give *thee* death; by nature so inflam'd,
That when *full gorg'd* more rav'nous in her rage.' P. 1.

The introduction of the personal pronoun renders the address more ad hominem. Dante's words

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'Mai non empie la bramosa voglia.'

seem to intimate, that, like Milton's death, it was impossible to '*stuff* the maw' of this she-wolf; an extravagance of imagery judiciously corrected by Mr. Howard.

2. 'Here, Cerberus, monster fierce
Barking terrific through his triple throat,
Treads on the crew o'erwhelm'd in prostrate heaps.' P. 31.

'*Latra* sovra la gente, che quivi è sommersa.' Canto vi.

It should be recollected that the hands or feet of this monster were clawed, and consequently that his very tread was torture.

3. 'Where Michael fiercely pour'd
Hot vengeance on *thy* proud adulterous head.' P. 37.

that is, Pluto's head, whom Virgil is here represented as addressing. This reading will serve to correct the vulgar error of supposing Satan to have been the spiritual adulterer or rebel against whom the Archangel fought.

4. 'Necessity impels her rapid course,
And those who come successive to her view. P. 40.

Dante speaking of fortune, says that she is necessitated to be rapid in her course, *on account* of the quick succession of her votaries.

Mr. Howard extends the operation of the necessity to the votaries themselves.

4. '*Near* that (viz. Crete) a mountain once with living streams
Smiling arose with verdure, Ida nam'd.' P. 82.

The geographers who have placed Ida *in* Crete should attend to this passage.

6. 'As arduous Phæton met severest dread,
When from his grasp he dropt the guiding reins,
And saw the skies, *as still they seem, on flames.*' P. 103.

Come pare ancor. C. xvii. 'Of which some tokens yet appear,' alluding to an opinion entertained by various Pythagorean philosophers, that the galaxy was a mark of the conflagration occasioned by Phaeton. Mr. Howard has given a brilliancy to this passage by asserting boldly, that the skies still seem on flames.'

7. As would have quickly snapt *metallic* cords.' P. 112.
'Che spezzate averian ritorte e strambe.' C. xix.

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'As had snapt
A sunder cords, or twisted withs.' CARY, v. ii. p. 21.

Mr. Howard's translation has the advantage in point of strength.

8. 'Pity, though dead, here mostly seems alive.' P. 118.
'Qui vive la pietà, quand è ben morta.' C. xx.

True pity in this case, is to shew no pity; a very just remark. We shall leave Mr. H.'s line to explain itself.

9. 'Where Trento's, Brescia's, and Verona's *swains*
Might greeting touch each other as they pass.' P. 120.

Swains is a fine though obvious metonymy for bishops—*pastors* is grown common.

10. 'Thence the flood
Full onward drives, till Mincius gives it name.' P. 120.

Here the river is poetically described as giving itself a name.

11. 'For darkness brooded o'er the vast *inane*.' P. 145.

The foss thus described was full of spirits, whom Mr. Howard very philosophically considers as inanities.

12. 'Reader! if thou discredit what I say,
To thee this were no wonder.' P. 151.

The introduction of *to thee* gives an uncommon turn to a common expression.

13. 'Each fiery pillar with a sinner each
Closely involv'd; so none betrays his crime.' P. 157.

This goes further than the original, which merely says, that every flame so closely involved a sinner, that it exhibited no token of its theft, that is, of what was concealed within it.

14. 'Not on Jew,
Nor Saracen, for Christians were his prey,
When none could vanquish Acra, none was found
To traffic, where the Soldan rules his lands.' P. 164.

Dante means that all *true* Christians, (not *renegado* Christians, who had fought against Acra, or trafficked with the Soldan's subjects) were the objects of enmity to Boniface

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VIII. Mr. Howard here shews his correct acquaintance with history, as he has before evinced his knowledge of geography and natural history.

15. 'O! could I move
One *footstep* in a hundred circling years.' P. 182.

Andare un 'oncia. C. xxx.—Move an inch.

Mr. Howard has moderated this hyperbole.

16. 'Like one who dreams of his disast'rous fate,
And dreaming, fondly hopes it still a dream,
So that his ills might seem not yet bechanc'd.' P. 184.

The thought in the original is less obvious.

'Si che quel ch' è, come non fosse, agogna.' C. xx.

And that which is, desires as if it were not.
CARY, v. ii. p. 239.

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17. 'Had Taberniech
Or Pietrapana, headlong in its fall,
Rumbled in ruins on the solid depth,
It had not creak'd beneath the pondrous heap.' P. 193.

The original line is a remarkable echo of the sense.

'Non avria pur dall' orlo fatto cricch.' C. xxxii.

'Not e'en its *rim* had creak'd.' CARY, v. ii. P. 267.

This is one of the numberless instances in which Mr. Howard has not deemed it necessary to adopt Dante's particularity of description.

18. 'Fatti 'n costà, malvagio *uccello.*' C. xxii.

'Off curst *harpy.*' P. 133.

'*Sparvier grifagno.*' C. xxii.

'*Greedy griffin.*' P. 134.

Harpies and griffins are birds of the true feather for the infernal atmosphere.

19. 'And *oft* my feverish dreams
Unveil'd the future to my mental view.' P. 199.

Dante describes a single dream; Mr. Howard supposes

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frequent recurrence of the warning, adding thereby to its awfulness.

20. ' *Who wears* my body on the earth
I know not.' P. 203.

' Come 'l mio corpo stea,
Nel mondo su, nulla scienzia porto.' C. xxxiii.

' I have no knowledge how it fares with my body in the world above.' This soul was sent down to the infernal regions before the death of its body. Mr. Howard, with his usual skill, adds to this idea by supposing that a, what shall we say? person or spirit, became the occupant of the vacant form.

The second branch of the enquiry is, whether Mr. Howard has consulted the genius of both languages. His intimate acquaintance with the Italian must be sufficiently apparent from the foregoing quotations, otherwise many more of a similar description might be brought forward: his mastery of English, will be no less evident from the following, on which all comment must be superfluous.

1. ' *Passing way,*' meaning a road. P. 4.

2. ' *Glowing ardour.*' P. 12.

3. ' Yet retrace thy speech
Where us'ry *e'er* the bounteous pow'r offends.' P. 64.

Literally ' turn back to where thou saidst, that usury offends the divine goodness.'

4. ' *Beware thou* follow closely,' P. 84.

in the sense of ' *take care.*'

5. ' *Unravell'd,*' P. 96.

in the sense of unloosed.

6. ' For down a *headlong flight* we must descend.' P. 101.
' Omai si scende per si fatte scale.' C. xvii.

7. ' *Nor not un*like a listening friar.' P. 113.
' *Nor not unruffled.*' P. 141.

If two negatives make an affirmative, what force must three negatives have?

8. ' *Quiver'd* his feet.' P. 116.

used transitively.

9. ' Here *different than* in Serchio's cooling flood.' P. 124.

10. ' Who stood the *most dissuasive* first of all.' P. 134.

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that is, the hardest to persuade.

11. 'Arduous strength.' P. 144.

12. 'Our oars were *pinion'd* for the giddy flight.' P. 159.

literally, 'we made wings of our oars.'

13. 'This massacre was nought
Vied with the horrors of the ninth profound.' P. 168.

14. 'What if the enormous elephant and whale
Repent her not.' P. 188.

15. 'I *screen'd* behind the bard.' P. 206.

Mr. Howard has exerted the privilege belonging to great writers of ennobling certain low and provincial words.

16. 'New *cargoes* gathering, fill again the bank.' P. 17.

this from the quay.

17. 'Such muttering sounds, they *gargle* in their throats.' P. 41.

this from the apothecary's shop.

'Such dolorous strain they *gurgle* in their throats.'
CARY, v. i. P. 115.

18. 'Sped a *tiny vessel* through the waves.' P. 43.

this from the toy-shop.

19. *Dingy* from the chimney, and *stenchy* from the kennel, are favourites of this kind.

20. His usage of the word *forth* is novel.

'He then forth question'd.' P. 75.

'Forth call'd it Mantua.' P. 121.

'Forth at his speech.' P. 133.

21. 'But *speech* in truth *bespeaks* thee Tuscan born.' P. 198.

There is a little smack of Hebrew in this form of expression, but learning will out, as well as murder.

We proceed to the third question, whether Mr. Howard has preserved the characteristic style of the original. We shall exemplify his talents in this respect, chiefly from the story of Ugolino, a most excellent touchstone of ability in the art of translation. If it should appear that he has not strictly conformed to his pattern, his freedom in execution is of that nature, which, while it complies with the spirit,

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honours more by the breach, than the observance of the form.

i. Dante is an exact describer, and minute painter.

Mr. Boyd has an observation upon this subject, well worthy the consideration of our modern translators.

'The early poets of the middle age described every thing, however disgusting, with great minuteness. This sometimes creates aversion, but often shews an intimate knowledge of the subject, whatever it be. This particularity may indeed be carried too far; but poets sometimes, by avoiding it, run into more general terms, and lose those beautiful specific marks of things, the selection of which in a description, is one criterion of a true genius.' BOYD, v. ii. P. 272.

The following passages will show Mr. Howard's skill in avoiding either extreme:

1. 'Si che l'un capo all'altro era cappello.'

'That the head of one
Was cowl unto the other.' CARY.

This image is omitted by Mr. H. as too monkish for the present state of society.

2. 'La bocca *sollevò* dal fiero pasto.'

'rais'd his mouth;' softened by Mr. Howard into '*pausing from* his grim repast.'

3. 'ond' *io guardai*,
Nel viso a miei figliuoli *senza far motto*.'

'I looked *into* the face of my boys, *without making a word*.' This nakedness of simplicity has received a more poetical dress from Mr. Howard.

'In *desperate* silence on my sons I *gaz'd*.'

4. 'l teschio, e *l'altre cose*.'

Mr. Cary cannot be accused of false delicacy in translating these words.

'On that skull, and on it's *garbage*.'

Mr. Howard's version makes the dish less offensive to a weak stomach.

'His fellow's *mangled* skull.'

'Chinando la mano alla sua faccia.' C. xv.

This action is rendered more spirited by Mr. Howard.

'Thrusting out my hand full in his face.' P. 86.

ii. Dante rarely admits a weak or redundant epithet or

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tautologous expression, and never ekes out a line by an unmeaning repetition.

1. ' E come 'l pan per fame si manduca.'

' As one in haste,
When hunger-stung devours his *grateful* food.'

If the epithet here introduced should appear to weaken the strength, let it be observed that it mitigates the ferocity of the image.

2. ' La qual per me ha 'l titol della fame.'

' Which still bears
The name of famine since my *dreadful* death.'

The insertion of this epithet is justified by its pathetic force.

3. ' Ed io senti chiavar l'uscio di sotto.'

' The dungeon doors below *more firmly* lock'd.'

Perhaps Mr. Howard means that a double lock was substituted for a single one, this would be quite in Dante's particular manner.

4. ' E come tu mi vedi
Vid io cascar li tre ad uno ad uno,
Tra 'l quinto di, e 'l sesto.'

In the common phrase this would be ' as plain as you see me, I saw them fall,' &c. The pathos is much heightened by one stroke of Mr. Howard's brush.

' So *wither'd* as thou seest me, one by one
I saw my children, ere the sixth noon die.'

5. ' Innocenti faceà l'età novella.'

' His *guiltless* sons?——their tender age
Bespoke their *innocence*.'

This and the subsequent quotations under this head, shew into what a serviceable instrument Mr. Howard has converted the repetition of the phrase.

6. ' Dicendo, padre mio, che non *m'ajuti*.'

" *Help*," he cried
" Canst thou not *help* me, father?"

7. ' Ahi! dura terra, perchè non t'apristi?'

' *Earth!*
Why didst thou not, obdurate *earth!* dispart?"

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8. 'The sunny plain that from Vercelli *slopes*,
Slopes to green Mercabo.' P. 170.

9. 'Straggling clans, at random scatter'd *came*,
Came flocking to the place.' P. 120.

iii. Dante is precise and perspicuous in his language, though sometimes mysterious in the sentiment.

1. 'Cosi 'l *sovran* li denti all'altro pose.'

'So on the brain the *sinner* fed his jaws.'

Sinner is an expression more pregnant with meaning, though less precise than the *uppermost*.

2. 'E questi *l'Arcivescovo* Ruggieri.'

'That *prelate* base
Ruggieri.'

Prelate is a more dignified title.

3. 'Muovasi la Capraja e la Gorgona.

'May Capraia and *that isle*
Gorgona start.'

Capraia is an island as well as Gorgona, but Gorgona is less known to be such.

4. 'This *priest*, I dreamt, was leader of the chase,
Swift to the Julian mountain with his whelps
Hurried *the* wolf.'

The definite article might lead an inadvertent reader to suppose that the priest was *the* wolf, instead of Ugolino, but a little ambiguity of this nature serves to awaken the attention and lengthen the suspense.

5. 'Poscia, più che 'l dolor, pote 'l digiuno.'

'Famine and death closed up the scene of woe.'

From Mr. Howard's translation of this mysterious line, we suppose that he agrees with Venturi in rejecting the opinion of some commentators, that an horrible meaning is couched under it. Venturi says; 'non vuol dir, che si mettesse a mangiar le carni dei suoi figliuoli.'

iv. Dante delights in proverbial expressions, strong metaphors, and periphrasis.

Mr. Howard has found it necessary to file the edges of his angular phrases, and to solve the riddles of his periphrases.

1. 'Dimmi 'l perchè, diss 'io, *per tal convegno*,
Che se tu a ragion di lui ti piangi,
Sappiendo, chi voi siete, e la sua pecca,
Nel mondo suso *ancor' io te ne cangi*,
Se quella con ch' i' parlo non si secca.'

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'Relate the cause and *know*, if he deserve
This brute resentment, when I learn thy name,
And story of his sinning, in the world
If breath supply my lungs, thy fame shall live.'

2. Or ti dirò perch'i' son tal vicino.'

This allusion to common life is omitted by Mr. Howard.

3. 'Che giova nelle fata dar di cozzo?'

'What does it profit to contend with fate?'

'With the fairies' in the original, an obscure proverb.

4. Dante describes the Julian mountain in this periphrasis.

'Al monte
Perchè i Pisan veder Lucca non ponno.'

'Unto the mountain which forbids the sight
Of Lucca to the Pisan.' CARY.

Mr. Howard and Mr. Boyd use the specific name, thus removing all obscurity.

5. We add a few instances of a similar nature from other parts of the work.

'Quando la brina in su la terra assempra,
L'imagine di *sua sorella bianca*.' C. xxiv.

'Pale as the virgin *snow*, her sister chaste.' P. 142.

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6. 'Che fece, per viltate, il gran rifinto.'

'Resign'd through fear his high *pontific* rank.' P. 15.

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7. 'Che gia tiene 'l confine
D'amenduo gli emisperi, e tocca l'onda
Sotto Sibilia, *Caino e le spine*.' C. xix.

'For now the *storied moon*, where with his thorns,
Cain holds the confines of each hemisphere,
Sinks in the waves beneath grey Seville's tow'rs.' P. 122.

---

8. 'Si che se stella buona, o miglior cosa,
M'ha dato 'l ben, ch'io stesso nol m'invidi.' C. xxvi.

'For if my gracious star,
Or better *providence*, such talent gave
I value not the boon.' P. 156.

'I envy not myself the boon.' CARY.

v. Dante has rarely any prettinesses, as Cowper has observed with regard to Homer; he affects the feelings without using

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any of those expressions which writers, who do not feel themselves, and yet would excite feelings in others, are wont to use. He has no stage-like declamatory phrases, he does not 'interlard his native drinks with brandy,'—but is ever simple, racy, and unadulterated.

1. 'Com' un poco di raggio si i messo
Nel doloroso carcere.'

'As faintly thro' our doleful prison gleam'd
The *tremulous* ray.'

Though this epithet may be deemed too pretty for its place, yet it should be considered that no light is so little adapted for the purposes of vision as one that wavers.

2. 'Tu guardi si, padre: che hai?
Pero non lagrimai.'

'*Father!* why *that look?*
What ails my *father?* *Ah!* I could not weep,' &c.

It is certain that people whose feelings are equally strong, are not always equally impassioned in the expression of them. This difference seems to be exemplified in Dante and his translator.

3. 'Lo padre e i figli. The *victim* and his *infant race.* Piangevan elle. The *little victims* wept.'

We have a great esteem for this word, *victim*, on account of its long and faithful services.

4. 'E *quei* pensando, ch' i' 'l fessi per voglia
Di manicar.'

'*Sweet innocents!* they thought me hunger-stung.

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5. 'Anselmuccio mio.'

'My *dear* Anselmo.'

Thus also Dr. Warton has translated this diminutive.

6. 'And I, *O horrible!* that *instant* heard
The dungeon doors below more firmly lock'd.'

Ed io senti chiavar l' uscio di sotto
All 'orribile torre.

---

7. 'O tu che mostri, per si bestial segno
Odio sovra colui.'

'O thou
Who prey'st with bestial vengeance on that *slave.*'

---

8. 'Tu de' saper ch' i' fu 'l conte Ugolino
E questi l' arcivescovo Ruggieri.

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'Know Ugolino and that prelate base
Ruggieri *meet thy presence, mark our forms.*'

We cannot omit the following instances of strength of expression; if they are a little in the extreme, that is a fault on the right side.

9. 'Allora, 'l duca mio parlo' di forza
Tanto, ch' i' non l'avea si forte udito.' C. xiv.

'To him my guide *strong-thundering* in a voice
Unheard before.' P. 80.

10. '"Omai," diss' io, "non vo' che tu favelle,
Malvagio, traditor."' C. xxxii.

'"Traitor accurst!
Be mute." I *thundered.*' P. 196.

We deprecate any malicious interpretation of our meaning, in bringing up the rear of our quotations, with the following:

'Non ragionam di lor, ma guarda e passa.' C. iii.

'*Oh!* Ask no more, but *look a last farewell.*' P. 15.

But it is high time to take our leave of Mr. Howard; for the length to which we have extended our remarks, if it have not already tired the patience of our readers, has certainly far exceeded the merits of his performance.

ART. II.—*Memoirs of the Life of Mrs. Elizabeth Carter, with a new Edition of her Poems, some of which have never appeared before; to which are added some miscellaneous Essays in Prose, together with her Notes on the Bible, and Answers to Objections concerning the Christian Religion. By the Rev. Montagu Pennington, M. A. Vicar of Northbourn, in Kent, her Nephew and Executor.* 4to. 2*l.* 2*s.* Rivingtons. 1807.

THESE Memoirs furnish some very interesting details of the truly pious and learned lady to whom we are indebted for an excellent translation of Epictetus. Her life will not attract curiosity by any variety of incident, but it will please and edify by the exhibition of unsullied virtue and more than ordinary erudition. We know that there are many persons who entertain no small degree of prejudice against learned women; as learning is commonly supposed to unfit them for that sphere of household duty in which women appear

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to most advantage and captivate the most. But we trust that these Memoirs of Mrs. Carter will tend to efface the prejudice which would deprive the softer sex of the benefit of a learned education; for few women have ever been more learned than she was, and yet few have performed with more zeal or more constancy all the duties of common life.

Elizabeth Carter was born at Deal on the 16th of December 1717. Her father, who was a doctor in divinity, was perpetual curate of the chapel in that place. He appears to have possessed a large share of learning and good sense. At a very early period his daughter, who is the subject of the present account, evinced a strong desire for literary distinction, which though he did not discourage, he thought would be frustrated by the natural slowness of her apprehension. Mrs. Carter's mind was one of those on which impressions are not readily made, nor when made, easily effaced. What she had once acquired, she never forgot. The original defect, if any defect there were in her capacity, was more than compensated by the intensity of her diligence. But the severe fits of headach which she experienced at intervals through life were probably owing to the unwearying constancy of her application. The ardour of her literary pursuits did not preclude her from acquiring every species of feminine accomplishment. The muses received what seems their consecrated due, the first fruits of her pen. In 1738 she published a small volume of poems, which were printed by Cave, the original editor of the Gentleman's Magazine. Among these were a translation of the 30th ode of Anacreon; and of the 7th ode of the 4th book of Horace; the first written in 1734, the last in 1736. The dates sufficiently evince her early proficiency in the languages of Greece and Rome. Of these poems, as well as those which Mrs. Carter afterwards published with a dedication to lord Bath, the predominant characteristic is rather the want of any glaring defect than the possession of any shining excellence. They are not dull, but they do not interest; there is much good sense, but there is no poetic fire. There are only a few, which are not on occasional topics; and those few, as might be expected, are the best. Mr. Pennington would have done no disservice to his book and no injury to the celebrity of his aunt, if instead of appending them to his memoirs, he had suffered them to pass quietly into oblivion. The mind of Mrs. Carter was never such as was likely to attract the inspirations of the muse. It was marked rather by the sedateness of the philosopher than by the rapture of the bard. Mrs. Carter appears to have been ambitious of learning languages; for to the Greek and Latin, she added some knowledge of the Hebrew;

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and besides the French which she spoke with fluency, she made herself mistress of the Italian, the Spanish and the German. Later in life she learned the Portuguese, and acquired a superficial acquaintance with the Arabic. But no study either of the dead or the living languages, of the more recondite sciences, or of the more elegant accomplishments, was ever suffered to interfere with her constantly increasing proficiency in the knowledge of the scriptures. Of these she read a portion every day; but her religion was equally devoid of levity and moroseness. She possessed in a high degree that winning benignity and that innocent cheerfulness which are the natural appendages of that piety which Christ both practised and enjoined. In proportion as religion becomes morose it ceases to charm. Of the letters of Mrs. Carter which Mr. Pennington has published, all are marked by an artless stamp of genuine urbanity and good humour; and some of them evince many agreeable combinations of sprightliness and wit. Her mind, though it had the robust texture of masculine strength, was not destitute of playfulness; and we do not think the worse of her, because we learn from Mr. Pennington that there was a spice of the romp in her original composition. In her early years she was fond of dancing; and she danced well and could dance long. In one of her juvenile letters she says; 'I walked three miles yesterday in a wind, that I thought would have blown me out of this planet, and afterwards danced nine hours, and then walked back again.' Such feats may be thought by some rather discrepant with the gravity of a translator of Epictetus; but in our opinion, they aggrandize her merit and exalt her fame. What may seem frivolous in itself, is in fact a matter of some moment, if it contribute to the stock of harmless gratification. And where no excess is permitted, there is no harmless gratification, however trivial it may seem, which is below the pursuit of the good and wise.

By the vigilant and prudent economy of time Mrs. Carter was enabled to reconcile the pursuits of a laborious student, with the amusements of those who seem to live only for amusement. She always rose at an early hour, and this habit she retained through life. Thus she contrived, without interrupting the continuity of her studies, always to have a competent stock of leisure on her hands, which she could allot to the necessities of her friends, or to the innocent diversions of society. When young, we are informed that she sat up late; and as, from her natural temperament, she appears to have been always very propense to sleep, she was often obliged to have recourse to artificial expedients to keep

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herself awake. Besides employing the pungency of snuff, she used to bind a wet towel round her head, put a wet cloth to the pit of her stomach, and chew the leaves of tea and the berries of coffee. Some of these practices were unfavourable to her health; but they strikingly demonstrate that her thirst for knowledge could not be quenched; and that she was a candidate for fame who was determined to procure it by unintermitting toil. But though she studied astronomy and mathematics as well as the several branches of the belles lettres, she found time for working with her needle, and the same hand which wrote the translation of Epictetus, was employed in making her brother's shirts.

Mrs. Carter was far from being handsome; her features were large, but very characteristic of her natural serenity, good humour, and good sense. Her figure, as her nephew tells us, was not good; but, when young, she had, independent of her large stock of Greek and Latin, which seldom tells for much in the list of matrimonial accomplishments, wherewith to make her beheld with complacency by the other sex. She had several offers of marriage; all of which she rejected; for she seems at a very early period to have formed the resolution of living 'a virgin queen;' and she very laudably persevered in her design. But nevertheless it does not appear that she was ever thoroughly satisfied with the validity of her claims to the title of 'OLD MAID.'

Her acquaintance with Cave, whose magazine she had graced with most of her early poetical efforts, was the means of introducing her to many of the literati of that time. Among others was the great author of the Rambler; who was then only beginning to be known; as he had but just given the first presage of his abilities in his 'London, a satire.' Johnson entertained the sincerest respect for Mrs. Carter; and the sentiment was mutual. Their friendship continued unabated through a long series of years; and it was terminated only by death. In 1738 our authoress published a translation of the critique of Crousaz on Pope's Essay on Man. This contributed to the increase of her reputation. Indeed, at the time of which we are speaking, female authorship was so very rare, that Mrs. Carter, who, by similar attempts, would hardly be noticed at the present day, was *then* thought a prodigy of genius; so that when she was in London in the year 1739, her good friends at Deal had seriously taken it into their heads that she was going to be a *member of parliament*. About this time Mrs. Carter was introduced to the acquaintance of the unfortunate but unprincipled Savage, from whom Mr. Pennington has published two letters, which sicken with adulation; but of which one is curious from some particulars

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which it furnishes of his early life, very different from those in the common accounts; and though we have no high opinion of Savage's veracity, we believe, that in this instance we ought to give more credit to him than to any of his biographers. He tells Mrs. C. in allusion to some anonymous account of his life which had then lately appeared, that the story of the mean nurse was entirely a fiction; that the person who took care of him, and as tenderly as the *apple of her eye*, (an expression made use of in one of her letters, which he found among her papers after her decease) was a Mrs. Lloyd, a lady who 'kept her chariot, and lived accordingly;' that she died when he was but seven years of age; that he did pass under another name till he was seventeen; but that none of the names of the persons with whom he lived, were accurately stated. It is not a little remarkable that Johnson, who must have learned these particulars from Savage himself, and who professed to be such a sturdy champion for truth, should have repeated the common misrepresentations of his life. Perhaps he wished to excite the sympathy of his readers; and he thought that the false accounts would answer his purpose better than the true. The mother of Savage certainly treated him with unnatural neglect; but, according to his own account, she did not expose his infancy to those privations which his biographers have taught us to believe. Mrs. Carter never thought highly of Savage; she neither liked his writings nor his character.

Though Mrs. Carter was now only twenty-two years of age, and had published no work of consequence, nor even written a line that surpasses mediocrity, yet her fame had extended to the continent; and that wonderful youth, John Philip Barratier solicited her correspondence. Two letters from him appear. The first is little else but a tissue of the grossest adulation. The second is not at all deficient in this sort of *seasoning*; but it is more curious as it furnishes some particulars relative to himself. Barratier's facility in learning languages is well known, but he tells Mrs. Carter that he prefers the modern French to all the ancient languages that were ever spoken since the days of Adam; and that he would not exchange it even for the Latinity of Cicero, though he might have the office of lictor for his pains. He asks, 'Would you believe that I give the Chinese the preference to the Latin; and that I would cheerfully forego my Hebrew to learn the language of the Mogul?" He says that he had lately quitted every pursuit to learn the Chinese, of which he had acquired a considerable stock; and that he had in the course of a few days learned to read English with tolerable fluency. He adds that he is publishing a chronological work on the first

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bishops of Rome and other points of contemporary history. Barratier's letters are dated from Hall in Saxony in 1739; and he died about two months after writing the last, in the nineteenth year of his age! In February 1741 Mrs. Carter was first introduced to the acquaintance of Miss Talbot, a grand-daughter of Dr. William Talbot, Bishop of Durham, and niece to the lord chancellor of that name. Miss Talbot, along with her mother, resided for many years in the family of archbishop Secker; and this connection was accordingly the means of introducing her to the acquaintance of that prelate, by whom she was befriended in a variety of ways. It was owing to the solicitation of Miss Talbot, a lady in whom learning, genius and virtue were combined, that Mrs. Carter begun her translation of Epictetus; on which must finally rest the basis of her fame. This work was commenced in the year 1749, and as she proceeded leisurely, and at the same time was occupied with the care of her younger brother's education, it was not finished till 1756. As fast as the sheets were written, they were sent to Miss Talbot for her perusal, as well as to receive the friendly corrections of Secker. Miss Talbot, if we may judge from her letters, was a little angry with Epictetus for not embracing Christianity; but Mrs. Carter thought that the philosopher had never seen the New Testament, nor received any but a confused account of the Christian doctrine. Epictetus, Plutarch and other philosophers, who lived after the Christian æra, might and probably were in some degree indebted to the light of the Christian revelation without, as Mrs. Carter expresses it, knowing the source from whence it proceeded. Secker thought that the first specimen which he saw of the translation was rather too highly polished and adorned. 'Epictetus,' said he, 'was a plain man and spoke plainly. He will make a better figure and have more influence in his own homely garb than any other into which he may be travesti.' Mrs Carter, in a great measure, followed the archbishop's advice; her translation preserves as much as could be expected of the characteristic manner of the original; and perhaps it is altogether the best translation of a Greek prose writer which we possess. It preserves a happy medium between the loose and paraphrastical and the literal and obcure. When the work was finished, Secker very kindly devoted near a month to the revision. The work made its appearance in 1758. It was published by subscription in one large volume 4to. consisting of 539 pages. The first impression consisted of 1018 copies; but as these were insufficient for the subscribers, 250 more were printed in the same year. The whole expence of printing the first 1018 copies including the proposals and receipts was only 67l. 7s. And Mrs. Carter is supposed

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to have obtained about a thousand pounds by the translation. It is curious to remark the different expence of printing such an ample 4to. at that time and the present. Mrs. Carter does not appear to have been infected with the usual *cacoethes scribendi*, for after this period, with the exception of a small volume of poems, which appeared in 1762, she no more solicited the attention of the public as a candidate for literary fame. Of her poetry we have given our opinion above; none of the pieces are above mediocrity, and the majority fall below it. The Ode to Melancholy is the best; and even on this no high praise can be bestowed. The thoughts are trite, the imagery discovers none of the grand or the beautiful combinations of genius; and the sensations are but slightly interested in the perusal. The truth is, that Mrs. Carter was a tolerable versifier, but no poet. After the publication of her Epictetus she resided for several months every winter in London, where she enjoyed a very large and respectable circle of friends and acquaintance. She had for many years very comfortable apartments for herself and her maid servant at No. 21 in Clarges street, in which she continued till her death. She kept no table when in London, nor ever dined at home when she was able to go out. The chairs or carriages of her friends always brought her to dinner, and carried her back by ten o'clock at latest. When in the country, she kept her father's house after the death of her mother in law and the marriage of her brothers and sisters; nor was she at all deficient in those minute attentions, which domestic economy requires, and without which what in England is so emphatically called 'comfort' is not to be obtained. 'The true post of honour,' said this good and enlightened lady in a letter to one of her friends on this subject, 'consists in the discharge of those duties, whatever they happen to be, which arise from the situation in which Providence has fixed us; and which, we may be assured, is the very situation best calculated for virtue and our happiness.' In this respect we highly recommend the example of Mrs. Carter to the literary ladies of the age; many of whom seem to think it beneath their dignity to attend to the routine of domestic management, and to be wise in household lore. We are by no means enemies either to learned women or to learned wives; but we are of opinion that a proper portion of *culinary* science is far from being incompatible with science of a more elevated species; and that the humble art of making puddings and pies may be conjoined with a refined taste for the literature of antient or modern times. After the death of Mrs. Carter's father in 1774, she kept house by herself at Deal, where she exercised much hospi-

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tality, and visited her neighbours in a friendly and unceremonious stile. Though she was very abstemious in the use of wine, yet she drank largely of hyson and bohea; she chatted like other folks; and was rather fond of a game at cards; but she never played high. At whist her stake never exceeded three-penny points.

In 1767 Mr. afterwards sir Wm. Pulteney settled an annuity of 100l. on Mrs. Carter, which was raised to 150l. a few years before her death at the solicitation of lady Bath. In 1767 she lost her great and good friend, archbishop Seeker, who left her no legacy; but desired that the sum of 150l., which she had previously borrowed of him, might not be repaid. In 1770 she lost her intimate and beloved friend Miss Talbot, who died of a cancer in her breast, under which she had been languishing for three years, without the knowledge of her friends. In 1775 the celebrated Mrs. Montague on the death of her husband, settled 100l. per ann. on Mrs. Carter for her life. The amiable gentleness of her manner, her winning benignity, her mild temper and her modest diffidence, combined with so much real erudition and undissembled worth, procured her many friends; and few have deserved more. About five years before her death, her health and strength began visibly to decline; but she exhibited to the last, hardly any symptoms of intellectual decay. On the 23d of December 1805, Mrs. Carter left Deal for the last time, and arrived at her lodgings in Clarges street on the following day; for a short interval after her arrival she was enabled to dine with lady Cremorne and a few of her nearest friends. But by the middle of January, she was confined to her own apartments, and a few days after to her bed, till on the morning of the 19th of February 1806 she expired with apparent tranquillity and ease, at the advanced age of 89. Her remains were deposited in the burial ground of Grosvenor chapel. Few persons have passed through life with more philosophic serenity and composure than Mrs. Carter. She discerned more clearly than her favourite sage in what the chief good consisted; and she sought it in the subjection of the passions; and in obedience to the precepts of a better system of doctrine than the Stoic ever knew. In her moral constitution, the elements of virtue were so kindly tempered, that no part was either scanty or redundant. Her passive sympathies were strong and animated; but not so as to impede the activity of her beneficence. Intellectual culture seems to have been the constant object of her pursuit, but this was not suffered to interfere with the performance of one duty which she owed to her friends, her relatives or acquaintance. Of few women

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can it be said with more truth that they have been both good and wise. By a less confused and desultory arrangement, Mr. Pennington might have shewn to more advantage the abundance and variety of his materials; but we are, on the whole, more willing to applaud the general merits than to notice the particular defects of his composition.

As we have given no specimen of Mrs. Carter's poetry we shall extract the following, which was the last, and perhaps the best of her poetical compositions. It was written at the advanced age of 77; on the birth day of one of her friends, and has much more spirit than many of the productions of her youth.

'Though youth's gay spirit, lull'd in deep repose,
No longer tunes the lyre, nor chaunts the lay,
Yet still my heart with warm affection glows,
And greets with transport this distinguish'd day.

'Through many a rolling year may it return,
From every cloud of dark disaster free;
And still with grateful praise be hail'd the morn
That gave a blessing to the world and me.

'Friend of my soul! with fond delight each hour,
From earth to heaven I see thee urge thy race,
From every virtue crop the fairest flow'r,
And add to nature ev'ry winning grace.

'Father of light! from whose unfailing source
Descends each perfect gift, each guiding ray,
O lead her safe, through life's perplexing course,
And point her road to happiness and thee.'

ART. III.—*Observations on Morbid Poisons, Chronic and Acute. The First comprehending Syphilis, Yaws, Sivvens, Elephantiasis, and the Anomala compounded with them. The Second the acute Contagions, particularly the Variolous and Vaccine. Second Edition, illustrated with coloured Engravings, and further Commentaries on the Doctrines of Mr. Hunter. By Joseph Adams, M. D. F. L. S. Physician to the Small Pox and Inoculation Hospitals.* 4to. *1l. 5s.* Callow. 1807.

THE first edition of Morbid Poisons appeared about ten years ago—an octavo of humble dimensions; it has now assumed the more imposing form of a respectable quarto. The general doctrines and the arrangement are in general the same, being an application of the opinions of Mr. Hun-

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ter, which on all occasions Dr. Adams adopts with a sort of reverential piety, to the phænomena of the diseases occasioned by the application of morbific matter to the system. Every dictum of his master has with the scholar the authority of the axioms of the mathematicians, or the laws of motion of the philosophers. The years which have elapsed since the first edition of this work, during which the judgment may be expected to become strengthened by the habits of investigation, have not diminished his confidence in the infallibility of the Hunterian oracle. Therefore in this enlarged edition of these Observations, the reader is not to look for any novelty in the theoretical opinions which pervade it. But there is so much new matter contained in it, and we are willing to add that so much of it is valuable of its kind, that we should think ourselves guilty of injustice to the author, had we strictly adhered to a rule which necessity imposes on us, of not noticing any but entirely new works.

We are certainly, as well as Dr. Adams, not without an unfeigned respect for the memory of Mr. Hunter, and think that he was a very extraordinary man. But we doubt whether our admiration of him proceeds from the same causes which seem to have impressed upon the doctor's mind a veneration so profound. Our respect has certainly not been excited by his presumptuous and dogmatical positions, which he was accustomed to lay down with the pomp and authority of demonstration; still less from his quaint and uncouth phraseology, or the obscure metaphysical jargon with which he seems to have perplexed himself and bewildered his pupils. We cannot forbear smiling, when we recollect that on one occasion, after many attempts to make out the meaning of a passage in his own lectures, he was at length constrained to give it up. And we have met with sentences in the writings of his pupils and imitators, to which we are positive that it is absolutely impossible to affix any sense whatever. But we admire Mr. Hunter as having possessed a capacious, profound, and original mind; as having been one of the first to see that the animal economy was subject to laws peculiar to itself, and that the study of it forms an original field of science of immense extent, and almost entirely independent of anatomy, chemistry, mechanics, and the other sciences, to which physiologists had attempted to reduce it; and as having laboured in this field with indefatigable industry, and having developed with uncommon sagacity some of the operations of nature in her most obscure and secret processes.

But as to the value of his dogmas, the truth of which Dr. Adams conceives to be indisputable, we are very ready to justify our opinion by an example, and to draw our defence

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from facts contained in the work before us. One of the best known of these dogmas, and which Dr. Adams conceives to be a most notable discovery, is, that in the cure of diseases, medicine may cure the present diseased *action*, but has no effect upon the *disposition*. We must premise, for the sake of those to whom this phraseology is not familiar, that Mr. Hunter supposed three conditions necessary to the formation of disease, 1st, *susceptibility*; 2dly, *disposition*; and, 3dly, *action*; so that by disposition he understood that unknown and invisible change which takes place in a part previous to the commencement of the disease, but subsequent to the application of the morbific cause.

Now if this theory were true, it must follow that every venereal sore, every chancre for example, must continue to spread and enlarge in every direction for a considerable time after the application of the specific. For the *disposition* extends beyond the part to which the diseased *action* is confined. This Dr. Adams allows when considering the proposal of curing such an ulcer by local applications. 'As the diseased action is extended as far as the callous edge and base, and probably *the disposition still farther*, nothing less than a caustic can remove them.' Accordingly we find that when the attempt is made to cure such an ulcer in this way, it is necessary to go very deep with the caustic, much further than the apparent ulceration. As the specific however checks the whole disease sometimes instantaneously, and as under its influence it rarely extends beyond the existing apparent mischief, it is obvious that in these examples the disposition is cured as well as the action.

A more striking proof of the same fact the doctor has himself furnished us with in the following passage: (p. 124.)

'As the mercurial irritation ceases, and even before, there appear sometimes small ulcers in different parts of the glans, and even of the prepuce. If these happen without the reappearance of the original chancre, we may be certain they are never venereal. They occur much more commonly, if the disease has been attacked early, which induces me to believe that had not the mercurial course been entered upon so early, these parts would have been the seats of chancres: that is, that the *venereal disposition has commenced there*, but has not come into action; that in consequence the disposition to ulcer having been formed, the parts could not return to their healthy action without ulceration, though that ulceration is never venereal. This is the more probable, because the occurrence of a second or third chancre, before the mercurial course is commenced, is a frequent event, and in people who are attentive to their feelings, these new chancres are always preceded by pain in the part.'

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We perfectly agree with Dr. Adams in his explication of this appearance, and are surprized he did not see how inconsistent it is with his master's theory. For the appearance of these little ulcers is a positive evidence that the venereal disposition had been formed, and been cured by the specific before the formation. What difficulty then is there in the supposition that the same thing takes place in other cases, where, however, from the changes escaping the observation of the senses, it is impossible to attain to positive evidence of their existence?

Mr. Hunter contended that though mercury could not cure the disposition when formed, it could however prevent the disposition from forming, and in this way he accounted for the disease frequently never appearing in the parts in which the symptoms appear latest. The distinction between these two suppositions is clear enough; and it is barely possible that Mr. Hunter's account may be just. But upon the whole, the facts very much favour the contrary hypothesis. And we think that by adopting it, by supposing that commonly mercury completely cures both the action and the disposition, but frequently that it fails to cure the disposition entirely, yet that it eradicates it so far as it is purely syphilitic, by such a supposition we say that some of the most puzzling phænomena of the disease may be rationally explained. We mean those symptoms, which have been denominated *pseudo-syphilis*; in which there are ulcerations of the skin, or throat, or swellings of the bones, which subside without the administration of a particle of mercury. But we must content ourselves with offering this hint. The further pursuit of the subject would carry us far beyond the limits which necessity imposes on us.

Another law (as Dr. Adams announces to us with equal confidence and solemnity) is, that parts affected by morbid poisons heal by skinning, without any restoration of the lost substance by granulation. That such a method of healing can take place, where there has been no suspicion of any poison at all, no one can doubt who has observed the pittings in a face which has been much deformed by common pimples. Then there are the phænomena of the small pox which stare the doctor full in the face, in which whether there are pittings or not depends principally upon the virulence of the disease. But to reconcile this obvious contradiction, he attributes the filling up of the cavity in the mild species to the slighter degree of inflammation, and in consequence the pustule having lost its specific properties. This is we think an amusing example of the doctor's determination to make every fact square to

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his theory. But we would fain ask whether a poison can act after its influence has been completely destroyed? For the skinning not taking place till the effect of the virus has been wholly eradicated, it would seem much more reasonable, if this mode of healing must needs be attributed to some foreign and extraneous agent, to ascribe it to the remedy rather than to the poison. That the poison has in fact nothing at all to do with the skinning the following passage (p. 122) appears to us completely to prove.

'If chancres, after their venereal character is destroyed, show but little disposition to heal, especially if they exhibit a roughness without the hardness peculiar to their original character, it will be found very useful to cover them frequently in the course of the day with calomel. If this has been neglected in the beginning, or, if in spite of it, the roughness should increase, so as to exhibit the appearance of a spongy sore, it will be necessary to use caustic, which, after one or two applications, will destroy the life of this spongy substance, after which the parts will be skinned over with their customary rapidity.'

So that the skinning process goes on in the same way, whether it takes place as soon as the venereal taint is corrected, or not till after an intermediate stage. What evidence can be stronger to evince that this process is wholly independent of the poison!

Another of these famous laws of Mr. Hunter's is, that no two diseased actions can exist together in the same place and at the same time. If examined to the bottom this is nearly as instructive and as profound as telling us, that if a part be black it cannot be white, and that if the blackness and whiteness be mixed, the result will neither be blackness nor whiteness. That the constitution can be under the simultaneous influence of different agents at the same time is demonstrated by the appearance of small pox in subjects who have been vaccinated after exposure to small pox contagion, but too late to prevent the disease. Under these circumstances the form and progress of the pustules are considerably different from those in the regular disease, and the danger is extremely diminished; so that the vaccination is almost as useful to the subject, as if it had been applied sufficiently early to act as a complete preventive. This is almost the only fact of importance, for which we are not indebted to the illustrious promoter of this admirable practice.

Dr. Adams, after taking an ample survey of Mr. Hunter's doctrines in the venereal disease, concludes by very gravely informing his readers, that

'The theory I have traced is in every respect formed on that

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mode of constituting an axiom which Sir Francis Bacon advises, which he acknowledges had not been attempted in his days, and which I will be bold to say has scarcely been attempted in pathology till Mr. Hunter's.'

Indeed? then it was the luckiest hit that was ever made; for doubtless no man was ever more profoundly ignorant of Sir Francis Bacon's mode of constituting an axiom than Mr. Hunter; and whether his commentator have much clearer ideas of the matter we must take leave to doubt. In what it is that Mr. Hunter has suceeeded so wonderfully, and which no other writer had scarcely attempted, the obscurity of the doctor's phraseology makes it difficult for us to collect. Let the doctor fairly state what was known on the subject before Mr. Hunter's time, and what can be called his own proper discoveries, and then we shall see clearly the foundations on which such arrogant pretensions are founded. A single question we think will enable us to estimate with some fairness the value of Mr. Hunter's labours in this field. It is simply this, Was there any considerable improvement introduced into the established practice by Mr. Hunter's theories? If there were not, and we believe it will be generally granted that the present practice and that used fifty years ago are essentially the same, all the main facts, their order and series must have been diffused and familiar to the great body of the profession at the time that he took up the subject. We will grant most readily that he viewed it with the eye of a master, that he arranged, digested and simplified the subject, and thereby has rendered a great service to the student. But he also has thrown difficulties in his way by his quaint and affected language. The word *disposition* is the most improper and obscure term he could have chosen. Had he adhered to the plain and familiar term *contamination*, all ambiguity, and much consequent cavil, would have been completely avoided.

Dr. Adams, we find, made a journey to Scotland in order to become acquainted with Sivvens, and with the laudable purpose of attempting to settle its true character. He saw some patients labouring under sivvens, but we cannot help remarking that in two of these cases, where he had the opportunity, he neglected to enquire into the interval between the appearance of the primary and secondary ulcers, which seems to us one of the most obvious objects of investigation. The result of his observations is given in the following words:

'From all the above accounts, it is evident that sivvens is different from the venereal disease, though approaching nearer to it than any other morbid poison with which we are acquainted.

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'The venereal gonorrhœa differs from the throat inflamed by sivvens, in the appearance of the discharge, and in the greater disposition sivvens shows to excite the effusion of coagulated lymph.

'The ulceration differs,—the venereal being attended with callous edge and base, and sivvens consisting only of the clean phagedœnic ulcer.

'Secondary local symptoms differ, the venereal retaining longer its copper appearance, and afterwards becoming more elevated, retaining more the colour of the skin, and the scab, when formed, being more scaly,

'In sivvens, the *appearance* is very early pustular, though I never could detect pus under the cuticle. I should therefore conceive the pus still less in quantity than in syphilis. It is probably thinner, that is, more truly lymphatic, as it hardens into an irregular dark brown crusty or stony scab. There is nearly the same difference between this and the venereal scab, as between the cow-pox and small-pox scabs.

'Lastly, it is now universally admitted that sivvens never attacked the bones but by spreading from the soft parts, and that it yields earlier to mercury than syphilis.'

Under the article of *Yaws*, we have a very well related case of a young Danish nobleman, whom Dr. Adams conjectures to have been afflicted with that disease. But it differs in so many points from the most authentic description of yaws, that we cannot but feel doubtful whether the disease has been rightly determined. It differs in the affection of the throat, in the great degree of fever, and most essentially in the form of the eruption. In Dr. Adams's patient the cuticle shrunk and scabbed: suppuration took place under the scab, and the matter exuding elevated the pustules by its drying over it. In the yaws the cuticle peels off, white sores are then discovered, and red knobbed funguses sprout out, which arrive at various magnitudes from the size of a small strawberry to that of a large mulberry. In the yaws the hair contiguous to the ulcer becomes white as from age; in the doctor's patient, there was no whiteness, except from an incrustation of hardened pus. The yaws seem to attack the patient within a short time after the reception of the contagion; within a few weeks at farthest; the young nobleman had, we know, been at least ten months out of the sphere of infection, and for aught we know to the contrary, had been twice as long. It does not indeed appear that this patient had one genuine and well marked yaw over his whole body. We cannot therefore but regard the character laid down by our author of this disease as the pure offspring of the imagination. He has closed it by some very frivolous propositions, which we suppose Dr. Adams judges to be a second specimen of *that mode of constituting an axiom which Sir Francis Bacon advises.*

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The anonymous writer of an excellent treatise on this disease in the Edinburgh Medical Essays, has perceived the resemblance between it and the leprosy of the Jews described in Leviticus, cap. xii. Dr. Adams, in tracing this comparison, has wrested one passage to adapt it to his own case. When the matter had encrusted the 'hair so as to turn it white,' is the passage quoted by Dr. Adams: 'And when the hair in the plague is turned white,' are the words of the Jewish lawgiver.

We are happy to meet in the progress of the doctor's labours, some parts on which we can bestow unqualified approbation. Such is his account of Elephantiasis, a disease which, though probably not proceeding from any morbid poison, no one will think improperly annexed to the description of those which do. Dr. Thomas Heberden's history of this disease (in the first volume of the Medical Transactions) is very full and satisfactory. Dr. Adams had the advantage of possessing this document, and his residence in Madeira gave him the opportunity of comparing his description with nature; and of ascertaining some important points which were not noticed by his predecessor. It seems that when this disease attacks a male subject before the age of puberty, he never acquires the distinguishing marks of the change which takes place in the constitution at that period; on the contrary, the appropriate organs for the most part diminish, the chin continues beardless, the pubes smooth, the voice boyish, and he seems to retain the simplicity of childhood in whatever relates to the sexes. Such too as are affected later in life, gradually lose the power of procreation as far as we can judge from the changes which take place in their organs. The proofs of a defective organization in the women are scarcely less striking. Besides the changes which take place in their peculiar organs, the breast generally disappears; and in all the nipple is smooth, having entirely lost its porosity; it seems flattened and much wasted; it can never be serviceable for suckling; and little or no areola can be discovered. Thus, if these unhappy beings are the most loathsome objects that can be presented in the human form, nature seems happily to have precluded the possibility of such a race being perpetuated.

From these circumstances the doctor's benevolence prompts him to conjecture, that the charge made against those unfortunate people of their being prone to venery, must be an ill-founded prejudice. Whilst we respect the motive which tends to rescue the miserable from the consequences of an obloquy, which he thinks unmerited, we must hesitate to subscribe implicitly to his opinion. In the

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first place, the testimony of Aretæus is positive; and the description of the venerable Cappadocian is so correct, coincides so nearly with that given by Dr. Adams himself, and carries with it marks so strong of having been drawn from nature, that we cannot avoid considering it of very great weight. But, secondly, we do not think it impossible to reconcile the antient opinion with the doctor's own observations. For it is probable that the appearances he observed were the ultimate effects of the disease, after it had continued its ravages on the constitution for a series of years. But it is very possible that there may have been a previous state of excitement, under which the organs were in an unnatural state of irritation, and the animal prompted, in consequence, to preternatural exertions. It were easy to sustain this hypothesis by the analogy of other diseases. However disgusting this affection is to the spectators, it does not appear to have any tendency to terminate in death: the sufferers are mostly cut off by other diseases. Nor are their lives so devoid of comfort, as the imagination of the healthy is apt to depict them. A second enquiry is also annexed, which we do not consider as unconnected with the subject of his investigations, and which contains some curious matter. It relates to the generation of the itch, and examines particularly the question, whether this troublesome pest is produced by the insect to which several medical philosophers have attributed it, the Acarus Syro (exulcerans of Linnæus). In Madeira this insect is well known: it is called ouçaro or ouçan, and the old women have an expertness in detecting them, which to untutored eyes is quite astonishing. Dr. Adams applied one of these insects to his own person. For more than three weeks no inconvenience was felt. There then came on a troublesome itching in different parts of the body, but without eruption. In another fortnight the arms and belly were covered with a general efflorescence, but few vesicles appeared, and at length the efflorescence covered the whole body, arms, and thighs. Suffering the disease to continue, the health suffered much, a regular quotidian fever was formed, and white shining cuticular elevations appeared on the hands, such as in England the doctor would not have scrupled to have called the itch. The experiment having been carried so far as to be extremely troublesome and inconvenient, an ointment was applied, formed of white precipitate, which in three days caused the itching to cease, and the concomitant fever; but it was necessary to use it occasionally for near a month afterwards, as little cuticular elevations and some vesicles arose at different times during that period. Sulphur ointment will also destroy

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these insects but it is slower in its action than that formed of white precipitate.

Dr. Adams concludes that the disease from this insect and the itch are distinct. This is the common opinion at Madeira, where both are well known, and have different trivial appellations. The fever attending the disease from the insect is a second distinguishing mark. Another may be found in the form of the vesications. In the itch will be always found a great variety in the form and size of the vesications. But in the other disease the vesications are exactly uniform, and they are constantly attended with a red line, about a quarter of an inch long, at the end of which is found a reddish elevation to appearance dry and firm. When the insect can be discovered, it is under this elevation. Dr. Adams has greatly diminished the pleasure we received from this investigation by a very tedious philological research, from which we have reaped neither amusement nor information.

Having finished his enquiries concerning the local diseases arising from morbid poisons, he proceeds to a second branch of the subject still much more extensive,—of morbid poisons attended with critical fever. This would include an account of all the contagions which make so great a devastation of human life. But as this is a field obviously too vast for the space allotted to it, he has confined himself to general observations, which may be thought applicable to the whole order; and has illustrated his opinions by an application of them to the phænomena of one, with which his situation at the Small-pox Hospital has afforded him the most ample opportunities of information; and on which he justly merits to be listened to with great deference. We think therefore that his remarks on small pox ought to be read with the greatest attention. In his history of the disease he has followed the admirable description of Sydenham, which has served as a prototype to all succeeding writers. Mr. Hunter was the first who remarked that by dissecting the small pox pustule, a slough might be discovered at the bottom of the pustules. Dr. Adams has very happily applied this discovery, and the processes connected with it and which are necessary for the restoration of the parts, to explain the most striking phenomena of the disease.

He concludes his work with the subject of prevention, which naturally introduces the consideration of the vaccine disease. Some arguments are brought forward to shew that the vaccine disease is really no other than the mildest species of variola, which, if it were granted, would at once destroy all feeling of surprize at its preventive power. In favour of this hypothesis it is said that these two poisons will proceed together in the same person, without the smallest

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interruption to each other's course. If each poison be inserted about the same time in the same person, each vesicle proceeds in the same course as if they were in two different subjects. Again, if a person inoculated with small pox be, after three or four days, re-inoculated either with variolous or with vaccine matter, the second insertion may remain a smaller pustule than the first, yet both inoculations will arrive at their height at the same time, and will maturate and scab together. The same experiments have been tried with small pox and varicella, with small pox and measles: and likewise with cow-pox and each of the others, but the result has been entirely different. These circumstances show a strong affinity between these two poisons, but are far from establishing the doctor's position. It may be said that small pox is an eruptive disease, whilst cow-pox is locally confined to a single part. He answers, that he has himself seen eruptions from cow pox, and cites other authorities for the same fact. But he has quite overlooked a difference of infinitely more moment, which is that small pox is a contagious disease, while cow-pox is communicable only by the application of matter. Dr. Adams has taken great pains in inoculating with a peculiarly mild species of variola, and believes that the species may be continued indefinitely preserving its characteristic variety. We must remark on this subject, that to establish such a point would require the experiment to be carefully attended to for a series of years. But let Dr. Adams, by any selection of subjects, show that he can divest the small pox of its contagious power, and we will listen with pleasure to his reasonings. Till that is effected we must continue to think that small-pox and cow-pox are essentially distinct diseases, and must doubt whether Dr. Adams, by the publication of crude opinions, and experiments necessarily imperfect, is not, in the present state of the public mind, rather doing an injury than a benefit to the community.

Our readers will see that notwithstanding the bulk of this volume, many subjects connected with an inquiry into the agency of morbid poisons are left untouched. We hope not to be understood by the strictures which our public duty has extorted from us, as undervaluing the labours of Dr. Adams. On the contrary, we recommend them heartily to the attention of the profession. The treatise on syphilis, which it contains, will of itself amply reward them for the time and trouble of a careful perusal. We recommend to the doctor himself to unshackle his mind from the fetters of authority, however respectable, and with every feeling of gratitude for the lights derived from the genius and industry of the venerable dead, to acknowledge himself the pupil only of nature and truth. The facts, which are daily forcing

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themselves upon him at the institution to which he dedicates his service, should teach him that nature disdains to submit to the fetters he would impose upon her. What he calls *laws* are but the more frequent appearances of diseased action, as observed in a confined circle, and on bodies for the most part under the constant agency of similar impressions. If even under these circumstances, anomalies are every day springing up, how great perhaps would be the variety, when the same substances were operating upon bodies differently circumstanced; different in climate, soil, food, and the other agents which modify and diversify the human race? A truly philosophic view will find it necessary to comprehend in its estimate these and many other particulars. But for the utility of the community in which we live, he must be deemed to have served it best, who most faithfully depicts the appearances and order of facts as they are presented, and most truly unfolds their relations, varieties, and contingencies.

ART. IV.—*Some Account of New Zealand, particularly the Bay of Islands and surrounding Country; with a Description of the Religion and Government, Language, Arts, Manufactures, Manners, and Customs of the Natives, &c. &c. By John Savage, Esq. Surgeon, and corresponding Member of the Royal Jennerian Society.* 8vo. 5s. 6d. Murray. 1807.

MANY of the islands of the Pacific Ocean have been described by successive navigators, but New Zealand, which, in extent and population is far superior to any of them, has not, we believe, been spoken of by any voyager since the time of Captain Cook. Even the parts of the island visited by that justly celebrated character were very remote from those which the pages before us attempt to describe. Such are the sufficient reasons assigned by the author for the publication of the present unassuming little volume.

Destitute alike of ambitious or legitimate ornaments, the account of Mr. Savage seems to contain intrinsic evidence of truth and correctness, as far as the confined opportunities and limited sagacity of the writer may have enabled him to observe and to describe. But it is to be regretted that the materials have not fallen into the hands of a more ingenious workman. A narrative might have been furnished, interesting alike to the idle and the intelligent reader. Mr. Savage is dry, uniform, and jejune. His pages are not en-

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riched with a single *thought*. Incapable of flourishing reflection, unskilled to diversify either his style of writing, or his mode of communicating information, the dull composition is not quickened by a spark of liveliness or taste. But we would not be thought to treat him with unnecessary or undeserved severity. He has aimed at little, and he has performed little.

The first chapter, which contains directions for sailing into the Bay of Islands, so called from the numerous small rocky islets situated about its entrance, and a plate with delineations of headlands, will be found of some importance to those whose pursuits may hereafter lead them to visit that harbour, which is represented as a very excellent one, and supplied both abundantly and reasonably with fish, potatoes, and other necessary refreshments.

It is to the vicinity of this bay that the author has chiefly confined his observations. The country in its immediate neighbourhood is almost destitute of wood, though there are immense forests at fifteen or twenty miles distance. The timber of New Zealand may at some future time be found highly valuable. The tree most known at present, is the fir, which grows to an amazing height, and of such dimensions, (five or six feet in diameter) as to be formed into a canoe capable of containing thirty persons. Their weapons of war also prove the existence of a hard wood, somewhat resembling lignum vitæ. The other indigenous vegetable productions, which might be turned to account, are flax, fern, and wild indigo. The former of these, even in its native state, is of a very superior quality, and doubtless highly improveable by cultivation. Its texture is beautifully silky, the fibres of great strength, and four or five feet long. The fern is very abundant; its root is held in great estimation by the natives, and previous to the introduction of potatoes, was almost their only esculent vegetable. Their method of preparing it for food, is by beating it with a stone till it becomes soft, they then chew it, and after having extracted the glutinous substance with which it abounds, exclude the fibrous parts. Potatoes and cabbages, both of which are now abundant, the latter so much so as no longer to require the hand of the cultivator, are the vegetables for which they are indebted to their intercourse with Europe. There is every appearance of a great scope for mineralogical investigation, though the natives do not seem to be acquainted with the existence of metal of any kind in New Zealand. Such of their tools and ornaments as are made of this substance, are evidently obtained from Europeans. The rest are composed of a green semi-transparent talc, of considerable hardness, which is

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brought from the interior. The value of this article was formerly considered to be very great, but has diminished in proportion to the quantity of iron that has been introduced.

Exclusive of vermin, the only quadruped known to the natives of this part of New Zealand is the dog, which somewhat resembles the animal which we denominate the fox-dog. Whether the interior produces quadrupeds of a larger size is uncertain. The finny and feathered tribes are more numerous, and are such as are usually found in the same parallel of latitude.

The natives of New Zealand Mr. Savage considers to be of a superior order, both in point of personal appearance and intellectual endowments. The men are usually from five feet eight inches to six feet high, well proportioned and robust, of a colour resembling that of an European gipsy. The females are much fairer, so much so as scarcely to justify the appellation of brunettes. The latter seem to be possessed of a much greater share of beauty than usually falls to the lot of savages. Their features in general are regular and pleasing, their hair black, their eyes dark and penetrating, their figure perfectly well formed, the cast of their countenance interesting, and the tone of their voice sweet. The reason or religion of the New Zealanders does not restrict them in the enjoyments of the gifts of Heaven; the law which confines each man to the possession of a single female is unknown; the artless savages take nature for their guide, and in the use, though not, according to Mr. Savage, the abuse of polygamy, they enjoy without restraint their bewitching countrywomen.

Of the government we learn nothing more than that it is divided into a considerable number of hereditary principalities, whose chieftains are almost constantly at war with each other. Mr. Savage, who is satisfied with much less than mathematical demonstration, strangely presumes, from the above insufficient premises, that it is such an one as is adapted to the wishes and happiness of the people. In the same manner, judging from the submission and non-resistance of the people, we might draw favourable conclusions of the governments of Morocco and Algiers.

The worship of the Sun, Moon, and Stars, is a primitive and specious mode of superstition. The bright luminaries of the sky display the visible image of a deity; their number and distance convey to a philosophic, or even to a vulgar eye, the idea of boundless space; the character of eternity is marked on these solid globes, that seem incapable of corruption or decay; the regularity of their motions may be ascribed to a principle of reason or instinct, and their real or

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imaginary influence encourages the vain belief that the earth and its inhabitants are the object of their peculiar care. Agreeably to this mode of reasoning, so natural to an uncivilised mind, which is capable only of admiring, without attempting to investigate the stupendous works of nature and Providence, the New Zealanders pay their adoration to the two great luminaries. The moon is their favourite deity. They believe it to be the abode of a man, who at some distant period, paid a visit to their country, and whom they imagine to be still very anxious for its welfare and that of its inhabitants. One of their principal ornaments is a representation of this protecting deity, made of the green talc beforementioned. From the plate annexed, it bears some resemblance to what we call the Man in the Moon, and is worn round the neck of both sexes as a potent charm against disease and danger.

Society has made but little progress among these uncultivated, but by no means stupid islanders. The villages or towns in which they dwell, consist of a few tents, each surrounded by a small piece of cultivated land. They are divided into three classes or orders, each distinguished by devices variously tattooed on their faces and persons. The sacerdotal seems to be the most dignified, the military the most numerous order. The remainder, who have not been educated to either of these professions, constitute the vulgar and unhonoured multitude.

In uncivilized man the passions must be the principal guides of action. But the savages we are describing seem to be endowed with a natural propensity to mildness and affection, which operates as a powerful and salutary restraint on minds uncontroled by law, religion, or morality. Many instances of this kind and tender disposition are given in these pages, although on some occasions it seems to be reduced to a system, more resembling the rigorous formality of a disciplined Chinese, than the overflowing affections of an untutored savage. A young native, of whom more mention will be made hereafter, was permitted or persuaded by Mr. Savage to accompany him to Europe. A particular time was arranged by him and his friends for the ceremony of taking leave.

* The canoe containing his kindred came alongside, and as soon as it was made fast to the ship, Moyhanger's father came aboard; after a little preliminary discourse the father and son fell into each other's arms, in which situation they remained near twenty minutes, during which time the right eye of the father was in close contact with the left eye of the son: abundance of tears were shed, and a variety

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of plaintive sounds uttered on both sides. The venerable appearance of the father, who is of their religious class, made the scene truly interesting. When this ceremony was concluded with the father, Moyhanger descended to the canoe, and embracing his mother, mingled his tears with hers, in a similar way to that which had just taken place between the father and himself, the same plaintive sounds were uttered, and evidently a great deal of affection expressed on both sides; but the time taken up in parting with his mother was not more than half of that which had been employed in taking leave of the father. His brother came next, when a similar scene of grief occurred, but of shorter duration, his sisters were embraced by him, but in a less ceremonious manner. This interesting ceremony being concluded, Moyhanger ascended the ship's side, and all parties appeared chearful and happy. In the early part of this parting scene, the appearance of affliction was so great, that I was induced to interrupt it, by desiring that no separation might take place between friends that were so much attached to each other; but I find it was a matter of course, whenever a native quits his parents, and that I should offend all parties by retracting my permission for Moyhanger to accompany me. I wished to make a parting present to the venerable father, and I thought that some poultry might be acceptable: the old man declined every thing I could offer, however he had no objection to my making presents to any other part of his family; and we accordingly very soon got the better of this difficulty. When the canoe left the ship, the father and mother kept spreading their arms, and looking towards heaven, as if supplicating the protection of a superior power in behalf of their son, during the whole time they remained within sight. The meeting of friends after a separation is also remarkable, if the absence has been short, the ceremony consists in embracing, mingling their tears and moaning in company for some time; but if the absence has been of long duration, the female relatives of the absentee express their joy upon his return in a most extraordinary and painful manner: they scratch and disfigure their faces with broken pieces of shell, so as to produce considerable suffering, this custom must prove exceedingly distressing, if the male branches of the family were much in the habit of wandering; poor Moyhanger has two sisters, one of them a very fine girl, and I much fear that their joy will be so great on his return to them, as to produce a dreadful disfiguration of their countenances.'

The regret of Moyhanger at bidding adieu to his European friend, on his return to his own country, was equally violent and more natural, as it was destitute of the cold, ceremonious regularity which was imposed by the customs of New Zealand.

In considering the inhabitants of this island, as they have hitherto been regarded to be cannibals of the most ferocicious description, we appear to have done them great in-

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justice. They do indeed acknowledge that, in times of great scarcity of food, they have occasionally been driven to the dire necessity of eating human flesh; but it does not appear that they have any predilection for the practice, which has been now entirely superseded by the introduction of potatoes. The island now abounds with that useful vegetable, which is preferred by the natives to every other description of food. It must however be allowed that vengeance still sometimes prompts them to feed on the bodies of their fellow creatures. But this passion is not pursued without limitation, nor does the gratification of the palate or of hunger, constitute any part of their enjoyment. It is a custom, rather than a pleasure, being considered as a mode of shewing their power over a vanquished enemy, and they are content to exhibit that power by dividing among them the chief of the conquered tribe. The same barbarous custom has been retained and practised by nations, to whom, in comparison with the poor Indians of the Pacific ocean, the appellation of civilized might be awarded. At the period of the birth of Mahomet, the Arabians of Mecca, surrounded on every side by powerful empires, from whom, through the medium of that universal civilizer commerce, they had for many centuries been gradually imbibing the habits and feelings of social life, had made extensive improvements in the arts of peace. Yet we learn, from their own historians, that after the first battle against the fugitives who followed the fortunes of the exiled prophet, even the females of Mecca tasted the entrails of the uncle of Mahomet. But in the eighteenth century, and in a nation that boasts a degree of refinement beyond what was ever attained in the ancient or modern world, the furies of the revolution (and we believe the most partial favourers of that event no longer deny the fact,) carried their atrocity to a pitch at which nature shudders, and their lips did not revolt from human blood.

The conclusion drawn by Mr. Savage from his visit to New Zealand is, that its natural and local advantages hold out great inducements for colonization. It is situated in 34 deg. 25 min. south latitude, from which it may be presumed that it can never be intensely cold, and the heats of summer are tempered by the sea breezes. Both the appearance and accounts of the natives attest the paucity of diseases and the salubrity of the climate. Till lately, medical practice was unknown, but the cruel visits of the Europeans have deprived them of this enviable lot, and numbers now fall victims to that destructive malady, with which it is the disgrace of civilized Europe to have poisoned the enjoyment of so many innocent and happy nations.

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The harbours of the island are safe and capacious, the country beautiful, the soil rich and favourable to cultivation, and the natives in all respects a superior race of Indians. It is more than probable that the exorbitant price of European labour in new colonies might be obviated by their assistance, since they possess both the capability and the willingness to be instructed, and there seems no reason why they should not prove as useful to a colony established in their country, as the natives of India to our Asiatic dominion. Taking the subject in this point of view, Mr. Savage's account, however narrow, will have its use. He has, at any rate, described that part of the country which is likely to be of greater importance to Europeans than any other, both because the ocean in its vicinity is much frequented by spermaceti whales, and on account of the abundant supply of refreshment which it affords.

Subjoined to the work, is an account of Moyhanger, the before-mentioned native of New Zealand, who accompanied our author to Europe. The style and manner of this description is of so superior a cast to the rest of the performance, that we do not hesitate in expressing our belief of its being the production of a different pen. Not that we would be understood to insinuate that it by any means exceeds the limits of mediocrity. This uncultivated antipodean, as might be expected, was highly surprized and delighted with the buildings and population of Europe, but his grand criterion of the merits of a country was the quantity of potatoes that it produced. On his landing in London, he was for a time gloomy and unhappy, at the reflection of the importance in which he was held in his native land, and of the insignificant light in which he must appear in such a country as he was now in. He soon however recovered his native cheerfulness and good humour, which was on all occasions a conspicuous part of his character. On getting into a hackney coach he was a good deal alarmed by the first motion of the vehicle. On being asked, how he liked his present situation, he replied, 'Very good house, it walks very fast.'

The ironmongery shops afforded him great satisfaction. At one of them he was much struck with the form of a common bill-hook. On one of them being purchased for him, he brandished it with a menacing look, the revengeful feelings of the savage were roused, and he exclaimed in a sort of extacy, 'I will kill Oorootookee.' Oorootookee was the chief of a tribe to whom that of Moyhanger had vowed eternal enmity, and the keenness of whose wooden battle-axe displayed itself in many an honourable scar on the per-

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son of Moyhanger. These shops, together with such as furnished articles of food or cloathing, gave him the highest opinion of our power, prosperity and happiness. The magnificent squares and streets at the fashionable part of the town, excited his contempt. 'Plenty of men, plenty of houses,' he observed, 'but very little fish, and very few potatoes.' It was inconceivable to him how such an immense mass of people could be fed, without any appearance of cattle or cultivation, till his difficulties were resolved by a visit to Smithfield and Covent Garden markets.

The stay of Moyhanger in England was very short, a favourable opportunity offering for his return, a few weeks after his arrival. During his abode in London, he made himself tolerably well acquainted with the use of carpenter's and cooper's tools, provided himself with a stock of iron utensils of every description, and returned to enjoy his riches, knowledge, and consideration in his native country, and to execute his bloody threats against the enemy of his tribe and kindred.

ART. V.—*A Letter to the Editor of the Times. By Mr. Horne Tooke.* Johnson. 1s. 1807.

ART. VI.—*A Letter to the Electors of the City and Liberties of Westminster, containing a Refutation of the Calumnies of John Horne Tooke. By A. Hewlings.* Chapple. 1s. 1807.

ART. VII.—*A Refutation of the Calumnies of John Horne Tooke; including a complete Exposure of the recent Occurrences between Sir Francis Burdett and Mr. Paull; in a Letter to the Electors of Westminster. By James Paull, Esq.* Chapple. 3s. 6d. 1807.

ART. VIII.—*An Exposition of the Circumstances which gave Rise to the Election of Sir Francis Burdett, Bart. for the City of Westminster, and of the Principles which governed the Committee, who conducted that Election. To which are added some Documents not hitherto published. By Order of the Committee.* 1s. 6d. Tipper. 1807.

IN private disputes every man knows how difficult it is to get at the truth. Each party is anxious to have that statement believed, which is most favourable to itself, and most galling to its adversary. Each party is eager to suppress all circumstances of extenuation which tell to the advantage

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of its opponent; while it puts the most specious construction on every one of its own acts; and represents its own motives as most upright, its own conduct as most pure, while the other party is assaulted with every calumny and reproach which malice can invent. Where the passions are inflamed by personal affronts, by political contentions, or an opposition of interests, the individual himself is often too much blinded to discern his own errors or to see the truth; or he sees it through a medium which distorts the object, and alters its real colour, magnitude, and proportions. Thus, in the statements of the same facts, and expositions of the same combination of incidents and circumstances, by two opposite factions, or two hostile individuals, we find the utmost diversity of representation; which in many instances we ought to ascribe less to deliberate falsehood than to a deluded selfishness. For no man, however wrong he may be, likes really to think himself wrong; and hence his self-love lending its powerful aid to the delusions of his sophistry, soon produces an agreeable conviction that he is right. Hence, in examining the dispute of any particular individuals, it behoves us to consider the statement which each gives of his own case with a reasonable portion of suspicion and distrust; and not without well and maturely considering the whole transaction in different lights, to confide implicitly in the asseverations of truth on the one side and in the accusations of falsehood on the other. In most quarrels, whether public or private, neither party is free from blame; and the truth usually lies midway between the opposite representations.

On the present occasion the principal parties in the conflict are, Mr. Horne Tooke, Sir Francis Burdett, and Mr. Paull; for, we shall not, at present, notice the subordinate combatants on either side. Neither of the persons whom we have named are in the least known to us; nor are we personally or politically either their friends or their foes. Truth only is the object at which we aim in the present discussion; and if we are guilty of any one misconception or mistake, it shall not be from the want either of candour or of care.

When men, who have once been friends, are on a sudden converted into enemies, their former reciprocations of regard, expressions of kindness, or assiduities of affection, serve only to inflame their present animosity. For the breach of friendship itself, of which neither will acknowledge the guilt nor consent to bear the blame, implies something like a charge of treachery and ingratitude. Mr. Tooke states that there were no habits of friendship or of confidence between

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himself and Mr. Paull; but it appears from evidence on the other side that from the end of November 1806 to the 29th of April 1807, the intercourse between them was one of the closest intimacy, and the most unreserved communication. Political sympathies seem to have produced between them something more than the common-place civilities and professions of ordinary friendship. Mr. Tooke talks of Mr. Paull not only as a person for whom he had conceived no regard, but against whom he secretly harboured some distrust. But unfortunately Mr. Tooke's own letters to Mr. Paull are at variance with his assertions; for those letters do contain expressions of regard, which it does no credit to Mr. Tooke's sincerity to utter if he did not mean. Mr. Tooke seems to insinuate that Mr. Paull forced himself on his acquaintance, and he says that Mr. Paull *invited himself* to dine at his house on Sundays. But here again Mr. Tooke's declaration is contradicted by his letters; in one of which he tells Mr. Paull that it 'will give him great pleasure to have his company on Sunday, and that at all other times he shall acknowledge it as a favour.' It has puzzled us to find out to what cause Mr. Tooke's subsequent antipathy to Mr. Paull is to be ascribed, unless his subtle and penetrating eye discovered that Mr. Paull was likely if not checked in time, to supplant him, Mr. Tooke, in his influence over the weak mind of Sir Francis; and his policy accordingly determined him to keep the pidgeon to himself? Mr. Tooke says that the *first and only acquaintance* which Sir Francis had with Mr. Paull, was last October, when Sir Francis was solicited to become a candidate for Westminster. But it appears that their acquaintance had been previously commenced under the auspices of Mr. Cobbett. This is a trivial circumstance in itself; but it is of some importance, as far as it proves that what Mr. Tooke states is not to be implicitly believed.

Sir Francis appears to have exhibited no small share of irresolution and inconsistency on the several occasions on which he was requested to become a candidate for Westminster. He would, and he would not; and he never perfectly knew either what he would, or what he would not, till he had consulted Mr. Tooke. Mr. Tooke all along appears to be the oracle by whom his decisions were regulated, and from whom all his wisdom was derived. Sir Francis evidently had during the whole of this political billing and cooing, between himself and the electors of Westminster, these solicitations and repulses, these secret longings and seeming aversions, a real unfeigned desire to get into parliament, but this desire was repressed by the dissuasions of Mr. Tooke. Sir Francis himself appears from a variety of circumstances which have

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transpired to be either incapable of forming an opinion himself or of maintaining it when formed. He may opine and resolve; but the school-boy must first take a lesson from his master, before even the colour of consistency can be given to his sentiments or determinations. The versatile imbecility of this popular puppet will best be evinced by a more detailed examination of his conduct.

In September, 1806, Mr. Paull was deputed to wait on Sir Francis and invite him to become a candidate for the representation of Westminster, which was then vacant by the death of Mr. Fox. Sir Francis was then at Mr. Hare Townshend's at Busbridge; a long discussion ensued; the objections of Sir Francis, whatever they might be, were subdued; and he resolved to accept the invitation. Sir F. set off for town in company with Mr. Paull; but, unfortunately, he stopped at Wimbledon in his way. Through Wimbledon he could not pass without *consulting the oracle*; when the old saturnine critic of his fate informed him that all which he had resolved to do ought not to be done; and when Mr. Paull, who had proceeded to London, returned to Sir Francis early the next morning, he found that the resolution of becoming a candidate for Westminster, which, on the previous evening, *no consideration on earth was to shake*, had vanished into the thin and impalpable air. Thus we find that all the considerations on earth, which can fix a man's mind and determine his resolution, are as nothing when they are combated by the Machiavelian sophistry of Mr. Tooke. It was on this occasion and at this time, that, as Mr. Paull informs us, Sir Francis first introduced him to Mr. Tooke; who as Sir Francis assured Mr. Paull, '*thought highly of Mr. Paull's parliamentary conduct, and was very anxious to know him personally.*' As the account which Mr. Paull gives of his first interview with this great politician and grammarian is curious and interesting, we shall give it in his own words.

'I accompanied Sir Francis to the house of this extraordinary man. Sir Francis went up stairs to what is called the *study*; and, in a few minutes afterwards, *John Horne Tooke* entered the drawing room, so unseemly and so filthy that, as Murphy said of Johnson, "he appeared like Lungs the Alchymist, just having quitted making æther." He seized me with both hands, and expressed in the strongest terms the delight he felt at the conduct which I had pursued in parliament relative to lord Wellesley, complimented me highly upon the energy and perseverance which I had shewn single-handed against such dreadful odds, and concluded a most flattering speech, by saying that I was entitled to the good wishes of every honest man in the kingdom. In this first interview, Mr. Tooke treated me as no stranger; for he immediately began to

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speak of public men and public measures, in a manner to which I had never been before accustomed; and which, on so short an acquaintance, certainly did surprise me. To the superlative degree, he seemed to have great affection: rogue, rascal and villain, were among the mildest terms which he applied to those whom he chanced to mention. So far from shewing that 'superfluous caution,' which might have been pardonable in so old a man, his conversation and his conduct appeared like the excess of unreserved confidence. He really was entertaining beyond description. I regretted not a little that I was unable to partake of a michaelmas dinner with him, in company with Sir Francis, (who had just entered the room) which he said he would hurry on an hour before his usual time, (3 o'clock,) for the sake of our company. I was only excused when I told him that I had a meeting of the committee of electors to attend; but he said distinctly, in the presence of Sir Francis, that, 'on Sunday he always had a party of friends: that Sir Francis was generally there on that day; and that he should be exceedingly disappointed if I did not make one and as often as possible.'

After this cordial reception, in which, if it be truly represented by Mr. Paull, there was no indication of aversion or distrust on the part of Mr. Tooke, the former became a constant attendant at those Sunday parties for whom Mr. Tooke keeps a sort of table d'hote, which is supported by *voluntary contribution.*

On the dissolution of the parliament in the autumn of last year, it is well known that Mr. Paull offered himself a candidate for Westminster, and that he was nominated on the hustings by Sir Francis Burdett, '*from a thorough conviction,*' as Sir Francis then said, '*that he of all others was the best adapted for their representative; that he was unconnected with any party, and totally devoid of mercenary motives;*' Mr. Tooke informs us that, at this time, Mr. Paull, *without the consent or knowledge of Sir Francis,* advertised Sir Francis Burdett in the newspapers, as chairman of a dinner at the Crown and Anchor, for the electors of Westminster in the interest of Mr. Paull; that 'Sir Francis was much displeased with this liberty taken with his name; and he remonstrated against it as highly improper;' but that notwithstanding, in compliance with the earnest intreaties of Mr. Paull, he consented to take the chair. That he did take the chair is certain; but that he either felt or expressed the previous displeasure which is here ascribed to him by Mr. Tooke is not so clear. For Mr. Tooke's statement is contradicted by very positive evidence on the other side. It is expressly asserted in the pamphlet of Mr. Hewlings that previous to the election Mr. Cobbett and Mr. Hewlings waited on Sir Francis, to request him not only to nominate Mr. Paull, but to

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take the chair at the dinner at the Crown and Anchor, to both which proposals Sir Francis consented without any hesitation; and that then, and not till then, his name was announced as the chairman at the dinner. But we suppose, that when Sir Francis made this promise, he had not consulted THE ORACLE; and that, when he did, the sage informed him that it ought not to have been made. Sir Francis might then have expressed his displeasure at the liberty, which he had himself previously permitted to be taken with his name. The truth is, that Sir Francis is naturally a man of a very amiable disposition, anxious to oblige his friends, and warmly interested in the happiness of his fellow creatures. But with a polished taste and a cultivated intellect, he possesses not that energy of mind which can enable a man to maintain his own resolves, and to preserve a dignified consistency of conduct. Whatever his enemies may say concerning him, he is certainly a good man; but, however highly he may be extolled by his friends, he is as certainly a weak one. His unfortunate connection with Mr. Tooke has been fatal to the respectability of his character. From the ascendant which the superior mind of Mr. Tooke has obtained over that of Sir Francis, the latter has appeared more like a puppet in the hands of a conjurer than like a man who thinks for himself and resigns not to another the command of his understanding. '*Nullius addictus jurare in verba magistri*, has always been the ruling principle of every statesman or philosopher who is worthy of the name. But Sir Francis sets up for the leader of a party before he is out of leading-strings himself. His resolves are as various as the gusts of caprice or the winds of passion that blow over the tempestuous brain of Mr. Tooke. What he promises to-day stands for nothing to-morrow, if the keeper of his conscience and the master of his will, do not think proper to ratify it by his approbation.

On the dissolution of the last short parliament, it was the wish of many of Sir Francis's friends that he should become one of the candidates for Westminster. It appears to have been Sir Francis's secret desire to be so; but this was combated by the dissuasions of Mr. Tooke; who, from what cause we know not, was certainly very unwilling that Sir Francis should get into parliament at all. A conflict now ensued in the bosom of Sir Francis, between his own wish to get into parliament, and the wish of Mr. Tooke to keep him out. 'Sometimes,' as Mr. Paull tells us, 'Sir Francis consented and sometimes refused to serve;' and after a serious struggle between compliance with his own vanity and deference to the authority of Mr. Tooke, a sort of compromise took place, and it was agreed that Sir Francis should accept a

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seat in parliament, if it were gratuitously proffered to him by the electors of Westminster, of Middlesex, or even of Old Sarum. When THE ORACLE had sanctioned this determination, it is probable that Sir Francis began to feel less zeal for the success of Mr. Paull than he had done before. We will not say that Sir Francis thought that the independant interest could not return both members, and that he preferred himself to Mr. Paull; or that the popularity of Mr. Paull appeared any diminution of his own. Sir Francis is a vain man, and has no small desire of exciting attention by the singularity of his conduct; but we do not think that any of the selfish or malevolent passions harbour in his breast. We are more inclined to believe that the breach between Sir Francis and Mr. Paull was the contrivance of Mr. Tooke, who could not endure a rival for the favour of his obsequious disciple.—Hence he induced him to break with the whigs, lest the whigs should alienate Sir Francis from himself. Hence too he was successful in estranging him from a gentleman, whose worth is equalled only by his erudition; and whose genuine love of old English liberty is as bright and as warm as that which glowed in the bosom of a Fox. If Sir Francis is so weak and helpless that he cannot walk alone; or if he cannot tell the right way from the wrong, without a constant monitor at his side, he would have found in the gentleman to whom we have alluded, a counsellor, equally upright and wise, a man who with the lively simplicity of a child unites the most profound reflection and the most comprehensive views. But whatever virtue or talent any person may possess, Mr. Tooke seems determined that no man but himself shall possess any influence over the mind of Sir Francis. All his art is employed to maintain the ascendant which he has gained; and to preserve the pigeon to himself. The disposition of Mr. Tooke is a sort of chymical anomaly which has no known affinities with any thing else. Thus he has never been able to act in unison with any party in the state, whether in, or out of place. His promiscuous abuse of the whigs as well as of the tories does not spring from any nicer or more delicate sense of moral obligation, but from a certain constitutional malignity and perverseness which are incorporated in the very identity of the man. If ever the exterior features indicated the interior state of the heart, it may be seen in his. His countenance is a clue to his disposition. There is a sort of c ookedness in the volition of the man, which will seldon suffer him to go right himself, and which makes him delight in inducing others to go wrong. As far as Mr. Tooke has acted as the counsellor of Sir Francis, his advice has had no other tendency than to involve him in error, inconsistency,

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and disgrace. After having so seriously injured his estate by his prodigal expenditure in his two former elections for Middlesex, Sir Francis might with only common discretion, on the dissolution of the parliament in 1806, have been returned without any opposition. But this was the very moment which Mr. Tooke adopted for making his pupil declare war against the whigs, when they wished to serve him, and when they might have served him most. But such is the perverse turn of Mr. Tooke's mind, that he prefers the injury to the benefit of his friends; and his ingenuity is certainly very great in convincing them that what is good is evil; and what is evil is good.

The only *real* ground of complaint which Sir Francis could have against Mr. Paull, was his having without his concurrence, announced him as chairman of the dinner which was to be celebrated at the Crown and Anchor on the first of May. But as Mr. Paull had seen Sir Francis at Wimbledon on the preceding Sunday, and as Sir Francis had then been as warm as ever in his *professed* willingness to promote the election of Mr. Paull, how could Mr. Paull rationally suppose that Sir Francis would be unwilling to refuse such a trivial service to his friend? But Mr. Tooke was previously determined that if Sir Francis were elected it should be without any conjunction with Mr. Paull, and hence arose the real dissatisfaction which he expressed in what is called, his Caterfelto letter of April 29th. On Monday the 27th of April, Lord Cochrane waited on Sir Francis at Colonel Bosville's, and informed him that if he did not mean to stand for Westminster he, lord Cochrane, intended to become a candidate. Sir Francis replied that he meant to have nothing to do with Westminster or with parliament. But no later than the next Wednesday evening, Sir Francis declared to Messrs. Place and Adams, that if the citizens of Westminster would elect him their representative, he would accept the situation.—Here again we see the glaring and puerile inconsistency of the man! With respect to the resolutions which were to be moved at Mr. Paull's dinner on the first of May, and of which Sir Francis sent his brother to disclaim all knowledge or participation, it is certain that those very resolutions had been seen and approved by Sir Francis on the preceding evening. On this occasion then, though we are as much strangers to Mr. Paull as we are to Sir Francis, and though we in some measure disapprove the political sentiments of both, we must say that the treatment which Mr. Paull experienced from Sir Francis was such as would have excited the feeling of resentment in a temperament much less irascible than that of Mr. Paull. But Mr. Paull did not impose any moral check on the intemperance of his wrath, and the time and circumstances in which he sent a challenge to Sir Francis merit our utmost s-

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verity of reproof.—We have now discharged the duty which we owed to the public in the discussion of a transaction which has so strongly interested attention and excited curiosity. Without any predilection for either of the disputants we have endeavoured to blame where blame was due; and to protect the innocent from unmerited calumny and abuse. The manner in which Sir Francis was returned for Westminster would have been glorious indeed if the glory had not been sullied by the previous want of energy, consistency and dignity in his character. Nor do we think that the country will have any occasion to rejoice at his appointment till he has learned to act for himself, to have a will of his own, and to shake off the leading-strings of Mr. Tooke. The late election for Westminster did much more honour to the electors than to the object of their choice. It proved them to be a patriotic and disinterested body, who supported a candidate, whom they, (though perhaps erroneously) approved, without any corrupt motives or sinister expectations, and who thus set a great example to the people of that purity of election which, if it were more generally practised, would be attended with inestimable benefit to the constitution.

ART. IX.—*An Historical Apology for the Irish Catholics. By William Parnell, Esq.* 8vo. 5s. *pp.* 147. Harding. 1807.

WE are always happy to see calumnies refuted by facts, and the wanton, the ignorant or malicious misrepresentations of party corrected by the impartial statements of historical truth. This has been ably done by Mr. Parnell in behalf of his majesty's good catholic subjects of Ireland. Mr. Parnell has proved from the most incontrovertible evidence, that the rebellions which have taken place in Ireland, have been less owing to catholic bigotry, than to political oppression; that there is nothing in the nature of catholicism itself, when not goaded by persecution, which has any tendency to excite disaffection, even to a protestant government, or to endanger the safety of a protestant church. The necessary corollary from the elaborate inductions of the enlightened author is, that humanity, justice, toleration, and gentleness towards the catholics of Ireland constitute the imperious duty, and the real interest of the present government. We entirely agree with Mr. Parnell, that all religions, when neither roused by opposition, nor rendered sore by cruelty and oppression, naturally gravitate

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to a state of indifference and rest. When the turbulent and inquiet spirit of any sect, is an object of apprehension, a wise government will leave it to itself; or will rather patronize its indolence by reward, than inflame its activity by punishment.

One very strong and conclusive proof that political oppression, rather than popish bigotry, was the principal instigator of rebellion in Ireland is, that when the Catholic religion was restored in the reign of Mary, rebellions were as frequent as before. At this time, the very chieftains, who had acknowledged Henry's supremacy in church and state, revolted against the most zealous friend of the Catholic religion. The truth is, that political grievances alone will always, on an ultimate analysis, be found to have been the source of the Irish discontents. Nor have such discontents with the rebellions which they have occasioned, ever been produced by popish superstition, any farther than that superstition has been made the object of intolerance, cruelty, and oppression. But intolerance, cruelty, and oppression, taking any other direction, would have had the same effect. The oppression of the government, therefore, must be regarded as the real and primary, if not the immediate cause of all the insurrections which have taken place in Ireland, from the reformation to the present time. In the reign of Mary, the Irish catholics had the power of retaliating on the protestants the persecution which they had experienced. But how different was their conduct! and, even in these days of light, how much may *we* learn from *their* moderation in those days of darkness! Not one real and well-authenticated instance of religious intolerance, cruelty, or oppression, can be adduced against the Irish Catholics in the plenitude of their power, and when they were smarting under the late injuries which had been inflicted on them by the tyranny of protestant domination. Indeed, as the author remarks, 'such was the general spirit of toleration, that many English families, friends to the reformation, took refuge in Ireland, and there enjoyed their opinions and worship without molestation.' 'The Irish Roman Catholics are the only sect that ever resumed power without exercising vengeance.' Nothing can more strongly evince the native humanity of the Irish, than the spirit of clemency and mildness which predominated in their ancient code. No capital punishments were allowed; and the shedding of blood was not authorised by the forms of law. For when Hugh O'Neil, (who had learned the custom in England) ordered Hugh Gavelock's head to be cut off for informing against him, not one of his own subjects could be induced

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to act as the executioner. The rapacity and injustice which the English government, for several centuries, exercised against the Irish, the manner in which that government dispossessed not only whole families, but whole provinces of their property, and reduced them to famine and despair, form altogether a mass of shade, which obscures the virtue of no small portion of our history; and, when we consider the many amiable and generous qualities of the people, who were the objects of this continued barbarity, and unremitting spoliation, we cannot but the more deeply execrate the oppressors, and sympathize with the oppressed. We agree with the admirable writer that we cannot see even a dog treated with barbarity, without feeling an inclination to assist him. This is an innate principle of our nature, by which a compassionating Providence impels us to succour the distressed. But no dog ever experienced from the most savage master, such a complication of cruelties, as the Irish, in different periods of their history, have suffered from the English government. And these cruelties have often been accompanied with the breach of the most solemn contracts, and with every violation of truth, of justice, and of mercy, which has been at any time practised by those who most despise the sympathies of humanity and the rules of moral obligation. The book before us exhibits a detailed proof of these assertions, which we read with equal horror and surprize; but, as we have lately taken up so much room in our Review, with the discussion of the Catholic claims, we shall make no extracts from the present publication. We do not however scruple to affirm that from this work of Mr. Parnell, his majesty's present ministers have much to learn, which might render them wiser both in theory and in practice; but we are not sanguine enough to expect that they will have either sufficient docility to profit by the lesson, or gratitude to acknowledge the obligation. To endeavour to make *them* either wiser or better by instruction or reproof, is like an attempt to communicate sight and feeling to stocks and stones. But to those who have eyes to see, minds to understand, and hearts to feel, we earnestly recommend the perusal of the present performance; and we congratulate the Catholics on having found so clear, intelligent, and dispassionate an advocate as Mr. Parnell.

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ART. X.—*An Ethical Treatise on the Passions, founded on the Principles investigated in the Philosophical Treatise. By T. Cogan, M. D.* 8vo. 8s. Bath. Cadell *and* Davies. 1807.

THE volume before us is the continuation of a Philosophical Treatise on the Passions, published five years ago by the same author. With this, no doubt, our readers are well acquainted, and will bear willing testimony to the persevering industry and patience of investigation, to the accuracy of discrimination, and perspicuousness of arrangement, which characterized that work. We congratulate them on the appearance of another treatise, which does equal credit to the heart and understanding of its author, and is well calculated to supply a desideratum in moral science, by furnishing a profound examination of this most interesting subject. These two treatises are, however, to be considered only as introductory to a more practical, and therefore a more valuable inquiry, which is already in a state of forwardness.

This volume contains three disquisitions, the first of which considers the beneficial and pernicious agency of the passions; the second treats of the intellectual powers, as guides and directors in the pursuit of well being, and the third of the nature and sources of well being.

The author gives the following summary of the subjects considered under the first head:

'It appears from the extensive survey of the passions, emotions, and affections which has been taken in the course of our investigations, that they are to be considered as particular changes produced in our sensations and dispositions, in consequence of certain impressions made upon the mind, either by the operation of external circumstances, or of inward suggestions. These changes prove agreeable or painful, according to their nature, according to the character of the exciting cause, or the ideas we have of its qualities; and according as it appears adapted or repugnant to our natures. When these sensations are powerfully excited, they are productive of external signs, correspondent to their specific characters, and the degrees of their influence; and thus are they made manifest to others. These external tokens are also correspondent to the nature of the exciting cause, by virtue of which various useful and moral purposes may be answered.

'All our passions, affections, and emotions, relate to things which appear interesting at the moment, to some good received, in expectancy, in suspense, lost; or, to evils suffered, committed, apprehended. They are all excited by different modifications of love or ha-

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tred; and however various and opposite in their natures, they all acknowledge the desire of well-being for their common parent. The transient nature of the passions and emotions demonstrates the versatility of our tempers, the imperfections, uncertainty, and mutability of our state. The prevalence of *affections*, the degrees of their intenseness, and the nature of their objects, manifest the prevalence of disposition; stamp innocence or guilt, virtue or vice, excellence or deformity, upon the human character, and constitute the permanent happiness or misery of man.'

'When apparent good is to be pursued, or evil to be avoided, the passions and strong affections are roused to action. Without these, cool and uninfluential approbation or disapprobation, would accompany the contemplation of good or evil, unattended by mental or corporeal exertions to appropriate the one, or escape the other: without these, human nature would lose its character, and be transmuted into an inconceivable species of being.

'The passions and affections therefore constitute an essential part of man. Through their medium we find ourselves connected with every object around us, and become more intimately acquainted with their innocent and useful, their pernicious and dangerous qualities. When the passions and affections are excited by proper objects, and in a due degree, they indicate a healthy vigour of mind, which spreads its benignant influence over the whole system. When they are improperly placed, unduly excited, and under no other direction than that of inordinate self-love, they become the torments of ourselves, and the scourges of mankind.'

Among the causes of the irregularities and abuse of the passions and affections, the author considers chiefly ignorance, the influence of present objects, and of inordinate self-love. One or other of these causes, he says, has operated wherever evil, either in a greater or less degree, has been experienced, and were these, he adds, completely regulated or subdued, human nature would have little to apprehend from any other principle which hypothetic notions may have suggested.

'It must, however, be confessed that in the infancy of our nature, many of these irregularities are inevitable. To be ignorant is the earliest lot of humanity. Every individual of our species is born into a world, where he is surrounded by an infinite multitude, and an infinite diversity of objects, to which he is a perfect stranger! He is rendered susceptible of impressions, and destined to feel emotions, according to his ideas of the respective qualities of these objects, which must, at the commencement, be crude and erroneous. An accurate knowledge of their specific powers, is only to be obtained by the repeated experience of ourselves or of others. Thus is every particle of the requisite knowledge a distinct acquirement.

'At this early period of our existence, the different passions re-

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semble the antennæ of feeble insects, which enable them to feel their way, as they are creeping over the surface of things, by means of which they discover what is pleasing and adapted to their natures, what is displeasing, and may prove injurious.'

We rather wonder at the admission of this similitude of the antennæ, which, in our opinion, supply no analogy to the province of the passions in man. By the antennæ, the author says, insects discover what is pleasing and adapted to their natures, what is displeasing, and may prove injurious. Now, according to his own account, this is not the case with the passions and affections, which are no infallible guides to happiness, or to what is strictly adapted to our natures; even to supply the commonest wants of nature, an experience is necessary which finds no analogy in the instincts of the lower orders of animals. According to himself likewise, (P. 255.) knowledge ought invariably to precede the affections: and the passions and affections are unable to discover any truths. They are disqualified for this office. But if they resemble the antennæ of insects, they can discover what is pleasing and adapted to their natures, what is displeasing and may prove injurious. Is not this the discovery of truth?

The author proceeds in his second disquisition to shew that from the intellectual powers and the properties peculiar to each, ample provision is made in the constitution of our nature to subdue native ignorance, to direct our affections towards their proper objects, to protect us from impending dangers from without, and to counterbalance any pernicious propensities which may have been generated in our minds.

'The office of these powers is to instruct us in the knowledge of ourselves, our real wants and mental resources; and of the existence, modes of existence, characteristic properties, influence, connections of every thing and every subject with which we may have any concern; that we may discover on what to place our affections; the due degree of affection that each particular object may merit, and the due degree of hatred and aversion we should entertain toward those causes which endanger our welfare; that we may be able to select the proper objects of our choicest affections, the indulgence of which constitutes so large a portion of our felicity: that we may be able uniformly to act in such a manner as to procure to ourselves, and communicate to others, as large a portion of *good*, as the state of humanity will admit, and escape the numberless ills to which it is exposed. It is also their office to place before us the line of conduct most productive of the grand desideratum happiness, both as individuals, and as connected and social beings; and render the mind familiar

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with such motives as may counteract and subdue its irregular propensities.

'Preparatory to right affections and right conduct it is of importance, he says, in his third disquisition, that we form just ideas of the nature of that wellbeing we are rendered capable of enjoying, and its various sources; and also of the miseries to which we are exposed and their efficient causes. The pleasurable sensations constituting the wellbeing of man may be comprised under the following classes:

'1. Those enjoyments which are deemed merely sensual, and consist in satisfying our natural wants and in the gratification of our animal appetites. 2. Those which administer to our amusement, and although they are pleasing to some of our organic sensations, are yet of a more refined and delicate nature, are honoured with the attention of the mental powers, and have the denomination of taste. 3. The pleasant state of mind under the habitual influence of contentment, satisfaction and complacency; which demonstrates that the objects pursued, have eventually produced the desired effects. 4. The attachments or affections inspired by individual objects, in which we perceive something adapted to our wishes, or congenial to our nature; or that possess peculiar qualities and excellencies, which call forth our best and warmest affections. 5. Those which immediately refer to the love of knowledge, and the pleasing exertions of our intellectual faculties, according to the diversity of their powers; and which, both from the more exalted and dignified nature of the employment, have acquired the title of intellectual enjoyments: and, 6. The sublime consolations of religion.

'The miseries we are to shun, consist of bodily pains and uneasiness; restless desires; and various inquietudes of mind, arising from the passions and affections of anger, hatred, envy, sorrow, fear, regret, remorse, &c.'

In these few pages we have presented our readers with a complete view of our author's principles in his own language. There are few who will dissent from the truth of his observations, or the general accuracy of the picture he has given of the natural constitution of man. Many, however, will be inclined to carry further than himself their ideas of the necessity of those irregularities and that abuse of the passions and affections which he describes, when they consider them in connection with the necessary circumstances and present condition of human nature. They will not express the same degree of surprise at what may appear to him a voluntary continuance in error, when they associate in their minds the manner in which knowledge is to be acquired with the situations of those who are to acquire it, the imperfections inseparable from the best education, and the almost total inefficacy of education on the experience of others, in comparison with the value of that instruction which is to be obtained from

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personal experience. When they allow with the author that in the career of life 'many imperfections will present themselves, many expectations must prove fallacious, many calculations erroneous, many fruitless essays will terminate in sorrow, vexation and disappointment, many affections will be wrong placed until our failures have convinced us of preceding errors, and inspired us with subsequent caution, until the experiments which have been made of the various qualities of every thing connected with us, shall enable us to discriminate with more precision and choose with greater wisdom:' when they allow these to be the necessary conditions of existence, even under the most favourable circumstances they will rather wonder that so much happiness exists, than accuse human nature as if it were inattentive to its own interests. They will rejoice that the great mass of mankind who are excluded, in consequence of their daily wants and daily labours, from such an exercise and cultivation of their intellectual powers as is requisite for the entire regulation and direction of their passions, are removed by the same causes from many of those temptations to error, and those causes destructive of happiness which operate among their more refined fellow beings. Allowing the truth of the principles established by the author with regard to the nature of wellbeing, they will receive pleasure from discovering, that, independantly of the high cultivation of those powers from which the greater part of mankind is necessarily shut out, they can nevertheless attain that happiness which he has described as a refined sensation, permanently agreeable, from causes in which the mind is peculiarly interested, and of which it uniformly approves: that if they are debarred from some of the sources of enjoyment, such, for instance, as the acquirement of knowledge in its more extensive signification, they, perhaps, derive from the gratifications and accommodations of their animal nature, from certain pleasures and amusements, from the cultivation of the social affections, and the hopes and consolations of religion, more pleasurable sensations even than those to whom they are accustomed to look up as to their superiors in desert and happiness.

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ART. XI.—*The present State of Turkey; or a Description of the political, civil, and religious Constitution, Government, and Laws of the Ottoman Empire; the Finances, Military and Naval Establishments; the State of Learning, and of the Liberal and Mechanical Arts; the Manners and Domestic Economy of the Turks and other Subjects of the Grand Signor, &c. &c. Together with the geographical, political, and civil State of the Principalities of Moldavia and Wallachia. From Observations made during a Residence of fifteen Years in Constantinople and the Turkish Provinces. By Thomas Thornton, Esq.* 4to. 1*l.* 1*s. boards.* Mawman. 1807.

THE establishment of the Turkish power in Europe, which was completed by the taking of Constantinople by Mahomet the Second, forms a memorable æra in the history of the world. The first consequence of that occurrence that forces itself upon our attention, is the final extinction of the empire of Rome. But that event was only of nominal importance. From the division of the Roman world between the sons of Theodosius, the empire of the East subsisted upwards of one thousand years in a state of premature and perpetual decay. Destitute of every principle of health and vigour, in vain attempting to conceal its weakness from its own eyes and those of its neighbours, by an external veil of splendor, it must soon have fallen under its own weight, even without the additional impulse of a powerful external cause. Still less was it able to resist the swarms of savages, equal to itself in numbers, superior in valour, and into whom the religion of Mahomet had breathed the soul of enthusiasm. The feeble successors of Augustus and Constantine were already confined to the city and suburbs of their capital. And if the classic reader laments the final blow which extinguished the tottering fabric of their empire, so we also view with veneration the majestic ruins of a sacred edifice, and sigh when the hand of barbarism levels them with the dust.

But Christianity and Europe had to dread more solid evils from the growing magnitude of the Ottoman power. The Turks of the fifteenth century were superior to the Christian nations in the arts of war. The sovereigns of Europe, not yet freed from the encroachments of their feudal vassals, and possessed of dominions comparatively insignificant, were unable singly, and were prevented by jealousy from uniting, to repel the irruptions of a people but lately emerged from infancy, urged on by fanaticism, and flushed with uninterrupted

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success. But in the fifteenth and sixteenth centuries, when the sultans had attained the zenith of their greatness, the sense of danger, or the operation of natural and moral causes which it is not now our business to investigate, conspired to rouse Europe from the lethargy in which she had slept through ten centuries of darkness; the regeneration of letters rapidly advanced, and the electric flame of genius and liberty was communicated with a shock that vibrated through Europe. But for the seasonable progress of the human mind, we might now have been the slaves of the crescent and the Koran; the secret but powerful influence of reviving knowledge opposed the first effectual barrier to the fanatic and ignorant Mussulmen, and effected what the power of the sword alone could not have accomplished. The Turkish empire has now run the usual round of splendour, degeneracy, and decay. In barbaric magnificence, and in primitive ignorance, the sultans reigned in the city of Constantine, and retained during two hundred years the reality or appearance of undiminished greatness. At the beginning of the seventeenth century, the genius of Peter, or of the wife of Peter, displayed to Europe at the peace of Pruth, the real weakness of their empire; but they still reposed under the protection of their past greatness, till the arms of the victorious Catherine shook the baseless fabric almost to dissolution, and our own eyes will most probably witness their final expulsion from the country and community of Europe.

It may seem somewhat singular that no historian should have arisen to commemorate the exploits of a nation which has acted so conspicuous a part in the history of the modern world. Among the Oriental nations themselves, the Ottomans have ever been distinguished for their inattention to literature. Some of the dynasties of the east have shone as the protectors and encouragers of science and learning; but even in their most enlightened periods, the art and merit of historical compositions has been a stranger to them. While the abstract sciences of the Grecian sages, their mathematics, astronomy and physics, were translated and illustrated in the Arabic language under the auspices of the caliphs of Bagdad, not a single orator or historian was taught to speak the language of the Saracens. The philosophers of Athens enjoyed the blessings, and asserted the rights of civil and religious liberty. Their moral and political writings might have gradually unlocked the fetters of Eastern despotism, diffused a liberal spirit of enquiry and toleration, and encouraged the Asiatic sages to suspect, that their prophet was an impostor and their sultan a tyrant. Destitute of correct taste, and of that chastised dignity of style and sentiment

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which are necessary to the majesty of history, the Orientals never rise beyond an historical narration, and in a meridian where truth is dangerous and flattery a weed of indigenous growth, where it would be treason to investigate the characters or to expose the failings of sovereigns and ministers, even their narratives are little more than a legend or a panegyric.

It is from the native historian that the best estimate can be formed of the character, manners, and genius of a nation. As this source of information is wanting in the present instance, the inquisitive reader must be content with the reports of travellers. Considering the numbers of Europeans who have explored the dominions of the Grand Seignior, we are surprized at the insufficiency of their accounts, and it would seem that they had followed only to contradict the statements of each other. The travels of Sandys, who visited Constantinople in the reign of James I., are confined to the libraries of colleges, and other depositaries of rusty folios. The Latin journal of Busbequius, who attended the ambassador of the court of Vienna to Solyman the Magnificent, has not, we believe, been translated into our language. It is in many respects a valuable and authentic document; but the Ottoman greatness was then at its highest pitch of elevation, and would now present, after two centuries and a half of degeneracy, an appearance widely dissimilar. Nor could the observation of one who never quitted the train of an ambassador, be sufficiently extensive to gratify a minute inquirer. Demetrius Cantemir, elected prince of Moldavia in 1718, composed a history of the growth and decay of the Ottoman empire, which, from the peculiar opportunities he enjoyed, contains, in the opinion of Mr. Thornton (and we consider Mr. Thornton an unexceptionable judge) the most authentic information. Lady Mary Montagu, whose journey was undertaken about the last mentioned period, he also defends from the imputations of levity or falsehood, which have been so universally ascribed to her. Her narrative has been considered to contain at least as large a portion of romance as of truth, to be a sort of Arabian Nights Entertainment built upon a slight foundation of reality. But the gallantry or conviction of Mr. Thornton defends her unequivocally from the charge of exaggeration, even in her most animated descriptions of Oriental luxury, which he avers, from the frequent testimony of his own eyes, to be minutely conformable to facts (P. 365.). To De Tott also he allows more credit than that writer has usually had the fortune to obtain. But the statements of the baron must always be received with caution; he was a superficial observer, though with the very best opportunities of observation, and he wrote his

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memoirs under the influence of prejudice; it was his ignobler aim to amuse and astonish, rather than to instruct his reader, and a jest or a good story is ever a sufficient inducement with him to conceal or pervert the truth. The chevalier d'Ohsson has greater claims to our attention. Born in Armenia, a Christian subject of the Grand Seignior, he may almost be considered as a native writer. In his 'Tableau general de l'Empire Ottoman' is to be found a copious fund of correct and valuable knowledge; but his observation was cramped and his notions narrowed by habitual slavery, and by the reverential awe with which he had been accustomed from infancy to contemplate his Mahometan masters. The respective merits of the other authors of Turkish travels, from Leunclavius, Rycaut, and Tournefort, to Lord Sandwich, Dr. Wittman, Dallaway, Poqueville, Olivier, Griffiths, and others of inferior note, it would be tedious to discriminate. The tour of the latter gentleman was published and noticed by us about two years ago, and we are flattered to find the opinion of a gentleman who has resided so long in Turkey as Mr. Thornton, coinciding with our own* as to the value of the observations of Dr. Griffiths. That gentleman, in order to obtain a knowledge of genuine Turkish manners, travelled in the character of a Greek. He complains of uniform incivility and ill treatment; but surely with little justice since he chose to assume a character, says Mr. F. as little respectable as *a wandering Jew* in our country.

We must reserve a word or two for Mr. Eton, a gentleman who has gained a great share of undeserved credit, and whose authority has for some time been considered as dictatorial in Turkish matters. His 'Survey of the Turkish Empire,' has ever appeared to us in its proper light, as a compound, where much ignorance is mixed with more prejudice. Of the latter quality, a considerable portion has always been allowed to him even by his admirers. He wrote almost with professed partiality, to gratify and serve his patroness, the empress Catharine, in whose service he was engaged. But from his long residence in the country, it was fairly presumed that he had formed an intimate acquaintance with the people whom he described. His ignorance in many instances, and the insufficiency or corruption of the sources from whence he drew his knowledge in others, are ably and unanswerably proved by Mr. Thornton. We select one instance, which also furnishes a curious specimen of literary forgery, and we regret

* See Crit. Rev. September, 1805. Vol. 6. p. 13.

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that Mr. T., instead of a dark and unintelligible allusion, should not have exposed the real name of the impostors.

'I have quoted the precise words with which Mr. Eton prefaces his estimate of the military force of the Turks: I have however discovered with no small degree of surprize, that the estimate itself is (with the addition indeed of 35 men to every four companies) a copy of a schedule which was published in a work entitled "The present State of the Ottoman Empire, translated from the French manuscript of Elias Habesci, many years resident at Constantinople in the service of the Grand Signor London, 1784." Now who is Elias Habesci, on whose labours Mr. Eton founds his claim to the gratitude of the public? An ignorant impostor, who calls himself a Greek, and yet pretends to have written his work originally in the Arabic language (preface, p. iv.); who abuses the nation to which he pretends to belong, and even dares to say (p. 367.) that "*their priests are the most abominable race of men upon earth*;" an idea which perhaps was never conceived, and certainly was never expressed by a Greek of Constantinople. But this *pseudo-greek* betrays himself by his language; he compares the Porte to Westminster-Hall, and tells us that the Bosphorus is somewhat broader than the Thames at London (p. 254). His ignorance is unparalleled: He says (p. 422,) the city of Constantinople has Moldavia for its boundary to the north; the Hellespont and the Black Sea on the east; Bulgaria and part of Macedonia on the west; the Ægean Sea on the south." It would be an insult to common sense to make further extracts from such a work, and I even feel it necessary by way of apology to explain, in some degree, the motives which have induced me to draw such a wretched performance from the obscurity into which it seems to have fallen immediately on its publication. *I have discovered the author by the internal evidence of the book itself:* but to name him would be to hold him up not only to general contempt, but to general indignation; for the book is the work of an assassin, who from his dark retreat has directed his envenomed shafts against private reputation and the peace of domestic life. I do not however extend this censure to the author of *another publication under the name of Elias Habesci, printed at Calcutta*; a chaos of absurdities, which, to the disgrace of the English name in India, is dedicated, *by permission*, to Earl Cornwallis. This author confesses that his real name is not Elias Habesci, which he says is an enigma (though probably he means an anagram) on *Sahib-el-Sicia*, which in the Arabic language, he tells us, means friend of the unfortunate, but I believe we need not seek for its derivation in the Arabic language: *alias* A. B. C. is the ridiculous conceit which has seduced this "par nobile fratrum" into the unbecoming practices which I earnestly desire they may now repent of.'

Mr. Thornton takes some pains to confute the opinions of Mr. Eton and Volney, that the Turkish power must soon

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sink under that of Russia, and that such an event will be greatly to the moral and political advantage of Europe and of mankind. Some solid and ingenious reasoning is thrown away on this subject. He foresees the return of universal barbarism, and the triumph of the grossest superstition, from the too great increase of the Russian power. But that power is no longer formidable. Her late contest with France has torn away the veil that concealed her real weakness: without the connivance of one far more mighty than herself, she would in vain attempt to possess herself of a single Turkish province; and the sovereign who can command the spirit, resources, and genius of France, the gold and silver of the transatlantic possessions of Spain and Portugal, the hardy valour of Switzerland, the persevering industry of the Hollanders, the fertile regions of Italy, and the numerous population of Germany, can have little to fear from the monarch of the Russian deserts.

After a preface of most unnecessary length, in which the author labours to controvert the calumnies passed on the English nation and several respectable individuals, by one Dr. Pouqueville, an impertinent Frenchman, calumnies so egregiously absurd, that a dozen quarto pages of ratiocination are miserably bestowed on their confutation, the first chapter contains a general and comprehensive view of the national character of the Turks, and of the state of civilization, literature, and the arts in their country. It has been the author's design, and he appears to us to have accomplished his design, to reconcile the conflicting opinions that have been formed, and to represent the people he is describing in their true colours, untinctured by prejudice or partiality.

'The character of the Turks, (we quote his opening paragraph) as it has been observed in different points of view, has been either held up to admiration, and as an example to surrounding nations, or represented as an incongruous mixture of savage barbarity and effeminate luxury. We have been called upon to emulate their military virtues, and to copy them in their administration of justice; we have also been directed to abhor their undistinguishing severity, or to ridicule their efforts for opposing their enemies. Their government has been envied by Christian monarchs, as tending to its object with the fewest impediments, and the least obliquity; and it has been decried by philosophers, as the brute exertion of unorganized power.'

Again:

'The national character of the Turks is indeed a composition of contradictory qualities. We find them brave and pusillanimous

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good and ferocious; firm and weak; active and indolent; passing from austere devotion to disgusting obscenity, from moral severity to gross sensuality; fastidiously delicate and coarsely voluptuous; seated on a celestial bed and preying on garbage. The great are alternately haughty and humble; arrogant and cringing; liberal and sordid: and in general, it must be confessed, that the qualities which least deserve our approbation are the most predominant. On comparing their limited acquirements with the learning of the Christian nations of Europe, we are surprised at their ignorance: but we must allow that they have just and clear ideas of whatever falls within the contracted sphere of their observation. What would become of the other nations of Europe, if, in imitation of the Turkish government, the highest offices in the state were filled by men taken from the lowest rank in society, and unprepared by education or habit to discharge their important duties?'

That the arts and sciences are at a low ebb, is unquestionable, and from the total want of theoretical or speculative knowledge, they must ever remain so. But it is absurd to deduce, as many have done, a notion of the incapacity of the Turks for instruction, from the imperfection of their knowledge. If we find a skilful mason, and many are to be found at Constantinople, can we suppose that he would execute the plans of genius with more difficulty than the rude conceptions of ignorant caprice? If the mariner have the courage and the skill to conduct his vessel through the dangers of navigation, by the mere information of his senses, would he become less capable, if his efforts were aided by principle, and directed by science? If the mechanic, with a rude instrument, can fashion matter so as to answer useful purposes, would he relax in his ingenuity, if the difficulties of labour were removed by better-adapted methods?

From the rapid but accurate survey, which is here given of the institutions existing among the Turks, it is evident that, though there is much to improve, there is nothing to create. The arts, the establishments, the knowledge, all that influences a nation's happiness, is to be found in Turkey, though in a state that admits of great amelioration. The arts, for instance, from the ignorance or neglect of scientific principles, are degraded into mere mechanical trades. The builder and the architect, the carver and the statuary are united in the same person. Surgery, from want of science, of skill, or of instruments, is rude in the extreme, and its practice, as was formerly the mode in this country, is still united with the less dignified occupation of a barber.

We would not make any insinuation to the prejudice of the healing art, but it may seem strange that the preva-

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lence of diseases is every where in proportion to the advancement of medical knowledge. Nor is it easy in this, as in many other cases, to discriminate between cause and effect. In London, where that science has attained the highest point of perfection, mankind is afflicted with numerous maladies, which are unknown at Constantinople, where it is in its infancy, while the natives of New Zealand are ignorant alike of medicine and disease.

In the numerous hospitals and dispensaries for the gratuitous relief of the diseased poor in this metropolis, it is the general remark among the medical attendants, that the patients are insatiable of medicines, and that it is necessary to mix with their prescriptions some unpalatable ingredient of a negative nature, to confine the expence of drugs within reasonable limits. We recommend the following anecdote to their attention:

"The bastinadoe, according to De Tott, enters into the Turkish pharmacopeia. A pasha had honoured an European merchant with his intimate friendship: the merchant had a fit of the gout; *the pasha had studied a little physic*, and desirous of curing his friend, directed two of his domestics to give him fifty blows on the soles of his feet. The merchant, though he would willingly have dispensed with the administration of the medicine, *found it deserving praise*, for it soon effected a perfect cure."

The constitution of the Ottoman empire is treated by Mr. T. in the third chapter with much perspicuity.

"The Ottoman empire is governed by a code of laws called *ulteka*, founded on the precepts of the *koran*, the oral laws of the prophet, his usages or his opinions; together with the sentences and decisions of the early caliphs, and the doctors of the first ages of Islamism. This code is a general collection of laws relating to religious, civil, criminal, political, and military affairs; all equally respected, as being theocratical, canonical, and immutable; though obligatory in different degrees, according to the authority which accompanies each precept. In some instances it imposes a duty of eternal obligation as being a transcript of the divine will, extracted from the registers of heaven, and revealed to Mahomet: in others it invites to an imitation of the great apostle in his life and conduct. To slight the example is indeed blameable, but does not entail upon the delinquent the imputation or penalty of guilt; and a still inferior authority accompanies the decisions of doctors on questions, which have arisen since the death of the prophet. This sacred deposit is confided to the sultan in his character of caliph and chief man; and he is invested with the sovereign executive command. On matters unforeseen, or unprovided for by the first promulgators of the law, the sultan pronounces, as the interest of religion, and the advantage or honour of

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state require. These imperial decrees (or *khatt'y sherif*,) considered as emanations from human authority, are susceptible of modification, or even of abolition, and remain in force only during the pleasure of the sultan or his successors. They cannot however be revoked or annulled on slight grounds, or without sufficient reason; for it is believed by the multitude that what is said or done by the sultans is so firm, as not to be retracted on any human account.'

'At court, when mention is made of the sultan, the appellation of *alem-penah* (refuge of the world) is usually added to his title of *padishah*, or emperor. His loftiest title, and the most esteemed, because given to him by the kings of Persia, is *zil-ullah* (shadow of God); and the one the most remote from our manners, though common among all ranks of his subjects, is *hunkiar* (the man-slayer); which is given to him, not, as has been asserted, because "in the regular administration of government, he executes criminal justice *by himself*, without process or formality," but because the law has invested him alone with absolute power over the lives of his subjects. The Turkish casuists indeed attribute to the emperor a character of holiness, which no immoral conduct can destroy; and as he is supposed to perform many actions by divine impulse, of which the reasons or motives are inscrutable to human wisdom, they allow that he may kill *fourteen* persons every day, without assigning a cause, or without imputation of tyranny. Death by his hand, or by his order, if submitted to without resistance, confers martyrdom: and some, after passing their lives in his service, are reported to have aspired to the honour of such a consummation, as a title to eternal felicity. His power, in the opinion of their most learned civilians, is restricted only in the observance of the religious institutions; for in civil and political matters, the law admits such a latitude of interpretation, that his will alone is sovereign, and is subject neither to controul nor censure.

'The sultan is the universal proprietor of all the immovable wealth in the empire, except the funds destined to pious purposes. He is however restrained, both by law and custom, in the exercise of this right over the property of subjects not immediately employed in the service of government, and it is only in default of natural heirs that such property lapses to the crown.'

Thus the government is a pure despotism, without either an aristocracy, an hierarchy, or commons, possessed of power to counterbalance that of the throne. The only privileged body is the *ulema*, an order of men, who rule, not so much by constitutional right, as by the influence which their learning, however contemptible, has given them over their simple and illiterate fellow-subjects, have risen to a considerable degree of importance.

The nature of this body has been imperfectly understood, and their power exceedingly over-rated, by preceding wri-

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ters. The error which has principally misled authors in their speculations on the Turkish government, is that which represents the ulema as the ministers of religion, exercising controul over the minds of men, still more unlimited than that of the christian clergy, in the darkest ages, and in the plenitude of their temporal power. Mr. Eton, however, calls the ulema 'a powerful priesthood:—the teachers of religion, combining the offices of priest and lawyer:—possessing, like the priests under the Jewish theocracy, the oracles both of law and religion, and uniting in themselves the power of two great corporations, those of the law and of the church.' Sir James Porter considers the ulema as 'equal, if not superior to any nobility,' and balancing the power of the sovereign. And Peysonnel asserts that the power of the ulema, counterbalancing that of the sovereign, takes from the Ottoman government the character of arbitrary power, for with such a constitutional check there can be no despotism.

Mr. Thornton more clearly defines their privileges, and their legal or acquired authority.

'The ulema, the perpetual and hereditary guardians of the religion and laws of the empire, from which order the *mufti* is chosen, form a body highly respected and powerful. The venerable title of *ulema*, which signifies doctors or learned men) is common to the whole order, which is however divided into three distinct classes, comprehending indeed the ministers of religion, but distinguishing them from the *foukahha*, or jurisconsults, who are again subdivided into *muftis*, or doctors of law, and *cadis* or ministers of justice.

'From the influence of this order of men with the people, they have sometimes been used by the heads of factions to stir up rebellion, to direct the public opinion against the throne, and to justify subsequent usurpation, but though when united with the janizaries, they may occasionally have thwarted the measures of government, their power is little formidable in itself. The honour and the prerogatives of their order, which form an enviable distinction between the ulema, and the other classes of the nation, give them an important rank in the state, and a powerful ascendancy over the minds as well of the court, as the people. They pay no taxes or public imposts, and by a peculiar privilege their property is hereditary in their families, and is not liable to arbitrary confiscations. The preservation of these rights and immunities consequently unites the rich and powerful families of the ulema, and makes them forget their mutual jealousies, and relinquish their schemes of private ambition, whenever it is thought necessary to guard against a common danger. Despotism has sufficient range without invading their privileges, and the *fetwas* of the mufti, in unison with the wishes of government, have never been refused, but when the sceptre was falling from the grasp of an unsuccessful or enervated sovereign.'

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De Tott, whose authority on this subject is confirmed by history, and by Mr. Thornton's own observation, reduces the power of the ulema to a cypher. 'Though the ulema, says he, can interpret the law as they please, and animate the people against their sovereign, he, on the other hand, can with a single word depose the mufti, banish him, and even put him to death, with as many of the ulema as may fall under his displeasure.' The law, it is said, authorises the sultan to banish the ulema, but not to put them to death: and if any part of the law could, by the collective or separate efforts of its ministers, be kept inviolate, it certainly would be that article, which so much interests themselves; and yet we find that Murad the Fourth commanded a mufti to be pounded to death in a marble mortar, and justified this extraordinary punishment by saying that "the heads whose dignity exempts them from the sword, ought to be struck with the pestle."

The establishment of a vizier, to whom the full power of the sovereign is delegated, without any limitation except the will of his master, seems to be a fundamental principle of despotism. From the time of* Joseph, to the present day, history and the concurring testimony of travellers, prove that such has been the invariable custom of the East. It is attested still more strongly, as our author remarks, by the game of chess, which is known to be of eastern invention, though its origin is lost in the darkness of antiquity. The moves of the king are made solely with a view to his own personal safety, while the vizir (which is the original name of the piece we call the queen) moves rapidly in every direction, and regulates, and conducts the campaign.

This minister is the ostensible president of the divan, or great council, which on solemn occasions is called upon to direct the sovereign by its advice. Besides the grand vizir, this council was formerly composed of six other officers, or vizirs, whose powers were limited to sanction, though not to direct, the measures of government. But soon after the close of the last Russian war, a mixture of aristocratical principles was infused into the grand council, by the introduction of seven of the principal officers of the empire, viz. the *capudan pacha*, or lord high admiral; the two *cazy-askers*, or supreme military judges of Romelia and Anatolia; the

* 'And again Pharao said to Joseph: Behold, I have appointed thee over the whole land of Egypt. And he took his ring from his own hand, and gave it into his hand: And the king said to Joseph: I am Pharao: without thy commandment no man shall move hand or foot in all the land of Egypt.' Genesis, chap. 41. ver. 41, 42. 44.

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grand treasurer of the empire, &c.; the second treasurer, chief of the war department; the grand purveyor; and the *nishandji effendi*, who affixes the cypher of the grand signor to public acts.

This new institution, which is called the *nizami djedid*, has infringed upon the authority of the prime minister, and assumes a dictatorial and restrictive voice on questions of public importance. Mr. T. is of opinion that no good has hitherto resulted from it, and he does not plead the cause of despotism when he gives it as his opinion, founded on events which he himself has witnessed, that more beneficial, or rather less injurious, consequences result from its being maintained in its integrity, than when it is impeded in its progress, and checked in its exercise by institutions so foreign to its nature, as the newly created commission of *nizami djedid*; a commission which takes away the chief and only support of despotism, its promptitude and inflexibility of decision; which enfeebles the energies of government; creates an interest foreign to that of the monarch, and opens a wider field for corruption.

It will be recollected that discontent with the *nizami djedid*, was the cause, or pretence of the late revolution at Constantinople, which placed the reigning sultan on the throne of his uncle.

The forms, regulations, and delays of European, and particularly of English courts of law, have sometimes induced a momentary envy of the summary administration of Turkish justice. But reflection soon brings on the conviction, that the promptness or tediousness of legal proceedings, is in proportion to the degrees of liberty or slavery. The expence of legal proceedings must be reduced to something much less than our English gentlemen of the law would approve of, in a country where a brief is reduced to its literal signification, and is of necessity comprised, be the case ever so intricate, in about half a page, in order that room may be left on the other half for inserting the substance of the consultation on the subject, and the sentence of the judge. The time allowed for the decision of each cause, is limited in the extreme. A company of soldiers guards the hall of justice, who are also employed to bring accused persons into court, and to watch over the prisoners. These are called *muhzur* from their office, says Mr. Thornton, and the nature of it may be judged of from the form of a citation. "Go," says the *muhzur aga*, "and order such a person immediately to appear; if he hesitate to obey the summons, cleave him through the head and the eyes, and produce him in that state."

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Nothing can exceed the simplicity of a law suit. Each party represents his case, unassisted by counsellors, advocates, or pleaders of any kind, and supports his statement by the production of evidence. The deposition of two competent witnesses is admitted as complete legal proof, in all cases whatsoever, whether concerning property, reputation, or life.

Blackstone, with more wit perhaps than truth, remarks of Turkish tribunals, that one party is sentenced to receive the bastinado, the other to pay a heavy fine, and the court is dismissed. Hear what Mr. Thornton asserts from the experience and observation of fourteen years.

'The Turk has rarely to complain of injustice; and, generally speaking, the decision of the judges in causes wherein both parties are Mussulmans is unbiassed. Public opinion, which is no where more free or more energetic than among the Turks, checks the voluntary commission of any injustice with respect to them. I have seen the *cazy-asker* in his own tribunal, abused by women, with a licence, which nothing could equal, but the patience and submission with which he bore it, while the inferior officers were endeavouring to pacify them, and gently get them out of the court.'

We do not know how to reconcile this praise with the open toleration of false witnesses, who by our author's own confession, constitute a profession which is openly avowed, and the individuals of which are personally known in every tribunal, unless we suppose, which seems improbable, that their evidence is only practised to the detriment of christian litigators. Under such disadvantages, indeed, do christians labour, whether subjects or foreigners, and in so unprotected a manner are they exposed to the consequences of the venal administration of the laws, the testimony of any Mussulman whatever outweighing the clearest evidence a christian can addûce, that they usually find it more eligible to submit to oppression, than to seek redress, which they can only expect to gain by exorbitant bribery.

'In civil causes, the Europeans, in virtue of the capitulations, pay three per cent. on the amount of the sum which constitutes their claim: the subjects of the country pay ten per cent. But, as the gainer pays the costs of suit, in order that the judge may not lose his fees, the privilege granted to the European is in fact a disadvantage. The evil consequences of the gainer being burthened with the expences of a law-suit, besides the injustice of such a mode of satisfying the court, are evident. A Turk will institute a vexatious suit against a rayah, in which he risks nothing, and may eventually avail himself of all the uncertainty of the law: the rayah is placed in a dilemma, from which he cannot escape without in-

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jury: he may be unsuccessful in his suit; and the least disadvantage he can hope for, is the payment of the costs; so that in most cases, he finds it expedient to compound the business. I knew a person, against whom an annual claim was made for a room in the upper part of a house, which he had built himself. He had bought off the first action; and this concession was construed by the opposite party, into an acknowledgement of his right, and the rayah was subjected, in consequence of it, to the payment of a tribute till his death. This species of robbery, which constitutes the chief riches of the Turkish populace in the great cities, is distinguished by the name of *avania*.'

It should be observed, that in defending the Turkish institutions against the calumnies with which they have been promiscuously loaded, Mr. Thornton wishes to be understood only of the conduct of government over natural subjects, or Turks. An ignorant people is justified by the prescriptions of an intolerant religion, in considering aliens as beings of a lower race, against whom injustice is not only lawful, but even praise-worthy in the sons of the faithful, and "it would be unjust," says Mr. T., "to characterize the Spartan government, only from its treatment of the Helots."

We now come to the military force, and the financial system and revenues of the Ottoman empire, which are described respectively in the 5th and 6th chapters, and these we shall pass over very slightly. Enthusiasm and the hope of plunder formerly collected and held together the vast armies with which the Ottoman sovereigns subdued so large a portion of the world. Those causes no longer exist. The militia, of which, with the exception of the Janissaries and a few other regular bodies of troops who receive pay, the Turkish armies consist, are now with difficulty assembled, and regardless as they are of discipline, and ignorant of the science of war, they oppose an ineffectual resistance to the troops of Europe. The finances, in the calculation of which violence and extortion always formed a principal part, are insufficient for the ordinary expences of government, from the loss of wealthy provinces, and the defection and rebellion of pachas. Destitute of pecuniary and military strength, deprived of every resource that gives energy and stability to power, the genius of the Ottoman empire seems to wait, in torpid lethargy, the accomplishment of its destinies.

The chapter on the religion, morals, habits, and customs of the Turks, and on their women, will be read with much interest, from the total dissimilitude between their manners, and those of the nations that constitute the christian commonwealth of Europe.

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'Every traveller must have noticed, (though Dumont appears to be the first who has recorded the observation,) that the Turkish usages contrast in a singular manner with our own. This dissimilitude, which pervades the whole of their habits, is so general, even in things of apparent insignificance, as almost to indicate design rather than accident. The whole exterior of the oriental is different from ours. The European stands firm and erect, his head drawn back, his chest protruded, the point of the foot turned outwards, and the knees straight. The attitude of the Turk is less remote from nature, and in each of these respects approaches nearer to the models which the statuaries appear to have copied. Their robes are large and loose, entirely concealing the contour of the human form, encumbering motion, and ill-adapted to manly exercise. Our close and short dresses, calculated for promptitude of action, appear in their eyes to be wanting both in dignity and modesty. They reverence the beard as the symbol of manhood and the token of independance, but they practice depilation of the body from motives of cleanliness. In performing their devotions, or entering a dwelling, they take off their shoes. In inviting a person to approach them, they use what with us is considered as a repulsive motion of the hand. In writing they trace the lines from right to left. The master of a house does the honours of his table by serving himself first from the dish: he drinks without noticing the company, and they wish him health when he has finished his draught. They lie down to sleep in their clothes. They affect a grave and phlegmatic exterior: their amusements are all of the tranquil kind: they confound with folly the noisy expression of gaiety: their utterance is slow and deliberate: they even feel satisfaction in silence: they attach the idea of majesty to slowness of motion: they pass in repose all the moments of their life which are not occupied in serious business; they retire early to rest; and they rise before the sun.'

'We court the attention of women by contrasting our appearance with theirs. The muscular strength of the man is not to be concealed under a load of effeminate drapery: the guardians and protectors of woman should make a proud display of their superior strength. We sacrifice to their taste or caprice the beard, the distinctive ornament of our sex, the pride and boast of perfect manhood; we assume a form less calculated to inspire respect and awe, but more compatible with female playfulness; and we endeavour, even in advanced age, to exhibit some faint resemblance of that happier and earlier period of life, which is peculiarly devoted to the service of the ladies, and blessed with their approbation. While in Turkey the naked front of age is imposed even upon the young men, with us the hyacinthine locks of youth conceal the ravages of time; and the venerable graces of old age yield to the vain attempt (absurd were it not ennobled by the motive) of still continuing to please. The sportiveness of youth is mimicked till it becomes ridiculous, because the temper of women is averse from gravity. It would be unnecessary to notice through all its effects the habitual intercourse of

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men with women. Whatever distinguishes the European from the Asiatic may be traced to this source, even that cleanliness of anticipation which prevails in Europe, and to which is substituted in Asia a periodical lustration from accumulated confinement.'

The causes of these grand national distinctions, are investigated by the author, in a way that shews much reading and ingenuity.

On the subject of the plague, and the doctrine of predestination, which in Turkey is carried to so ridiculous an extent, we must quote a very singular circumstance, relative to our distinguished countryman, General Stuart, who is probably to this moment ignorant of the danger to which he was exposed.

'Major General Stuart had executed the orders of General Hutchinson, in expressing to the *capudan pasha*, more forcibly than by words, the resentment, which honourable men must have felt at so flagrant a violation of the most sacred obligations, as that of the murder of the *beys* of Egypt for whose safety the British honour had been pledged. After the termination of the war General Stuart was again sent by the British government on a mission to Egypt; and on passing through Constantinople he had an audience of the principal officers of state, and among others of the *capudan pasha*. Hussein had not forgotten the discipline which he underwent in Egypt, and in appointing a day for the reception of General Stuart at the arsenal, he meditated a singular scheme of vengeance. The plague raged with some violence, and the pasha ordered two persons dangerously ill to be brought to die in a small chamber, which was kept closely shut up till General Stuart should come. In this room the pasha received his visitors, with a confidence, as to himself, in over-ruling fatalism which it is difficult to account for. He was, however, disappointed in the event; for his preparations produced no farther mischief, than alarm to the Greek prince Callimachi, who being acquainted with the circumstance, reluctantly performed the office of interpreter. I learned the story on the following day from a lady who visited the prince's family, and had heard it from his own mouth.'

It would be an easy task to select much of entertainment from this part of the author's work, and from the succeeding chapter, on the subject of the Turkish females, were it not our wish to devote a separate article to an appendix which he has subjoined, on the principalities of Wallachia and Moldavia. We do not recollect any correct and authentic account of those provinces, to which the circumstances of the late war between France and Russia have imparted a considerable share of political consequence. That we may put in a claim to a few pages in our next Number for the discussion

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of this subject, which is distinct from the general purport of Mr. Thornton's work, it will be necessary for us to waive all further discussion on the less important, but highly amusing portion of his performance which is at present before us, and which we quit with regret.

ART. XII.—*The Shepherd's Guide: being a practical Treatise on the Diseases of Sheep, their Causes, and the best Means of preventing them: with Observations on the most suitable Farm-Stocking for the various Climates of this Country. By James Hogg, the Ettrick Shepherd,* 8vo. *pp.* 338. Edinburgh. Constable. London. Murray. 1807.

THAT good sense and useful knowledge are confined to the superior orders of society is a prejudice which is commonly entertained by those whose lot has placed them in those fortunate circumstances; a prejudice, which the overweening pride and insolent presumption of station is apt to cherish as useful and necessary to civil subordination. But it is a sentiment equally contrary to the principles of religion, the feelings of humanity and the dictates of experience. The germ of knowledge and of virtue (for justly considered they are but one) is equally implanted in every member of the human race. It requires only culture and the genial influence of favourable circumstances to make it spring up, flourish and fructify. And in some minds its vital principle is so strong that no soil however sterile, no skies however inclement, can wholly destroy its growth or impede its expansion. How vigorous would be its shoots, how rich its fruits under a more favourable aspect! Eternal honour be to that virtuous legislator, whose design, equally wise and beneficent, would have shed the blessings of instruction on the hamlet of every peasant who bears the name of Briton!

The treatise we have before us is the production of a man little gifted with science, and who, it is probable, received in his early days no more than those simple rudiments of knowledge, to which we think every member of civilized society has an inherent claim. If the observations are not written in the style of an academician, we confess that we are the better pleased with them: we have at least the chance of receiving a faithful delineation from nature, instead of being fatigued by the dull repetition of a tale already twenty times told. The first sentence in the book gave us a favourable opinion of the judgment of the writer, he observes;

'That the diseases of sheep are by nature inconsiderably few, an

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inference, if not a proof may be drawn from the great difference betwixt the diseases incident to children, and those incident to lambs. With regard to the former, they are so very numerous that one-fifth of mankind are computed to die in their infancy; whereas, during the time that the lambs subsist partly on their mother's milk, they are subjected by nature to no disease whatever. This may seem a bold assertion, when it is so well known that many of them die during that period; but I declare that during all my experience, I have seen very few lambs die of any disease, saving those that could be well accounted for, as originating in accident, or the severity of the season.'

We feel little hesitation in assenting to this doctrine of our honest shepherd; and believe that had he attended to the management of infants with the same care as to the breeding of sheep, he would have arrived at nearly the same conclusions with regard to the human species likewise. He would have been led to doubt whether the frightful mortality, which stifles as it were in embrio, so great a proportion of the human race, is really owing to the inevitable ordinance of Providence, or to the preposterous management of man; and whether the diseases of infancy might not in great measure be traced to evident causes with as much certainty as those of lambs.

Of these tender beings we are informed, that the severity of the weather, deficiency of milk of the dam, what is termed *fiming*, that is the fundament being closed by filth about the tail and buttock, and the operation of castration, are the chief causes of premature death. This last operation sometimes occasions gangrenes and it is a curious fact, that when, from this cause putrefaction comes to a great height in a flock, both tup-lambs and females will die infected in the very same manner as those that were castrated.

The terms of art used by this honest and intelligent shepherd sound a little coarse to our ears. The braxy, the sturdy, the thwarterille, the breakshuach or cling, daising, smooring and awalding, are names which may grate, perhaps, the delicate organs of southern readers, and it is probable that the affections denoted by them may be known by other local appellations in the different districts of the united kingdoms. But those, who are sufficiently familiar with the habitudes of the sheep to be able to judge of their distempers from a description of symptoms will not have to encounter any difficulties on this account. For the history of their diseases, with the times and contingencies which seem to induce them, are very distinct and intelligible. Mr. Hogg too is sufficiently acquainted with the anatomy of his favourite animal to give a clear account of the appear-

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ances observed on dissection. Nor are we even without some satisfaction on what must be esteemed the most obscure and difficult part of pathological investigations,—the ætiology. Though we doubt not that in the assignment of causes he is occasionally erroneous and still more frequently defective, yet all his conjectures and suggestions are worthy of attention, since he confines himself to evident and palpable causes, as the operation of food, heat and cold, moisture and dryness, and avoids involving himself in the labyrinth of subtle and useless speculations. Where he is wrong we cannot see that any mischief is likely to be the consequence of his errors. Where he is right, we are sure that his advice will be productive of much good.

We have been less satisfied perhaps with his account of the *Rot*, than with the other parts of his work, though he speaks of it with more than usual confidence, at the same time that he declines assuming to himself the merit of his theory.

'I have stuck to a theory,' he says, 'laid down by a few of the most sensible men on the Duke of Buccleugh's estates, who have had abundance of experience that way, and which seems to account at once for all the different opinions. Yea, I hope to make it appear, that all the various causes assigned for the rot, only serve more fully to prove this real and ultimate one. But not to keep the reader in suspense, I hold it as an incontrovertible fact, that *a sudden fall in condition*, is the sole cause of the rot.'

This is very roundly asserted, but we have sought in vain for the proof; some facts that he mentions seem contradictory to it; and upon the whole we think him more successful in overthrowing the theories of others, than in establishing his own. In describing the signs by which the farmer may judge that a sheep is unsound he is much more happy. They are, a degree of lethargy, and an indifference to food; the belly being shrunk, and clinged up for some time; in this case the appetite becomes voracious and the animal is not yet quite fallen a prey to the disorder. But if after this clungness (as he calls it,) the belly falls down, and the flanks fall in, the disease is then farther advanced; and though the animal may live a long time, it will never prove a good sheep. Leanness of the back is a very suspicious symptom where the rot prevails; but if a slight crackling be felt as if there were small dry bladders between the skin and the flesh, that sheep will invariably turn out rotten. Much also may be learnt from the eye; if it is yellowish, clear with water, and no red veins branching through it, the sheep is certainly unsound. How much may be learnt from the general aspect, is well described in the following passage:

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'I was once conversing with Mr. Adam Bryden on this subject, and after having settled between us that the eye was the best mark, whereby to judge of a sheep when in hand, I asked him how a man might best judge of them by looking at them in the fields, where no opportunity offered of examining the eyes? He answered in his usual shrewd and comical style; "The late advocate Mackintosh's method of discerning a good man is the best in the world to distinguish a sound sheep; his maxim was: I never like a man if I don't like his face;"—so say I of a sheep: for if once you take a narrow view of them, the state of their body is so visibly portrayed in every feature, that you can be at no loss to distinguish them. Their eyes are large and heavy, with a great *bladd* of white above the star; the top of each *lug* descends to, at least, a level with the root thereof, and they have each such a grievous countenance, that no living creature's can equal it. In short, I cannot give you a better idea of it, than supposing a person has been weeping a long time, and is instantaneously roused into a rage.'

However Mr. Hogg may differ in his theory of this distemper from other observers, it is allowed that it much more commonly appears upon soft grassy lands, and that the draining of marshy and boggy grounds is the surest preservative. He is inclined to believe that, the rot which affects often so very suddenly the sheep on our English pastures, must be of a different species from the malady of slower growth, which cuts off the half-fed sheep of Scotland; though it is certainly curious that the appearances of dissection are in each case precisely the same. But on the whole we are much inclined to subscribe to the theory advanced lately by Dr. Harrison, that our English species at least is caused by feeding on pastures whose water has been allowed to stagnate; nor do we think that any of the facts adduced by Mr. Hogg are strong enough to overturn this opinion.

Examples are sufficiently striking that animals are not exempt from the ferocious passions which deform human society. It is not so obvious, but the observation is infinitely more pleasing, that they are indued in no mean degree with the kindly and benevolent affections. The habitudes of the harmless sheep afford a conspicuous proof that they are sensible to the delights of social intercourse, and alive to the endearments of friendship.

'Let the farmer,' says our author, 'take the ewes of each distinct hill, hop, or ridge, and, about the middle of July, select from each of these divisions of the best lambs, a number sufficient to replace the aged, infirm, and eild (barren) of that certain department. Let these be kept in a parcel by themselves, or with the eild sheep, until the milk is gone from the ewes, and then turn them

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again at large to pasture, with the old sheep, each on his own hill all the rest of their lives; for no sooner are they set at liberty, than they draw to their respective places, and commonly again join their dam, and former acquaintances. Thus, in a few years, every little department of the farm becomes stocked with a distinct clan of friends, who will in no wise separate; and though they be ever so thoroughly mixed with other clans during the day, they will all sunder voluntarily, and draw to their own layers at even.'

The following extract is still more interesting:

'It is very wonderful that though a number of individuals of a flock often go quite blind, for months together, very few of them will stray from their own walk. Nay, unless when they lose themselves during the first three days, they are as sure to be found at home as any of the parcel. This necessity teaches them a wonderful sagacity; in following the rest of the flock by the scent; and a friend generally attaches itself to the sufferer, waiting on it with the most tender assiduity, and by its bleeting calls it back from danger, and from going astray.'

We may venture to recommend warmly this work to practical farmers, and all those who are interested in the welfare of the most useful and inoffensive of all animals. We would recommend it too to the attention of that powerful but misguided party (we lament to reckon such a man as Mr. Windham at the head of them,) who are hostile to all attempts to diffuse knowledge among the inferior orders of the people. Whatever may be the shepherds of poetic fiction, the shepherds of real life have ever been the grossest, rudest, and most barbarous of mankind.

'Non hi carmenta gregesque
Horridus observo,'

has ever been a just picture of their manners. It is a popular or we would rather say, a very vulgar question put in a triumphant tone, would reading and writing make the poor better plowmen? Perhaps not, but were it asked, would these acquisitions make them better shepherds, our answer is ready, and we will take the work before us for our voucher; yes it would, a thousand fold. Were it otherwise, it would very little affect the question, since the whole that could be inferred from it, is, that many of the common offices of life can be performed sufficiently well without much instruction. But instruction would effect what is of infinitely higher importance than making them better plowmen, or better shepherds: it would make them better servants, better sons, better husbands, better parents, better christians, and

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better men. Experience has amply proved these truths, and we cannot but consider those who oppose the diffusion of letters among the mass of the people, as the abettors and supporters of the most grievous oppression under which humanity can groan. Happily the times are such that all their struggles must be eventually unavailing.

ART. XIII.—*Thoughts on the Effects of the British Government on the State of India: accompanied with Hints concerning the Means of conveying civil and religious Instruction to the Natives of that Country. By the Reverend William Tennant, L.L.D.* 8vo. 7*s. boards.* Longman. 1807.

THE present state of India exhibits a curious phenomenon in the history of politics. Though the British territory in that part of the world, extends on both sides of the Ganges, from Agra and Delhi, the ancient capitals of the Mogul empire, to the bay of Bengal, through a range of country of more than 1000 miles, yet the sovereignty is vested in a commercial company, who possess a dominion more than three times as large as that of the parent state. Exclusive of extra country vessels, and armed cruisers, they have upwards of 100 ships, large enough to take a station in the line, and give employment to above 10,000 seamen. Nor are their civil and military establishments on a less imperial scale. Their territorial revenues amount to 17 millions sterling. Is such a company an overgrown fungus? an unnatural excrescence from the body of the parent state? or is it, as some persons think, only a great but salutary addition to the health and vitality of the state? If we were to liken the state to an individual, we should say that, that state never can be in health, whose extremities are swelled to a size bigger than all the rest of the carcase; or, if we were to consider our Indian possessions, as a wen or protuberance, we should say that, it never can be good for an individual to have a wen depending from his nose which is bigger than his head. But still we must acknowledge that no wen or fungus excrescence, of long growth, and which partakes of the general circulation can be *suddenly* cut off without endangering the life of the patient; and we are well convinced that this wen or fungus of Indian dominion could not at present be amputated by the sword either of Russia or of France without endangering the safety of the state. The very life's blood of Britain would stream from the wound; and though we will not affirm that our country might not recover from the blow and be more strong and healthy than before,

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yet it would be productive of so much intermediate misery and distress, that few could willingly incur the present and certain evil, for the sake of the future and contingent good. As we suppose that it is the wish and the intention both of the country and the government to preserve as long as possible our present sovereignty unimpaired, in India we shall, without discussing either the abstract right or the real policy of the measure, confine ourselves to the consideration of those means which are likely to render the possession most profitable both to the natives and to ourselves.

Questions of morality and policy are usually considered apart, but we are wont to view them in intimate conjunction, and never to consider that as politically right which is morally wrong. Hence we must begin with premising that, as long as we retain the sovereignty of Hindostan, the moral and physical good of the natives ought to be regarded as an object of primary obligation. Nor do we think that we can long be prosperous, or that our dominion can long be secure in that distant region, except so far as we make this the rule of our policy and the maxim of our government. The more we make it our study to conciliate the natives by a mild and equitable government, by ameliorating their condition and promoting their improvement, the more shall we consolidate the stability of our empire, till we render it almost impossible for the insidious machinations of our enemies, to excite any dangerous confederacy of the native powers against us; or to dispossess us of our rich acquisition. But, as long as the interests of the governors and of the governed in India, are severed from each other, so long will our dominion be insecure; so long will there be a disposition in the natives to throw off the yoke and to join their arms with those of every invader. France will not cease to speculate on the means of our destruction in the east, till we have erected the sceptre of our power in the hearts of the natives, and interested the affections of the people in the continuance of our sway.

We believe that, even at present, the contrast which is remarked between the effects of the British government, and that of the native princes on the industry and happiness of the inhabitants must be favourable to the continuance of our sway. For the government of the native princes appears to be an unceasing system of spoliation and injustice, by which the people are impoverished, industry discouraged and every species of property rendered insecure. Their revenue is usually collected by the sword; and the invasion of a foreign foe hardly occasions more bloodshed and distress. Whole villages are thus depopulated and destroyed.

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A sum is demanded greater than the inhabitants can pay. They betake themselves to a mud fort, where they endeavour to secure their property against the exactions of the government. They are, perhaps at last obliged to surrender at discretion; and the loss of all which they possess frequently expiates the crime of their rebellion. But under the British sovereignty there is a more equitable collection of imposts, and though Mr. Burke drew such exaggerated descriptions of the rapacity, cruelty and extortion of the English government in that part of the world, we believe that those descriptions contained only a very small mixture of accuracy and truth. When Mr. Burke had any point to carry, he seems never to have scrupled any violation of veracity that could assist in the attainment of his ends; and as far as we consider truth as one of the constituents of eloquence, there never was a man who had less claim to the possession than Mr. Burke. Where the copious current of his imagination was tempested by the force of his passions, every thing was presented to his mind through a false medium; the most tremendous combinations of falsehood were produced, and those minutiæ of error or offence which would hardly have been discerned in a calmer state of mind, were magnified into enormities of gigantic size. There was as little accuracy in his statements, when he attacked the government of Mr. Hastings, as when he inveighed, like a maniac, against the primary revolutionists of France. But his representations of the cruelty and injustice of the government of the company in India, though almost totally destitute of truth had no small influence in exciting the most unfounded prejudices against that government both at home and abroad. But 'these unfavourable impressions,' says Mr. Tennant, the author of the present excellent work, 'are speedily wearing away; and a steady perseverance in a mild and conciliating system of government is the best means of entirely effacing them.'

Even during the most vigorous and best administered governments of the native princes, as that of Aurungzebe, India does not seem to have enjoyed an internal police half so well fitted to secure the peace of the country and the lives and properties of the inhabitants as that which is at present seen in those provinces which are subject to the British. When Sir Thomas Roe in one of the most prosperous periods of the Mogul empire, travelled from Agra to Surat, he observed in the several provinces through which he passed a greater number of rebels than of subjects; and he saw the heads of several hundreds of robbers scattered on the road. In the stormy interval, which succeeded the reign of Aurungzebe, thirteen emperors were either deposed or massa-

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ered in as many years. About this time, the Mahratta power arose which stretched its dominion through the whole length of the peninsula of India, from the bay of Bengal, to the banks of the Indus, comprising a population of forty millions, and a revenue of more than seventeen millions sterling. In this power the British government has had to encounter the most determined hostility and the most obstinate resistance; and we seem indebted to the prompt and vigorous measures of Marquis Wellesley for the dissolution of the most powerful confederacy, which ever threatened the British interests in India. The resistance which our troops experienced at the fortress of Bhurtpore, where they were unsuccessful in five different assaults, was the most severe and determined which they had ever known. And after the loss of three thousand of our bravest troops, the place could not be forced to an unconditional surrender.

In any attempt which we may make to civilize the natives of Hindostan, we ought never to lose sight of one important truth, that the Hindoos are naturally averse to change. And this aversion, as is the case among the vulgar mass of all nations and all religions, more forcibly attaches itself to changes in certain outward ceremonials and spectacular minutiæ, than to the reception of more important truths. It has been commonly remarked that the mass of mankind are studious of innovation; but we believe that the converse of the remark is more true; and that the common people of all countries are averse to change. This appears in their fond retention of customs, the original necessity of which has long ceased; in their attachment to old errors and the associated obstinacy, in rejecting novel institutions. Such appears to be in a more peculiar manner, the characteristic of the Hindoos, and it was our criminal inattention to this important point that produced the late massacre at Vellore. This massacre arose from an order to shave, and change the uniform of, the native troops. To those who first suggested this plan, nothing might appear so easy to be carried into execution; but it was not considered that the chain of habits which was appended to the beards, and to the dress of the seapoys, was hardly less strong than the love of life.

There is another apparently frivolous custom to which the Hindoos are attached, and of which we should at first suppose that the abolition might be procured with very little management; but the commanding officer of our troops in 1798, who made the attempt, soon found it necessary to recall the orders which he had issued. During the time of dinner the seapoys are wont to throw off the greater part of their clothes till the conclusion of their meal. This they persist

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in doing, even when on actual service and in the presence of an enemy; and no means have yet been found to make them relinquish a practice to which they have so long been used. In any attempts, therefore, which we may make to introduce a higher degree of civilization among the natives of Hindostan we must beware of not rendering the attempt abortive by any rude and sudden shock on their inveterate prepossessions. The danger of attempting any violent innovations, which by conflicting with their stubborn prejudices, will provoke their inveterate hostility, will appear the greater, when we consider that, the natives are, in the proportion of a thousand to one more numerous than the Europeans. Let us not, by wantonly shocking their sympathies and inflaming their passions, render them conscious of our feeble usurpation and of their own tremendous superiority.

That, which exclusive of other prejudices appears to oppose the strongest obstacle to the progress of civilization, and to the wider diffusion of European sentiments and habits among the Hindoos appears to be the division of the people into casts. These casts constitute a wall of separation between them and Europeans, stronger than that which of old was placed between the Gentile and the Jew. Conquest, which seems to be able to change every thing, has found it impossible to introduce any change here. One dynasty has succeeded to another; but the casts remain. The whole country has at different periods, been agitated with revolutions and covered with blood; but neither the silent changes of time, nor the rapid conquests of the sword have hitherto been able to make the Hindoo desert the institutions of his cast. These institutions extinguish every particle of emulation and preclude the possibilities of improvement. Whatever genius any individual may possess, he has no means of exerting it if it assume a direction different from the beaten track of his forefathers. This is that fabric of superstition which the genius of Britain will find it most difficult to subvert, but of which both reason and humanity must anxiously desire the fall. It appears to us that it is to the gradual diffusion of unvitiated christianity alone to which we can look with confidence for this salutary change. But then, if we dispatch on this important errand, only a few fanatic and hot-headed missionaries, whose heads teem with nothing but '*original sin*,' '*predestination*,' '*Trinity*,' '*atonement*,' and a babylonish jargon of theological contradictions, we shall rather increase than aggravate the evil. For, such persons will only bewilder the minds of those, whom they pretend to convert with a sort of technical phraseology, a *religious*

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slang, which they will not understand; and from which no benefit ever yet accrued. The christianity, into the knowledge of which the natives of Hindostan should be introduced, instead of being made up of vain ceremonials or uncertain doctrines, should be confined solely to those essential points which we have lately so often had occasion to explain. These essentials would teach them to relinquish the ceremonial distinctions of casts for the more real distinctions of moral obligation; and to consider mankind as divided only into two classes, or casts,—*those who do good, and those who do evil.*—But we are far from thinking that the natives of India are yet fit for the reception of these important truths. Some culture of the mind and some further acquaintance with the arts and the comforts of civilized life will be requisite, before the attempt is likely to be made with any prospect of success. We may readily compose a long list of *nominal* converts; but of what use is a nominal conversion? And yet such are the converts and such the conversions which modern missionaries have been so successful in producing. But that of which they have made their boast, has been nothing but an empty name. It is '*vox et preterea nihil*;' but this *nihil* has not been purchased at no expence; for many a popular preacher has moved his silken tongue and waved his white hand to force contributions for the missionaries, from the orthodox, and smiles of approbation, if not more solid benefactions, from the sympathising fair. But all the sums which have been expended in fitting out a cargo of Calvinist preachers had better have been employed in dispatching so many taylors, shoemakers, carpenters, masons and other mechanics, with a proper mixture of Lancaster schoolmasters to the shores of India and the South Sea isles.

ART. XIV.—*Elements of Agriculture; being an Essay towards establishing the Cultivation of the Soil and promoting Vegetation on steady Principles. By John Naismith, Author of Thoughts on various Objects of Industry pursued in Scotland; a Tour through the Sheep Districts; and of the general View of the Agriculture of Clydesdale.* 8vo. Baldwin. 10s. 6d. 1807.

THE practical farmer will be apt to believe that a very large portion of this volume is but remotely connected with the business of agriculture. It is divided into two parts; the first treats of the frontier sciences, which Mr. Naismith believes to be necessary to the study of agriculture on scientific principles; the second comprehends the

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real business of the country; ploughing, sowing, draining, manuring, and the other operations necessary to the successful cultivation of the soil.

The first portion of Mr. Naismith's work is partly a treatise on chemistry, a science which we certainly think essential to those who wish to study philosophically the theory of vegetation. But such persons we should certainly advise to have recourse to some of the many excellent works exclusively devoted to that useful science. At the same time we must do Mr. Naismith the justice to say, that he has not been a servile copyist; that he has often controverted the opinions of preceding writers, but without acrimony or petulance; and has supported his own by solid arguments, and often by ingenious experiments. As he has formed his collection with a particular view to illustrate the processes of vegetation, numerous observations will be found on this subject, which are necessarily excluded from most elementary treatises. We shall briefly notice a few of his remarks.

Carbonate of lime has been said to promote putrefaction. Mr. N. thinks this an error. He has found that straw which was surrounded with garden mould and duly watered, rots much more quickly, than when surrounded with lime which had become fully carbonated, and treated in a similar manner.

Bergman, lord Dundonald and Dr. Home have thought that magnesia in soils has a fertilizing effect. But Mr. Tennant having found a proportion of magnesia in certain lime stones which diminished, instead of increasing, the fertility of the soil, concluded that this was the injurious principle. Our author thinks this conclusion erroneous; and from some experiments of his own, (which however were upon too small a scale to be deemed absolutely decisive) is inclined to support the former opinions and to believe that the presence of magnesia in the soil should rather be solicited than avoided.

Bergman, again, thought that as clay retains a larger proportion of water than the other earths, it was best adapted to the nourishment of plants in a dry season. But Mr. Naismith well remarks that clay retains water where it abounds as a cap does; whereas to support vegetables, the water should be in a state of minute division. Sand mixed with clayey lands extremely promotes fertility. This may be easily proved by observing the luxuriance of vegetation on those spots where sand heaps have been laid.

In spring the ground must be pretty dry before seeds can be sown to advantage. 'Of course,' adds Mr. N. 'all the

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rain which falls for nine months goes for nothing.' Certainly as far as affording a direct supply of nutriment to the growing vegetable. But we suspect that the rain which has filtered through and evaporated from the soil has deposited upon it a fertilizing substance. The common process of filtering water for domestic purposes shows that the water parts with some of the substances which it holds in solution: filtering in this case seems to answer exactly the same purpose as boiling; and it must not therefore be considered as a mechanical process merely. Upon this principle we can readily understand the advantages of fallowing. We think the explanation we have given much more probable, than an old hypothesis of the benefit being derived from the nitrous gas of the atmosphere, which Mr. Naismith is inclined to adopt (p. 279.)

Iron is found in two states of oxidation, the black and the red; of which the second contains much the largest proportion of oxigen. The orange oxid has been proved by Proust to be a combination of the red oxid with carbonic acid. This combination is highly hostile to vegetation.

'Many years ago,' says Mr. N. I wanted to make some little experiment, and not having an empty earthen pot at hand, I thoughtlessly put soil into an old tin plate pan from which the tinning was much worn off. The plants continued healthy for some time, but at length appeared sickly, and fading. Not apprehending the cause of this premature decay, I turned out the contents and found them every where pervaded by the orange oxid of iron, which had spread over every fibre of the roots, and had accumulated in little knots at the extremities so that the plants had died for want of nourishment. I have also known pretty large fruit trees, which had for many years been healthy, die suddenly, when their roots penetrated a bed of subsoil much impregnated with this soil. The roots of those trees had a similar appearance to the roots now described.'

Mr. N. has found that burning the soil in which this oxide abounds, is the best remedy for this evil.

Many proposals have been made to improve the soil by impregnating it with foreign substances; and authors of good repute have related the good effects of some of these applications. But Mr. Naismith has opposite results from his experiments: salts, acids, alkalis, oils, even solutions of sugar and gum (which would hardly have been suspected) have proved injurious and seem to poison the vegetable: Carbonic acid alone and solutions of soap have a favourable effect, and perhaps in the latter case the oil does no more than prevent the alkali from being hurtful. Even lime whether it be applied in solution or mixed with the soil is

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unfavourable to the growth of plants. Its uses then in meliorating the soil must depend upon some other principle, nor have we met with any explication of it, which is quite satisfactory.

Under the head of the mineral kingdom, Mr. N. has given an account of the different ingredients of soils. He observes, we think very justly, that an accurate chemical analysis of soil is not necessary. The husbandman has seldom his choice of the soil; and what is necessary to be known is not of difficult acquisition. He has also entered very fully into the generation of heat, and the account he has given of it is both accurate and interesting.

The article of the aerial kingdom is appropriated principally to meteorological observations. If they are mostly conjectural, it is no more than can be expected in a branch of philosophy, of which the bases are unsettled.

But the greatest portion of the first part of the work is assigned to the consideration of the vegetable kingdom. The whole design is set forth in the following sketch:

'First, we shall trace vegetables from their origin to maturity.

'Secondly, take a view of the structure of plants.

'Thirdly, make some remarks on the habits of those plants, which come under the cognizance of the husbandman in this country.

'Fourthly, examine the ingredients of which plants are composed.

'Fifthly, the principles from whence plants derive their food.

'Sixthly, take a view of the changes which succeed when vegetable life ceases.'

The two first of these sections therefore contain an interesting view of the vegetable œconomy, in which the author has made use of the most respectable authorities, and collected the greater part of what is known on this pleasing but obscure and intricate subject. But some facts seem to have escaped him, which has rather surprised us, when we consider the activity of Mr. N.'s curiosity, and his fondness for experimental investigation. Among other defects we observe that he has not noticed the experiments of his countryman Dr. Hope, nor the more recent experiments of Mr. Knight on the motion of the sap. The third section has a scheme of the Linnæan system, and a catalogue of plants, with which it most concerns the husbandman to be acquainted, arranged according to that system. On the subject of the food of plants he rejects the doctrine that they extract earth directly from the soil in which they grow: but agrees with those philosophers who suppose that they extract carbon by the decomposition of carbonic acid. But it cannot be doubted, that the far greater part of the food

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of vegetables is derived from matter which has been already organized and formed of part of animal or vegetable substances. There is also some peculiar stage of decomposition which is the most favourable to the growth and nourishment of new vegetables; and at which therefore these matters are best adapted to serve the purposes of manures. Hassenfratz has denominated this condition the *solution of carbon.* In this he has been followed by Mr. (now Dr.) Kirwan, and Mr. N. has very philosophically entitled one of the chapters in the practical part of his volume, *the preparation of soluble carbon for the nourishment of vegetables,* which in the plain and homely language of common life, would be termed, making manure. But we must say that we think this language very absurd; for solutions of gum, sugar, starch or any other animal or vegetable substance may be called solution of carbon with equal propriety. It is true that the water from dunghills and other putrefying compounds is black; but this, if it prove any thing at all, would show that the carbon is in a state approaching to precipitation. At all times we are sorry to see men of real science content themselves with words, instead of things. Till the art of dissolving carbon, as it is presented to us, is discovered, and the product shown experimentally to promote vegetation, we must regard this bit of theory as purely hypothetical.

In the section which considers the death of vegetables we find some remarks on the blight or mildew, and on the smut. Those on the blight are unimportant. But Mr. Naismith thinks some of the methods used to prevent the smut efficacious. Saline liquors are not merely useless, but, if applied too profusely, they entirely destroy the power of germination. He recommends plentiful affusion of water, to wash away all the sooty matter, and to separate all the light grains to which it is most apt to adhere; and encrusting afterwards the seed completely with lime in fine powder.

Having lain down the theory of vegetation, as far as the light of science has been able to penetrate the obscurity of so mysterious a subject, the author proceeds to the practical part of his treatise. Two steps, preparatory to immediate c ilture, occupy the two first chapters of the second part of t e work: these are, Of enclosing and screening fields, and Of draining. The labours immediately requisite to cultivation occupy three other chapters, of which the titles are, Of the preparation of the soil, Of preparing soluble carbon, Of the aid which may be obtained from other bodies for promoting fertility.

On each of these heads the farmer will meet with directions, the result of a long and attentive experience, guided

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by a mind stored with useful knowledge, and possessing the happy art of applying it to its most proper object. Some of the principles are new, and the result of the author's proper experience: nor are any of them advanced upon trust, and without their propriety being submitted to the scrutiny of a rigid judgment. But we feel ourselves under the necessity of referring our agricultural readers to the work itself for particular information on the subjects discussed in this part.

We wish that Mr. Naismith had not so much interwoven his theoretical opinions and disquisitions with his practical advice and his experimental conclusions. The philosophy of vegetable life is strictly speaking a branch of physiology, and to be regarded as being at present in its infancy. As medicine has made great advances whilst physiology both was and is in a state of great imperfection, so agriculture may be advanced, may perhaps even be carried to the highest pitch of improvement by persons wholly ignorant of the philosophy of vegetation. Vegetables may certainly be resolved by the art of chemistry into their constituent principles; it may be true that carbon, oxygen, hydrogen, azote are the bodies which nature makes use of, and moulds into such an infinite variety of forms. But till art can imitate in some degree the secret chemistry of nature, the impartial inquirer, unbiassed by theory, will pause before he gives his full assent to the correctness of the analysis. But granting their truth, what direct influence can they have upon the conduct of the practical agriculturist? We have little hesitation in saying, none at all. As the profound Stahl (himself the greatest chemist of his day)s aid of chemistry when applied to medicine, we say with regard to agriculture, *in agriculturâ chymiæ usus aut nullus aut fere nullus.* This is no reproach to the sciences themselves, but merely to their misapplication; and we fear that by the close intermixture of philosophical speculations with practical precepts, Mr. Naismith will very much circumscribe the number of his readers, and in consequence diminish in a degree the utility of his work. Of the work itself we feel no hesitation in saying that every page evinces a sound judgment, extensive information, and a mind actively alive to the wonders of the creation, and zealous to promote the most solid interests of human society.

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MONTHLY CATALOGUE.

RELIGION.

ART. 15.—*An Examination of the Passages contained in the Gospels, and other Books of the New Testament, respecting the Person of Jesus; with Observations arising from them. By J. Smith, Gent.* Johnson. 1807.

WE usually take up with pleasure a religious book, written by a layman, as we expect to find it free from professional prepossession; and, when it is on a controversial subject, not tinctured with that *odium theologicum* which seldom fails to actuate the bosom of a polemical divine. The present performance of Mr. Smith does credit to his good sense and his moderation. We agree with Mr. Smith that all the doctrine which Christ taught as necessary either to be believed or practised is contained in the four gospels; which are plain books, and composed principally of historical narration and authoritative precept. In these books we see what Jesus himself taught respecting his own person and mission; and if his disciples or his successors either through ignorance or mistake delivered any doctrine which is diametrically opposite to the words of Christ himself, it is not to be believed. We are of opinion that the epistles, when critically explained, teach nothing respecting the person and character of Jesus different from what is inculcated in the gospels; but from the more obscure and figurative style in which they are written, from the multiplicity of remote allusions which they contain, and forgotten circumstances to which they refer, the epistles are less easy to be understood, and more likely to mislead those who can read no language but their own. Hence we find that most of the strange, absurd, and senseless doctrines which have been grafted on the Christian have been principally supported by texts taken from the epistles, which have either been wilfully perverted or grossly misunderstood. All the christianity which is necessary for salvation, is contained in the four gospels; and the peace of the church would have been much less disturbed if the epistles of St. Paul, which St. Peter himself confesses that he found it difficult to understand, had perished with the churches to which they were first addressed, and for whose direction in many points of temporary expediency or fugitive interest, they were particularly composed. The epistle which refers most to matters of universal obligation is the first of John; and the principal drift of that epistle was, not to teach ambiguous doctrines, but to enforce CHRIST'S GREAT PRECEPT OF LOVING ONE ANOTHER. Let Trinitarians, Arians, and Socinians learn that their respective dogmas are of little moment compared with the importance of mutual charity and forbearance.

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ART. 16.—*A Manual of Piety, adapted to the Wants, and calculated for the Improvement of all Sects of Christians; extracted from the 'Holy Living and Dying,' of Jeremy Taylor, Chaplain in Ordinary to King Charles I. and afterwards Bishop of Down and Connor, with a Preface, Life of the Author, and Additions, by Robert Fellowes, A. M. Oxon. Small* 8vo. 7*s*. Mawman. 1807.

MOST religious books have in one respect a close resemblance to political publications;—the latter are written to serve the purposes of a party, and the former to promote the interests of a sect. Such is not the case with the present performance; no sect will see its favourite dogmas either defended or attacked; but all will find their attention directed to those great essentials of the Christian doctrine in which they all agree. Such a Manual of Piety has long been a desideratum; which the present volume is intended to supply. The prayers are composed according to that incomparable model which Christ delivered to his disciples; and which no sect, whatever may be its peculiar tenets, can feel any repugnance to repeat. Were a public liturgy formed on this plan, different sects might meet in the same sanctuary of love, and worship God in spirit and in truth. 'The English language,' says the editor in his preface, 'contains many manuals of piety; but perhaps not one which is preferable to the present; which is so comprehensive in its plan, or so rational in its execution, breathing so much charity, and so well adapted to the moral necessities of every individual in the Christian world.'

Prayers have long been reckoned the most difficult compositions. They should be a solemn appeal of the heart to God, and a plain but affecting display of the moral sensibilities of the individual. They accordingly require great devoutness of feeling to be mingled with great perspicuity of expression. No ornament should be admitted which does not arise out of the subject; and the piece should be characterised rather by the artless glow of the heart than the studied decorations of the tongue. This praise is justly due to some of the prayers of Bishop Taylor, which are found in the present useful manual. Whether the devotional pieces which have been added by the editor have equal merit, we shall leave it to the taste of the reader to decide. We cannot afford room for more than a single specimen.

'*Prayer for conformity to the likeness of Christ.*

'O eternal God, who, in thy love, didst appoint Jesus Christ to teach us thy will and to point out to us the way to immortality; let me ever be grateful for the unspeakable gift of his gospel, and the cheering light of his example. Let me make his precepts the rule of my actions; his conduct the pattern of my life; his resurrection from the dead, and his ascension into heaven, my stay in temptation, and my comfort in woe. Let me endeavour to conform my disposition to the pattern of his; let me practise his

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meekness, his humility, his benevolence; let me be patient of affronts, unwilling to offend, and never distrustful of thy goodness and protection in the hardest trials. When I am poor, let me not forget that he was destitute of wealth; when I am unjustly reviled, let me remember that there was no cruel nor malicious slander which was not vented against him; that he experienced every species of barbarity, insult, and oppression.' When I am persecuted for the sake of righteousness, let me be consoled and animated by the reflection that he voluntarily exposed himself to the most ignominious and torturing death, in order to vindicate the truth; and to teach us that every worldly interest, every personal satisfaction, ought to be sacrificed in obedience to thy will, and for the moral benefit of man. O loving Father! do thou infuse into my soul a portion of that spirit of holiness which was in Jesus; let me have his strength in temptations, his confidence in doubt, his solace in sorrow, his patience in suffering, his integrity in life, and his resignation in death.— *Amen.*'

ART. 17.—*The Claims of the Establishment, a Sermon, preached August* 30, 1807, *at Croydon in Surry, by John Ireland, D. D. Prebendary of Westminster and Vicar of Croydon.* 8vo. 1*s.* Hatchard. 1807.

DR. Ireland seems to think that the sovereign has a right to exact an unlimited obedience from the subject, and that this obedience extends, not only to the body, but to the mind, the conscience and the heart. Now it appears to us that civil obedience, as far as it can be legitimately demanded by the sovereign, refers to the actions and not to the opinions of men. A sovereign may prescribe what men shall do and how they shall act, but no sovereign can, without exceeding the limits of his authority, prescribe either how people shall think or what they shall think, whether in religion or philosophy. If a sovereign usurp the right of dictating to the subject what religious opinions he shall embrace or what he shall decline, and if he enforce obedience to this unjust demand by civil pains and penalties, by political emoluments or disabilities, he might with equal morality and justice dictate what opinions in medicine, in mathematics, in any branch of the belles lettres or philosophy, the subject shall embrace, and enforce obedience in these particulars by the enjoyment of, or the exclusion from, civil places of trust, emolument and power. But the operations of mind, whether they refer to physics or metaphysics, to morals or religion are not subject to the cognizance of any sovereign on earth. A sovereign may take cognizance of overt acts of right or wrong, whatever may be the religious opinions of the parties: but for any human power, in whomsoever vested, or by whomsoever exercised, to expose any particular part of the community to political disabilities and disadvantages merely on account of their religious creed or their speculative tenets, is to be guilty of high treason against God; for to God alone it belongs to sit in judgment on the tenets of the mind and the thoughts of the heart. It does not belong

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to any human tribunal to decide whether the religious notions of any sect are true or false, are displeasing or acceptable to the Deity; for no such tribunal can read the mind of God. A private individual is, to the full, as capable of doing this as any king in Christendom. To declare a man disqualified for being a justice of peace or a member of parliament, a captain of a man of war, or a colonel of a regiment, because he worships God according to one form in preference to another, is as impolitic and absurd as it would be to enact that no man should be either barber, tailor or shoemaker who disbelieved in the existence of the antipodes.

ART. 18.—*A Sermon on the Translation of the Scriptures into the Oriental Languages, preached before the University of Cambridge, May* 10, 1807. *By the Rev. Francis Wrangham, M.A.F.R.S. of Trinity College, Cambridge. 4to. 3s. 6d.* Mawman. 1807.

THE Rev. C. Buchanan, vice provost of the College of Fort William in Bengal, has transmitted to Europe proposals for translating the scriptures into the oriental languages; and in furtherance of this noble and pious design has given a handsome premium to each of the preachers of two sermons delivered before the university of Cambridge on the subject of this proposal. Mr. Wrangham was appointed to this office, and delivered the discourse which is now before us.

Having adverted to the attempts of papal tyranny, equally barbarous and futile, to repress the dissemination of religious truth, by withholding from the people access to the sacred volumes which contain the foundations of their faith, the preacher proceeds to his main topic, and in the present discourse confines himself very judiciously to preliminary matter, which demands the most mature deliberation previous to so arduous an undertaking.

'With what languages,' says the preacher, 'from moral and political considerations, shall the undertaking begin? In those, which we may prefer, shall we publish the scriptures collectively, or in successive portions; and, in the latter case, what shall be the succession adopted? From what text, and by what persons, shall the translation be made?'

On each of those topics his observations are judicious, and display no small depth of reflection, and a mind amply stored with classical, with biblical, and with oriental literature. We wish we could conscientiously bestow the same commendation on the stile of this sermon; but though there are many passages which are unexceptionable, and some which are eloquent, justice forces us to pronounce, that surveying it as a whole the style is not such as to evince a correct judgment nor a refined taste.

At page 4, speaking of the fury of the papists, he says, 'they deemed it requisite to wage a fiercer war than that of words: and their new and more formidable *syllogisms* were *bundles* of faggots.' This is a direct *pun* upon the word *syllogism*. A little further on we read, 'Nay, not content with murthering those, through whose pure medium *the true light* was actually about to light every man

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that cometh into the world, they consigned the bible itself to the flames; with malice as rancorous as that which fifteen centuries before had crucified its author, and happily for us, with malice as short-sighted: for after a brief interval it *rose again*, and was *seen of many*, and made their *hearts burn within them.*' It is not unbecoming *our* pages to assert this to be a most *frigid* conceit, very ill seeming the place from which it issued. Who can restrain a smile when he finds the mild and pacific Hindoos depicted (p. 15.) as 'combining in themselves the watery unsteadiness of Reuben with the asinine indifference of Issachar?' The future translator is exhorted to consult his author's manner, to copy his air and gesture, and to preserve the 'very fashion, simple or splendid, of his garb, with the exception only of such parts of it, as are stamped with idiotism or with *peregrinity.*' But a respectful regard for the talents of Mr. Wrangham and for the patience of the reader prevents us from exhibiting the many other specimens which this sermon will furnish, of discordant metaphors, quaint and misplaced allusions, turgid phraseology, affected and pedantic language.

We must protest too most seriously against the practice of introducing into sermons the names of modern and even of living characters, which Mr. Wrangham has done most lavishly. The gravity of pulpit eloquence in modern times has confined itself to general topics, and taken its illustrations from examples drawn immediately from the sacred writers: and we should deeply lament to see the limits imposed by this laudable reserve habitually transgressed. If it be allowed to Mr. Wrangham to compliment Lord Stanhope, (see page 18) a second will claim an equal right to panegyrize Mr. Perceval or Mr. Wilberforce, and a third perhaps to revile Lord Grenville or Lord Howick, and all the nauseousness of adulation and the malignity of calumny upon topics and characters which interest for the moment will be transferred from the coffeehouse to the temple. One strange object of Mr. W.'s encomiums has excited in our mind no small degree of surprize. 'I need only, in addition, mention the names of the illustrious foreigners, Wetstein, and De Rossi, and Michaelis, and Griesbach, and the valuable compilation of our own *Burder* on oriental customs.' We think that the illustrious foreigners would set little value on the praise which puts on the same level works distinguished for extent of erudition and profoundness of research with the flimsy collection of this sanctimonious methodist.

ART. 19.—*The Universal Church: An Essay on Nature, as the universal Basis of Truth, Perfection and Salvation, and their Universality; and on Power, Wisdom and Goodness, as the unbounded Attributes of the first Cause.* 8vo. Badcock. 1807.

THIS author says, p. 38; 'When the human mind more immediately contemplates its own existence: when finding it depend on an innate power, the abstracted source and termination of which are equally unknown, and the knowledge, abstractedly unattainable: having recourse to the physical system, from its general tenure in-

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fers, that the human vitals are unannihilatable. When the mind, thus extended to universal nature, from the contemplation of its general laws, its particular powers, and its duties, naturally extends its ideas to the hyperphysical system; imbibes its religion; and rises, gradually, to the attributes of its God! For here reason may distinguish a *primitive* and general principle, operating in two derivative and particular ones; which, though united in some degree, yet expanding through corresponding nature, in various shades, determines by predominancy the cast of every genus and species of beings, and may recognise as primordial.'

If this be part of the doctrine on which the author of this extraordinary pamphlet would found what he calls his '*Universal Church*,' and with which he would constitute '*the universal basis of truth, perfection and salvation*,' it is to our weak intellects full as incomprehensible as any mystery which is at present attached to any church in Christendom.

POLITICS.

ART. 20.– *Politics of the Georgium Sidus; or Advice how to become great Senators and Statesmen, interspersed with characteristic Sketches and Hints on various Subjects in modern Politics. By a late Member of Parliament.* 12mo. 5*s*. 6*d*. Oddy. 1807.

THE figure called irony, when properly employed, may be highly useful in invigorating admonition and sharpening reproof; in promoting the interests of morality and serving the cause of truth. Indeed words have seldom the power of so immediately acting on the conviction or the feelings, as when the skill of a master gives them an ironical application. The present is an ironical performance; but the satire, which it is intended to convey, loses half its force by the glaring falsehood, and palpable malignity of the insinuations. When we call a man a *very honest fellow* who is *notoriously a cheat*, the irony is immediately felt; and the justness of the inuendo is acknowledged; but when we endeavour to insinuate by the same subtle inversion of terms that a man of really good character is a flagitious profligate, the irony loses its force, because the literal sense of the words becomes the true. The malice is seen in the blow that is aimed; but, as it is not impelled by truth, it proceeds from an arm too impotent to strike. This is the case in the present composition. The insinuations are, for the greater part, totally unfounded; and the malignity of the writer soon causes our detestation to fall not on the individuals, who are attacked, but on the virulent and calumnious assailant. Every thing base and flagitious is insinuated against the late ministry, and particularly against Mr. Fox and his more intimate associates. What reader is there with the smallest spark of truth or patriotism in his bosom, who will not flame with indignation on reading the following malicious calumnies against those who begun and those who conducted the last negociation for peace with France?

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Invent some pretence of apparent generosity for opening or renewing a correspondence. Let your pretence be false; and let it be offered with that sneaking officiousness which may best betray you to shame, as anxious to offer sacrifices and concessions, concerning which however, you tremble lest they should not be accepted. Chuse for the details of your negociation some poor being who has languished for years in the tyrant's chains, and who would sell his very birth right, his very manhood to get out of them. Being a slave is he not much fitter to be your representative? Must he have a coadjutor? Select for the task one, who has, long since, transferred as much as he could, of his family property to the tyrant's power; who has been labouring all his life to shew, that even a peer may dive deep in the bathos, and get distinction in the common-wealth of Grub-street; whose principles in politics, so far as he has had any, have been ever notoriously adverse to those of the *constitution* over whose government you preside.'

Then follows some still more coarse abuse, but which has so little delicacy, that we do not chuse to soil our pages or disgust our readers by the insertion. Before we take our leave of this writer, we must ask him whether in his long residence in that part of the 'Georgium Sidus,' called St. Giles's, he got the habit of demanding five shillings and sixpence for what is not fairly worth five pence and a farthing?

ART. 21.—*An Enquiry into the State of the British West Indies, by Joseph Lowe, Esq.* 8vo. 5s. Baldwin, 1807.

THIS pamphlet is written by a gentleman of ability who is completely master of his subject. He exhibits in a very perspicuous and striking point of view the distress of the West India planters; but he appears to us better acquainted with the disease than with the remedy; and to cherish for the grower of sugar that sympathy which he does not feel for the consumer. The writer proposes to lay an additional tax on the home-consumer; and from that tax to furnish a bounty on export. This appears to us in the vulgar idiom to be only *robbing Peter to pay Paul.* Why are the present prices of West India produce lower than the planters can afford? Principally because the supply is greater than the demand. This evil therefore will certainly, in a short time, cure itself; the produce will fall to a level with the demand; and the price will accordingly rise to such a sum as will pay with a reasonable profit the expence of raising the article and bringing it to market. But that the consumers of an article should be taxed, in order to make good the temporary or casual losses of the grower, is what we think no policy can justify. If the crop of corn which is grown in England this year should be one third greater than the demand, ought a tax to be levied on the consumer in order to *console the farmer for the excess of his crop?* Ought the bounty of God to the rich to be acknowledged only in the oppression of the poor? The author acknowledges that foreigners can procure sugar on the continent cheaper than they can purchase it in Great Britain. Hence we cannot

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expect any foreign customers in our market. But the author adds that a premium on exportation would enable our merchants to sell their sugar to foreigners at a lower rate than they can procure it elsewhere. Is not this however to impoverish the many in order to enrich the few? and to do an injury to our own countrymen in order to procure a benefit for strangers? The most effectual way of alleviating the distress of the West India planters would be by laying open the trade of the islands. The restrictions which Great Britain imposes on the trade of her colonies evince a selfish, jealous and unreasonable policy, equally opposite to the good of the islands and our own. In the trade of the mother country with her colonies, she ought not to be actuated by the narrow spirit of monopoly; nor to demand any other preference in the disposal of their commodities than what it is their interest to give. If the West India islands can make more of their produce by transporting it to America, why should they be obliged to send it to Great Britain? or, why should the planters be compelled by law to ship their sugars to Great Britain, where from the superiority of the quantity to the demand, they are sure to be sold at a loss? Many will say that to throw open the trade of the colonies is to repeal the famous act of navigation. We believe however, that this said act of navigation is less the source of our present naval superiority than is commonly imagined; and that we may be powerful and triumphant at sea without the miserable expedient of commercial restriction and monopoly. LET US BE JUST AND TAKE OUR CHANCE OF BEING GREAT.

ART. 22.—*Official Letters, written by Lieut. Col. Henry Haldane, Captain of the Royal Invalid Engineers, to the Master-general of Majesty's Ordnance since the Year* 1802. 8*vo.* 2*s.* Harding. 1807.

COLONEL Haldane is another added to the numerous instances of persons of virtue and of merit, who have been shamefully neglected by the state which they have served. Ability and worth seldom prove any recommendations to the favour of those to whom patronage belongs. Vice, ignorance and importunity are rewarded and caressed, not only because they cannot readily be repelled, but because they are found the fittest instruments for doing the dirty work of their superiors. Those who wish for promotion must connive at the want of knowledge or the want of virtue in those above them. To expose the most palpable folly or the most glaring corruption is always esteemed a *political sin, which is never suffered to escape with impunity.* Had Col. Haldane never remonstrated against certain regulations, which have been adopted in the board of ordnance in order to increase the patronage of government, or had he not evinced a total vacuity of military science in the addle brains of lord Chatham, it is not improbable that he would have been singled out for omission in the list of officers which that nobleman presented for brevet-promotion in 1802.

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ART. 23.—*A Reply to "Observations on, (what is called) the Catholic Bill." By a Protestant Clergyman.* 3*d.* Baldwin. 1807.

THIS writer justly remarks that the *test* required by our Saviour from those who expressed a desire to become his disciples consisted only in a profession of faith in him, as the son of God. The political mechanists of religious establishments would do well to imitate this simplicity in the *test* which they order to be subscribed. Christians of all denominations agree that Jesus was the son of God; and we see no benefit but *that of dissention*, which can accrue from the imposition of any religious tests which, from the want of universality in their application, can be conscientiously subscribed only by a few. If the church of England were to require of her members a subscription to no other article of faith but this; 'I A. B. do with all my heart and mind assent to this truth, that Jesus, the founder of the christian religion, was a teacher sent from God to communicate his will to mankind;" all invidious distinctions between catholic and protestant, between churchman and dissenter would cease; and Trinitarians, Arians and Socinians would prove themselves true disciples of Christ, by frequenting the same communion and LOVING ONE ANOTHER.

POETRY.

ART. 24.—*Poems by E. Somebody.* 8*vo. No London publisher.* Dublin. 1806.

THESE poems which Mr. Somebody is said to have written are such as we fear nobody will read. If however there be any persons who have a relish for nonsense, they may gratify their taste at the expense of four shillings. As the pages of a Review are doomed to contain almost as many selections of folly as of sense, we shall present the reader with a small specimen of Mr. Somebody's claim to the title of dunce.

'Lines written on the tooth-ach after giving a snappish answer to a friend.'

'Here like a wounded wasp I hide,
Shunn'd by the world, the world's foe,
Nor perfum'd summer's flowery pride,
A moment's pleasure can bestow.
Thy beams no more my soul can warm,
Thou bright resplendant star of day,
The voice of friendship could not charm,
For, ah! I stung my friend away.'

ART. 25.—*Attempts at Poetry, or Trifles in Verse. By Ebn Osn of Pentonville.* 3*s.* 6*d.* Greenland *and* Norris. 1807.

THE first of these marvellous performances is entitled *Table-beer*,

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—The name of *small-beer* might indeed be aptly given to the whole; but then it is small beer of the very worst quality; such as is made without either malt or hops. Mr. Ebn Osn, that he may not lose the meed of fame, to which his small-beer productions are so well entitled, informs us that Ebn Osn is his name, anagrammatized, and that he is 'ycleped BEN jamin Stephen SON; —that he is 39 years old, and that these are his first poetical efforts. If he will take our advice he will let them be his last.

ART. 26.—*The Chimney Sweeper's Boy, a Poem.* Sheffield; Montgomery. 2*s.* Longman. 1807.

AS the profits arising from the sale of this publication are to be applied in aid of a society lately instituted in Sheffield for the purpose of improving the condition of children in the service of chimney sweepers, and for endeavouring to supersede the necessity of climbing boys, this consideration alone would induce us to wish that this benevolent production might meet with an extensive circulation. But the poem itself is not destitute of interest; and though more might have been made of the subject, which is the loss of a pretty little child, who was stolen by a gypsey, sold to a chimney sweeper, and accidentally recovered by the fond parents, yet we are far from thinking that the author has not in some degree succeeded in the execution. And at any rate, where the motive is so disinterestedly virtuous, we should think it highly unjust, to examine such a performance with any severity of criticism.

MEDICINE.

ART. 27.—*Observations on the excessive Indulgence of Children, particularly intended to show its injurious Effects on their Health, and the Difficulties occasioned in their Treatment during Sickness. By James Parkinson, Hoxton.* 8vo. *pp.* 37. 1*s.* Symonds. 1807.

THESE Observations have a degree of novelty at least to recommend them. The author enumerates many of the diseases of children, and instead of the hackneyed descriptions of symptoms, and accounts of remedies, we are gravely informed of the tremendous mischiefs produced in each by crying, kicking, screaming, and scolding, practices which make humoured brats very disagreeable patients, and which also prevent the swallowing of many a bolus, and many a draught. The apothecary therefore does well to write down these perverse habits. As James Parkinson of Hoxton, has been so active in anticipating our judgment of his *remarks*, and in forging an opinion which we never gave, on our parts we are eager on the present occasion to be before hand with him, if possible; and we pronounce that could his young patients be made to read these observations, they would certainly prove the most happy lullaby that could possibly be devised.

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ART. 28.—*A practical Synopsis of the Materia Medica, Vol. II. Containing Class 2. Emollients. Class 3. Absorbents. Class 4. Refrigerants. Class 5. Antiseptics. Class 6. Astringents. Class 7. Tonics. Class 8. Stimulants. Class 9. Antispasmodics. Class 10. Narcotics. Class 11. Anthelmintics. By the Author of the Thesaurus Medicaminum.* 8vo. Baldwin. 1807.

THIS, with the former volume, makes a proper supplement to the Thesaurus Medicaminum, a work of which the utility has been generally acknowledged.

MISCELLANEOUS.

ART. 29.—*A Descriptive Catalogue of the Pictures in the Collection of the Marquis of Stafford, in London. With general and cursory Remarks on the Roman and Flemish Schools. By George Percy, Architect.* Walker.

WE have selected the following specimen of this work:

'The Sacrament of Penance by Poussin.

'In this admirable picture is represented the Pharisee's house, with a numerous group of his friends, seated at the feast. The figure of our Saviour is turned away from the table, whilst Mary in an attitude of the deepest self humiliation and penitence, with a face expressive of fasting and mortification, humbly approaches his feet, anointing and wiping them with the hair of her head: in his face is pleasure and complacency, mixed with the greatest beneficence. The Pharisee sets opposite with a white drapery over his head, his face indicating surprize, but without contempt; his feet are washed by a servant; next to him is a scribe, bearing on his forehead an inscription from the law; he seems to consider the Pharisee's face; close to him is a Sadducee, looking on and archly sneering at the character of Mary; amongst the spectators is a young man, who is just come into the room, who with his arms folded is indolently contemplating the whole scene; his friend relates to him the characters of Mary and our Saviour. The whole is very harmoniously *coloured* and *lighted* from a window on the left hand side, which is not introduced into the piece: the disposition of the draperies is admirable, and the figures of the Pharisee and Mary Magdalene are made the most prominent and admirably *contrasted* with each other. The whole does infinite honour to the genius and comprehension of the painter.'

'Roman School. Cupid making his Bow.—Parmegiano.

'Parmegiano was one of those few painters who endeavoured to exalt the human figure, by making it rather taller than nature. There

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is always a pleasing flow and undulation in his *outline*, which may be studied by the painter with great advantage; there is an *expressive* grace also in the turn of the neck and shoulders of his figures, which gives a great beauty and life to his *subjects*. In the piece before us, he has represented Cupid in the manner of the ancients, as a sprightly half-grown youth, of a beautiful form, shaping and tapering his bow with a knife. The admirable grace and play of the *outline*, and the cunning manner in which he turns round to see whether he is observed, and as if conscious of his utmost mischief, is finely *conceived* and *expressed*. The *colouring* is chaste and harmonious, and the whole full of animation: the picture itself was one of the chief ornaments of the celebrated Orleans gallery in France, from whence in the confusion subsequent to the revolution, it was by some strange concurrence, sold into England along with several others of that invaluable collection. Like to Corregio, his pictures always gain upon the eye by frequent observance, whilst the admirable simplicity, and at the same time the efficacy, of the artist, make us to exclaim in the words of Milton,

> His fair large front, and eye sublime declar'd
> Absolute rule; and hyacinthine locks,
> Round from his parted forelock, hung
> Clustering————.'

These extracts perhaps will induce the reader to purchase this Catalogue, while they excite his curiosity to inspect the magnificent collection of pictures which it is intended to describe.

ART. 30 —*Notes and Observations on the early Part of the History of the British Isles. By Robert Cowper, M. D. F. R. S. Ed.* 2s. 6d. Johnson. 1807.

AS far as we can trust to the light of etymology, the names of places, mountains, rocks, rivers, &c. in various parts of Europe, attest the early and wide-spread dominion of the Celts. The Celtic tribes appear to have stretched from the Mediterranean, to the Baltic, and to have reached even the shores of the Caspian; and it is certain that they constituted the aboriginal population of the British isles. Mr. Cowper, by his acquaintance with the Celtic which is still spoken in the Highlands, has applied his etymological knowledge of the language to the elucidation of some historical facts which more immediately concern our brethren beyond the Tweed. Mr. Cowper does not doubt the existence of Ossian; but he thinks that his works were altered in their traditionary descent by an intermixture with the legends and fictions of popish saints. These Mr. Macpherson took care to remove, while he filled up the void with sophisticated additions of his own invention. Mr. Cowper informs us that a party of gentlemen from Edinburgh, some years ago stopped at the inn at Pitmain, not far from the residence of James Macpherson, round which were the most sturdy champions for the unvitiated originality of Ossian. At a gentleman's house in this neigh-

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bourhood, this party from Edinburgh requested that an old Highlander might be produced who could repeat any of the poems in the original, which one of the company was to translate as the old man went along. But whether he had forgotten his instructions or had more respect for popish saints than for pagan chiefs, the recital was soon blended with the feats of St. Patrick, St. Mungo, and other venerable names in the calendar of Rome, to the no small consternation of the advocates for the incorrupt transmission of the poems. After Macpherson had lopped off those exuberances of later growth, what remained of the genuine stem was slender indeed, but would still have been highly valuable if he had left it in its pristine state, without marring the venerable relique by his own unauthorized additions.

ART. 31.—*The fashionable World reformed. By Philokosmos.* 8vo. Effingnam. Wilson. 1807.

THIS may be a well intended, but it is a very dull performance. The thoughts are mere common-place; very awkwardly put together, and very ill-expressed. Take a specimen. 'During the time of sermon, always behave with gravity and attention, which is a thing much neglected by the *generality at large*, who *generally* come to places of public worship, it is much to be feared, merely to see and to be seen, and would be ashamed of nothing so much as to remember even the very subject, that the minister in the pulpit has *been upon*, &c."

A list of articles, which, with many others, will appear in the next number of the Critical Review.

Gillies's History of the World.
Hogg's Mountain Bard.
Philosophical Transactions for 1807. Part I.
Considerations on the Trade with India.
Israeli's Romances.
Colquhoun's Treatise on Indigence.
Pitt's Speeches.
Account of the Principalities of Wallachia and Moldavia, from Thornton's Present State of Turkey.
Sinclair's Code of Health and Longevity.
Madame de Stael's Corinna.
Collinson's Life of Thuanus.
Tama's Transactions of the Parisian Sanhedrim.
Masters's Progress of Love.
Pirie's Hebrew Roots.

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THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. XII. NOVEMBER, 1807. *No. III.*

ART. I.—*The History of the World from the Reign of Alexander to that of Augustus, comprehending the latter Ages of European Greece, and the History of the Greek Kingdoms in Asia and Africa, from their Foundation to their Destruction, with a preliminary Survey of Alexander's Conquests, and an Estimate of his Plans for their Consolidation and Improvement. By John Gillies, LL. D. F.R.S. and S.A. London, F.R.S. Edinburgh; and Historiographer to his Majesty for Scotland. 2 Vols. 4to. 4l. 4s.* Cadell *and* Davies. 1807.

THE history with which Dr. Gillies has, in these two ample quartos, presented the world, comprehends a period of about three hundred years from the death of Alexander to the reign of Augustus. He calls this period the *busiest* in the annals of mankind. If by *busiest*, he mean a period when the active powers of man were energised by the turbulence of his passions, when events which are the result of continued and impetuous exertion, followed each other in rapid succession, the epithet *busy* is certainly very characteristic of that portion of universal history, which Dr. Gillies has described, but he might have withheld the addition of superlative intensity. For many other periods of the world have been, in this sense, even more busy than that which intervened between the reigns of Alexander and Augustus. A large part of Dr. Gillies's work is occupied with the history of the successors of Alexander, between whom his wide spread dominions were divided after his death. This portion of the work, if we except the reigns of Seleucus and that of the three first Ptolemies, kings of Egypt, though replete with eventful details, is yet on the whole destitute of interest. The occurrences are too complex and the parties engaged in the tumultuous scene are too diversified, and too much objects of indifference, to fix the attention and awaken curiosity.

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In this part of the work we read without emotion, the barren recital of crimes, wars, and acts of retaliation and of jealousy, competitions for power, and attempts at domination, the promiscuous ravages of cruelty and ambition, which contain no circumstances sufficiently grand or striking to excite any peculiar vivacity of attention, and bring them, as it were, into contact with our sensations. We cannot discard the feeling of listless apathy, and if we proceed to the end, we lay down the account without ever wishing to take it up again. A multitude of events, and a complication of catastrophes crowd the page; the scene is shifted, the actors varied; there is a vigorous competition for power, and no common exuberance of crimes. But yet no sympathy is excited, and throughout the attention is rather palled than awakened. It is a confused mass of passion and of vice; from the sight of which neither amusement nor instruction is to be derived. From these general remarks we must however except the reign of the three first Ptolemies, under whose wise and beneficent administration Egypt appears to have enjoyed a degree of prosperity equal to what she had experienced in any former period of her history. The reign of Ptolemy Philadelphus in particular merits our attention. It is one of the brightest in the annals of Egypt, and if we contrast it with the reigns of his contemporaries, it is like a spot of verdure amid a desert of horror and sterility. Commerce flourished, the arts experienced the most liberal encouragement, and poets, orators, and writers of every description adorn the brilliant interval. Theocritus, the prince of pastoral poets, who was a contemporary with Ptolemy, and who wrote in the capital of Alexandria, tells us, 'that the sway of his king and patron extended over more than thirty thousand cities or towns, flourishing in useful arts.' But as poets have the privilege of fiction, and may be supposed to exercise it liberally when speaking of those, by whom they have been honoured and caressed, Dr. Gillies appeals to the testimony of Appian a native of Alexandria, who was prefect of Egypt in the first century, and who is an historian eminent for fidelity.

'According to Appian, Philadelphus' army consisted of two hundred thousand horse, three hundred elephants, and two thousand armed chariots. His arsenals were copiously stored with all sorts of military engines, and with armour for three hundred thousand men in addition to those which he actually had on foot. His navy was not less magnificent, consisting of a hundred and twelve ships of an uncommon size, from gallies of five to others of thirty-five tier of oars: his trireme and quadrireme gallies amounted to fifteen hundred; he had two thousand armed vessels of a smaller size; above four thousand Egyptian merchantmen navigated the Mediterranean; and the Nile gloried in the pompous weight of eight hundred resplendent

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barges, adorned with idols of gold on their prows and sterns. The naval magazines of Ptolemy were still better stored than the military; since, in the former he had every thing necessary for the equipment of double the number of gallies actually fitted out. Yet those mighty fleets and armies did not exhaust his more stupendous treasury: which, at the time of his death, amounted to seven hundred and forty thousand Egyptian talents, exceeding in value a hundred and ninety millions sterling; a sum, of which not indeed modern accumulation, but modern profusion only can help us to form a notion. In the zenith of Roman greatness, the magnificence of the second Ptolemy still continued proverbial, and the epithet of Philadelphian was employed to characterise those works pre-eminent in preciousness of material, or nobleness of design.'

The dominion of Ptolemy beside Cælo-Syria, Phœnicia, and the isle of Cyprus, comprehended the whole maritime coast of the Lesser Asia, and offered numerous facilities for acquiring that commercial and maritime greatness which he strenuously sought. The turbulent and distracted state of Lower Asia and Greece, at the same time, caused a large influx of industrious foreigners into Egypt.

'There is historical evidence that Ptolemy traded directly to India, though this trade was carried on by a small number of vessels. Such, however, as it was, it prevented the monopoly, which might otherwise have been enjoyed by the Sabæans, in the great articles of spices and perfumes. By his ships on the Red Sea, Ptolemy carried on a lucrative commerce with Yemen and Adel, respectively the finest districts in Arabia and Ethiopia; and the traffic of pepper, aromatics, pearls, and gold, whose caravans anciently raised the stupendous inland capitals of Thebes and Memphis, now enriched by numerous fleets, the maritime emporium of Alexandria. By his judicious arrangements in this city, and the help of his subservient allies in Rhodes, Ptolemy introduced an easier communication than had formerly subsisted between the east and west, and by commanding the Mediterranean on one side, and the Red Sea on the other, finished, as it were, two arms of the vast commercial colossus, which Alexander had rough-hewn or projected, and which, had that conqueror lived a few years longer, he would have reared entire, to the unspeakable benefit of posterity.'

In addition to the desire of enriching his subjects by commerce, Ptolemy appeared ambitious of equalling the ancient kings of Egypt in the splendour and the magnitude of some of his public works. Among these may be reckoned his completion of the canal, which had been left unfinished by Sesostris and Darius, which was to connect the Red Sea with the Meditrranean.

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'There is not any proof,' says Dr. Gillies, 'that it ever remained open for any considerable time, and the navigation of it seems to have been speedily abandoned by Ptolemy himself, since he was at great expence in establishing caravan communications between the Red Sea and the Nile, first from Beernice in the parallel of Syene, and next from the more northerly and more convenient harbour of Myos Hormos. From both these harbours roads led to Coptos on the Nile; the road from Myos Hormos to Coptos was provided with caravanseries at each station, and with a canal for supplying the travelling merchants and their camels with fresh water. As the distance was inconsiderable, and the commodities transported of great value, this route was deemed preferable to a dangerous and circuitous navigation to Alexandria.

'From the earliest ages the natives of Egypt had carried on a great inland commerce with Ethiopia and Arabia. But their religious horror for the sea, and especially for a seafaring life, prevented them from availing themselves to the utmost of this traffic. Egypt was in some measure the China of antiquity, in whose harbours the Phœnicians and Greeks successively gained great riches, while the inhabitants of the country, declining all maritime concerns, neither sold their own commodities to the best advantage, nor purchased foreign articles at the cheapest rate. The Ptolemies completely changed this pernicious system; they traded with their own ships to all the ports of the Mediterranean: Tyre had already fallen, and Carthage soon fell with the rise of Alexandria, whose central situation co-operated with other circumstances in giving to it a decided pre-eminence as a great maritime emporium. Sensible of this advantage, the second Ptolemy should seem to have determined, towards the end of his reign, to carry on entirely by the Red Sea the caravan trade which had formerly subsisted between the cities of Egypt on one hand, and those of Ethiopia on the other.'

Among the poets, who flourished in the reign of Ptolemy, and who received his encouragement and support, Dr. Gillies mentions Aratus, Callimachus, Theocritus, Apollonius, Lycophron, Nicander, and the younger Homer. Of these Theocritus and Apollonius still hold a distinguished rank amongst those who have successfully courted the inspirations of the muse. Theocritus deservedly claims the wreath of pastoral pre-eminence; and in the most pathetic and interesting part of his Æneid, Virgil borrowed largely from Apollonius. The reign of Ptolemy Philadelphus was favourable not only to literature but the arts. He kept more artists in his pay than any Greek king except Alexander had ever done. Egypt abounded in the richest materials for the labours of the statuary and the architect. Its fine marbles, which had been fashioned by the tasteless superstition of more early times into the most grotesque and unnatural shapes, were now cut by the unrivalled skill of Grecian

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artists into forms of the ideal-beautiful of the most sublime and captivating kind.

'The epithet Philadelphian became proverbial to express expence employed with taste; and this taste appeared alike in the greatest and the smallest productions, from the lofty column and the magnificent temple to the elegant medal or polished gem; particularly in the miniature portraits of Arsinoe cut in chrystal by Satyrius.*'

The capital of this kingdom was adorned by his magnificence with temples, palaces, theatres, hippodromes and gymnasia; and Alexandria, which is at present surrounded by dreary solitudes, at that time exhibited a busy and lively scene, 'where innumerable canals strayed through rich fields, sheltered from the sun's rays by the green luxuriance of their produce. The whole country round breathed activity, life, and pleasure.' The prosperity which Egypt obtained under this beneficent and enlightened prince, was but faintly supported by his successor Ptolemy Euergetes; after whose death the country was badly governed till the time of the Cæsars, and gradually declined in opulence and power. But even after Egypt had become a province of the Roman empire, it contained a population of not less than 8,000,000†; and it must have been much more populous in the reign of Philadelphus.

After describing the interval of prosperity which Egypt enjoyed under the three first of the Ptolemies, particularly Philadelphus, Dr. Gillies proceeds to narrate the first faint commencement of the Roman power, when the grandson of Numitor set out from Alba with three hundred companions in arms to found a new city on the Seven Hills. Dr. Gillies with great justness remarks, that 'the Romans were indeed Greeks, only of an earlier age.'‡ 'The settlers in Magna Græcia left their native country at a time when its arts and institutions had acquired a considerable degree of maturity. But the Greek colonists in Latium migrated during a ruder state of the arts, and an earlier period of society.' But intermingling with the natives of the places where they fixed their residence, and maintaining no communication with the mother country, their origin in the lapse of years became involved in uncertainty; and afforded ample opportunity for the exaggerations of national pride and the disguise of national imposture. The Romans were at all

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* Antholog. l. iv. c. 18. † Joseph. Bell. Jud. l. ii. c. 4.

‡ Dyon. Hal. Hist. Rom. l. 1. p. 10. et seq. ed Sylburg. Conf. Plutarch in Flamin. p. 375. ed. Xyland.

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times unwilling to acknowledge their obligation to the Greeks for those laws and institutions which so long constituted their strength, their security, and their boast. But it is certain that the Romans borrowed from the Greeks the majority of their political and judicial institutions. 'Consuls were in Rome what the archons had been in Greece, the tribunes in the one country corresponded to the ephori in another, &c. &c.' The manners of the early Romans deserve our highest admiration. In no country in the world was the feeling of moral rectitude more generally prevalent or more vigorously exercised. 'The dread of admonition from a magistrate long served for a most efficacious restraint;* so acute was the sense of shame, and so awful the respect for government, deemed essential to the nature of man, because indispensable to his existence in community.' Though in the laws of antient Rome there was no prohibition of divorce, yet no divorce happened in Rome till the year U. C. 520. This shews that manners are more forcible than laws; and that where public opinion runs in the channel of morality, it is of itself a code of jurisprudence.

In the beginning of his xiith chapter Dr. Gillies gives a rapid sketch of the history of Rome from its foundation to the time when that republic, in the same year that Alexander died in Babylon, had extended its conquests to the confines of Magna Græcia. From this period, 323 B. C. the transactions of Rome constitute a regular part of his history; and his narrative gradually becomes less complex as that republic acquires an ascendant over the other states, and the attention is more absorbed by the high destiny of Rome. As this part of antient history has been so often detailed by other writers, it cannot be supposed that Dr. Gillies should be able to throw much new light on the subject. All that could be expected from him, was a compendious but luminous narrative of events, which are in general as well known as the occurrences of modern history. But on some occasions, Dr. Gillies has corrected the mistakes or supplied the omissions of his predecessors. Thus, for instance, his account of the Roman tactics, is more clear than what we find in other historians.

'Amidst unceasing conflicts with multiplied opponents, the Romans naturally discovered that other weapons, whether manual or missile, were all of them inferior in efficacy to their short

* The sole sanction of the Valerian law consisted in the declaration that he who violated it, would act amiss. Liv. x. c. 9.

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massy swords, double edged, sharp pointed, and which sustained by a proper arm of defence were adapted alike to all varieties of ground and all descriptions of enemies. To make the best use of such a weapon, they saw the necessity of allowing the swordsman full space around him, and to leave to him this space within the smallest possible compass, they placed the men belonging to the second rank behind the intervals in the first, and the men belonging to the third rank behind the intervals in the second; compensating in safety to the soldier for this loose order by furnishing him with the scutum, a shield far more ample than the clypeus which he had before worn. In consequence of this alteration the Roman tactics became totally different from the Grecian. The Greeks acted in phalanx by the united impression of their mass, the men behind invigorating the impetus of those in the same file before them. But the Romans, not being drawn up in rank and file, for which no word remains in their language, were obliged, each single combatant, to depend upon the strenuous exertion of his strength and activity. Arranged in the quincunx or chequer order, not of maniples, but of individuals, the legionary soldier had within a given space, the freest scope for the motions of his sword in attack and of those of his shield in defence. This chequer disposition was also incomparably the best fitted with such weapons for facilitating the necessary successions in battle to the killed, wounded, or repulsed, whether these successions were made by individuals, by maniples, or by whole ranks: ranks still retaining the technical names, of hastati, principes, and triarii; after the long spear or hasta had been totally laid aside, and the whole legion armed alike with the sword and pilum. This latter weapon was six feet long, terminating in a steel point: after discharging which missile spear the Roman rushed on the enemy with his massy gladius.'

Dr. Gillies seldom fatigues the patience of his readers by the detail of military operations, which must ever be uninteresting to all but military men; and which, where there is no local acquaintance with the spot, must be even by them only very indistinctly understood. The battles which the Romans fought with Hannibal in the years B.C. 218—216, on the banks of the Ticinus and the Trebia, of the lake Trasimenus and at Cannæ, are certainly among the most memorable which are recorded in the annals of their history; but Dr. Gillies, instead of drawing a circumstantial account of the military evolutions, which were practised in these arduous conflicts of courage and of skill, from the authorities of Polybius and of Livy, dispatches the whole in about a page and a half.

'The armies,' says Dr. Gillies, 'met at the river Ticinus. Hannibal's infantry, the hardened remnant of so many labours and dangers, might be superior to that of the enemy, comparatively a militia:

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he had brought it into a situation that left no alternative but victory or death. But the success of this battle is ascribed wholly to his cavalry. The consul was wounded; and his life narrowly saved by the intrepidity of his son, then in his seventeenth year, the future conqueror of Carthage.

'Hannibal's unexpected invasion, his more incredible victory, allies prepared for defection, and subjects for rebellion, made the Romans recall the consul Sempronius from Sicily, after he had defeated a Carthaginian fleet, and was preparing to make a descent on Africa. In forty days he joined his colleague on the river Trebia. A new battle was fought in which Hannibal prevailed, through a well contrived ambush. Next year he crossed the Appenines, and drew the consul Flaminius into a snare, on the intricate banks of the lake Trasimenus in Tuscany, in which that rash commander perished with the greater part of his army. Having thus gained an ascendancy in the north by the battles of Ticinus and Trebia, and in the central district of Tuscany by the battle of Trasimenus, he next year marched southward to Apulia, and surpassed all these exploits in the tremendous victory at Cannæ, by which the vengeance was satiated long brooding in the family of Barcas. The consuls Emilius and Varro had 80,000 foot; Hannibal's infantry had now augmented to 40,000, and his cavalry, so diligent had he been to encrease it, now surpassed in number that of the Romans. By advancing his Gauls and other auxiliaries in a crescent, with its convexity towards the enemy, while its horns rested on two wings of his own hardy veterans, he brought on a battle in which his centre giving way to the Romans, the pursuers were attacked on both flanks by his veterans, and lost above fifty thousand men. The Carthaginian cavalry greatly contributed to the destructiveness of the rout. The consul Emilius was slain: 10,000 Romans, guarding the camp, were made prisoners: only seventy horsemen escaped with Varro to Venusia.'

There are few battles, of which any readers can be interested in knowing more than the results;—and unless the historian possess, like Livy, the art of making the reader an actual spectator of the scene, his patience will soon be wearied and his mind confused by the superfluous detail. The geographical and topographical descriptions of Dr. Gillies, often add to the clearness, the vivacity and interest of his narrative. The memorable siege of Syracuse, is rendered more lively and impressive by the distinctness with which the local site is explained.

'This rich city stood on a head-land projecting in the form of a triangle from the eastern coast of Sicily. The base advanced into the sea, which flowed a considerable way up the sides. These sides extended westwards over the craggy eminence Epipolæ, gradually approaching each other till they finally united in the rock Euryelus, forming the vortex of the triangle, &c.'

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We might adduce many other instances in which the perspicuity of his narrative is increased by his topographical details. Dr. Gillies rarely attempts the delineations of character; and of the few which he has attempted, there is nothing very striking, elaborate or profound in the execution. He narrates what is done better than he analyses the thoughts, penetrates the intentions, and reads the hearts of the actors in the scene. Well discriminated portraits constitute one of the charms of history; and the more personal acquaintance we have with the individuals who are principally concerned in the transactions and occurrences which crowd the page of the historian, the more those transactions and occurrences are formed to interest and instruct. The transactions and the characters mutually throw light upon each other. Dr. Gillies does not sprinkle many moral, political or philosophical reflections in his page; and as he does not appear to be a very profound thinker, he perhaps acted wisely in prosecuting his narrative without making any abstract observations by the way. His style is voluble and flowing, without energetic vehemence, or impassioned heat. But it is often more crowded with ornament than is consistent either with perspicuity or with the sober gravity of historical composition. His diction is of a florid hue; and his manner is more allied to the rhetorical flourish of Isocrates than to the more artless and winning simplicity of Xenophon. In order to give rotundity to his period, or point to his expression, he sometimes expands the most simple ideas into a periphrasis, which is more suited to poetry than to prose, and to the declamatory productions of an orator who seeks to captivate attention by a profusion of words, than of an historian who delights in the calm but lucid recital of truth. In point of composition Dr. Gillies approaches nearer to the merits of Gibbon than of Hume; but he is far inferior to either in intellectual penetration. The part of his history which appears to us to be most successfully executed is that which is entitled a 'Preliminary Survey of Alexander's Conquests.' This is divided into five sections, and occupies two hundred and two pages of the first volume. The reader will find it highly interesting and instructive; and indeed it contains within a short compass a large fund of information respecting the geographical and political divisions of Asia, and the civil, military, and commercial relations, the arts and manners of the ancient world, both before the times of Alexander and during the brief but splendid interval of his reign. Of the grand conceptions, comprehensive views, and enlightened policy of the pupil of Aristotle, Dr. Gillies has formed very just and accurate ideas; and he has detailed the

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various plans which he had devised for the extension, consolidation, and improvement of his mighty empire, with a degree of brevity and accuracy which reflects the highest honour on his ability, his industry, and erudition. As a specimen of this part of Dr. Gillies's work we shall extract the following account of the mausolea, the labyrinth, the pyramids, and obelisks of Egypt, concerning which all that has hitherto been written is far from having exhausted either the sources of information or the stock of curiosity.

'Near to all the Egyptian cities, the solidity and magnificence of the mausolea excited the veneration of natives, and the wonder of strangers. The peculiar pains bestowed in adorning those sepulchral monuments, originated in the belief that the soul still continued after death to be deeply interested in the treatment of its earthly companion; on which account dead bodies were carefully embalmed, that they might be preserved from corruption and deformity. In the neighbourhood of Memphis, the burying ground was viewed with particular attention by Greek travellers. The numerous sepulchres which belonged to that capital, were approached only by one passage, which led to hollow caverns and flowery meadows, to scenes of loathsome desolation, and fields of verdant pleasure: and the arrival at such contrarieties of habitation by the same common avenue, the dreary lake of death, is supposed to have given birth to the Greek fables concerning Charon, Acheron, Elysium and Tartarus. Even the pyramids in the same neighbourhood, of which we shall speak presently, may be regarded under a certain aspect, as mausolea to the dead; since among the Egyptians, who spoke and wrote by metaphors and images, no symbols could be better chosen, than those unperishing edifices to express the unalterable stability of the grave. But among all the buildings in Egypt, the labyrinth or sepulchre of the kings, and the tomb of Osymandyas were regarded by the Greeks, as the greatest prodigies both of labour and of skill.

'The labyrinth, a few miles south of the lake Mæris, at the city of Crocodiles, afterwards called Arsinoe, is erroneously ascribed to the twelve kings, immediately preceding the reign of Psammetichus. This prince began to reign six hundred and sixty years before the Christian æra; but the labyrinth near Arsinoe was imitated by Dædalus of Crete, about twelve centuries before Christ, in an intricate edifice, which he erected in that island, at the expence of the elder Minos. This Egyptian monument is referred therefore with some probability to Mendes, the contemporary of Minos; though our authority for this fact is weakened by the inconsistency of Diodorus, who also assigns for the author of this stupendous piece of architecture, Marus, a prince more ancient than Mendes, and in another passage, even Menes the supposed founder of the Egyptian monarchy. The work therefore belongs to that early antiquity which produced the boldest exertions of the Egyptians;

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the subjugation of the Nile's overflowing tide, the formation of the lake of Mæris, the building of Memphis, and the draining by fit channels the marshy Delta. The labyrinth which rivalled those labours, and which Herodotus prizes far beyond the pyramids, consisted of twelve nearly contiguous courts, roofed with solid marble, and surrounded with white marble peristyles. Of these twelve courts, six faced the north, and other six the south: the gates of the corresponding courts were opposite to each other, and the whole number was comprehended within one wall of massy stone. This quadrangular inclosure of courts and galleries, whose shortest sides extended a stadium in length, comprehended fifteen hundred dwellings or houses, roofed with different kinds of valuable stones, and as many subterranean apartments into which strangers were not allowed to enter, because they were the sepulchres of kings and sacred crocodiles. But all above ground was shewn without scruple, and appeared to surpass the productions of human art; occasioning in the beholder a pleasing astonishment, by the intricacy of the passages from the houses to the courts, and from one court or one house to another, and then to elevated porticoes, each of which was ascended by ninety steps, affording, from their open summits, a wide prospect of surrounding fields of marble.

'The trite subject of obelisks and pyramids, I shall consider under one view, because the specific distinctions between them have been greatly mistaken by popular writers. They agree in being quadrilateral figures, whose sides point to the four quarters of heaven. But the obelisks are pillars of granite of a single piece, from fifty to one hundred and eighty feet high; and their perpendicular height commonly nine times the length of one side of their base. The pyramids, on the other hand, are enormous edifices of free stone, (one only is mentioned of brick,) whose breadth commonly equals the length of their sloping sides, and always exceeds their perpendicular altitude. The obelisks amount to immemorial antiquity, and are found in every part of Egypt. The builders of all the principal pyramids are mentioned as living a little before or after the Trojan war: and these monuments are confined to a particular district, namely, that of Memphis or Memf, to the north-west of which, you see the three greater pyramids; and to the south, about three-score smaller ones. The greatest of all the pyramids, according to Herodotus, reached eight hundred feet in height, and contained precisely as many in each side of its quadrangular base. Our most accurate measurements make the base 693 English feet broad, and the sloping sides the same number of feet long, but differences in the account are unavoidable from the perpetually shifting mounds of sand, by which the pyramids are surrounded. These huge masses still bear evident marks of the simple contrivance by which they were raised. They consisted of distinct courses of stone, gradually diminishing as they rose in elevation. Light machines of wood easily manageable, placed on the first or largest course, served to raise the materials necessary for constructing the second, and thus successively until the whole was completed. In several

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of the pyramids our travellers have discovered chambers, galleries, and subterraneous cells; such varieties might naturally occur in sepulchres. The three more enormous masses were raised after the war of Troy, and the first and greatest of the three by Cheops, whose tyrannical reign of forty years commenced shortly after that event. This unworthy prince was the first native of Egypt, who quitting due reverence for the gods and their ministers, at the same time fearlessly relinquished the maxims of humanity and justice. Through his oppressive government the public prosperity, which had long appeared unalterable, received a fatal shock; his unhappy subjects were impoverished and exhausted by incessant and useless toils, and particularly in raising this gigantic prodigy of architecture, which was completed in twenty years by the uninterrupted exertions of 400,000 men tasked in succession to the odious work. The value of their consumption in radishes, onions, and garlic was engraved in Egyptian characters on the pyramid, and amounted to sixteen hundred talents of silver. How vast then, adds the historian, must have been their expenditure during the same space of time, in food, cloathing, and particularly in iron implements of labour! The obelisks are productions not less wonderful by their difficulty than the pyramids, and far more respectable in their use. When we consider that the obelisks consisted of six blocks of granite, some of them an hundred and fifty, and even an hundred and eighty feet high, the successive operations of hewing them unbroken from the quarry, of transporting them safely to the most distant parts of the country, of adorning the hard stone with sculpture, often two inches deep, and rearing such huge pillars into the sky with a precise adjustment of their sides to the four winds of heaven, we shall feel a new interest in favour of the Egyptians, as a people who illustrated the utmost extent of the human power, in works unrivalled in their own kind, and whose grandeur is scarcely surpassed in any other. The first obelisks remount to immemorial antiquity, and might serve for gnomons far more perfect than the natural shadows of trees and mountains. They were unfortunately, as we have seen, very early prostituted to the purposes of superstition. They frequently served as ornaments to palaces and temples. They might sometimes be employed to convey instruction to the multitude, on moral as well as physical subjects; and they contained in their hieroglyphics, a history ambiguous from the nature of the character in which it was written; perhaps hyperbolical in itself, and certainly full of exaggeration, as it was usually interpreted.'

We have, in a former part of this critique, candidly expressed our opinion respecting the merits of this performance; we shall only add that we consider it to be on the whole, a valuable addition to the library of the student, and to our stock of historical compositions.

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ART. II.—*The Mountain Bard, consisting of Ballads and Songs, founded on Facts and Legendary Tales. By James Hogg, the Ettric Shepherd.* 8vo. 7s. 6d. Murray. 1807.

WE are again called upon to record and to criticise poetic inspiration. Such may questionless be deemed the tuneful and picturesque effusions of a mind so uncultured as that of our HIGHLAND HERDSMAN, twin-destinied with the SUFFOLK PLOUGHBOY.

The prefatory memoir of this new minstrel's rude and simple life, interests from that unvarnished truth with which it seems to have been written; yet we cannot help regretting his sturdy rejection of friendly criticism, for whose operation there is ample room in the volume before us. Of the same complexion with that pertinacity is the author's avowed preference of his SANDY TODD, an elegy, uncouth in its nature as in its name, and though the 13th, 14th, and 15th stanzas are *poetry*, the *worst* production in the book. It is addressed to a LADY, and alludes to amorous familiarity, supposed to have passed between the author and herself. Other poems in this collection hint at amours with *ladies*, and they disgust us from their total improbability. Such a literal-sans-culotte as he professes himself to have been through all his former life! master of only two shirts, which hung in tatters about his heels! *he* pressed to a LADY's bosom!—impossible!

In SIR DAVID GREEME, the first poem, we find many imitative, and several original beauties. The hound of that ballad is copied from Lord Ronard's Hounds in Walter Scott's noble heroic ballad, Glenfinlas, and the imitation, though evident and inferior, is spirited. In her pursuit of the returning dog, Sir David's lady is described like the Margaret of one of Percy's ancient ballads, when she follows the sprite of her lover through brake, briar, and flood. The description of Sir David's body, half devoured by birds and insects, has a precision, original in poetry as dreadful in its presentment. The open, black, and tongueless mouth, first described, and afterwards reverted to in the apparition, is in the true spirit of terrible poetry.

The poor hound, seeming glad to see his perishing maste , fawning and licking his wounds as he resumes his seat by the body, exhibits a strong trait of the canine character and virtues. Those lines which describe darkness gathering upon the ghastly scene, may give a fair specimen of the author's style of versification.

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'Now coming was the night, sae dark,
And gone was a the light of day:
The moor was dun, the skies were mirk,
And deep and dreary was the way.'

The lady casting a homeward look, as terror arose amid her agony, is a stroke of nature which probably a less genuine, though more refined poet, might not have given. Her sudden view of the dismal ghost banishes, at once, this yearning after home-protection from that surrounding horror. The spectre's grim and unmoving eye-lids, its black mouth, which seems struggling in vain to impart some dreadful tale, the waving of the withered hand, as hopeless to accomplish that desire; these produce a spectre of no common features. The least degree of originality in the ghost-portraiture is very creditable when we recollect the swarm of spectres which, within the last forty years, have glared upon our poetry and our novels. A good effect results from the abrupt breaking off this unfinished story.

In THE PEDLAR we find a more manifest imitation of the superstitious and rude verse of elder Scotland; but, however the two first stanzas may form a striking exordium for a horrid tale, we yet deem THE PEDLAR a far inferior composition to SIR DAVID GREEME. The moon shining through the pedlar's body, is a thought purloined from Ossian. Conal speaking to Cuchullin of Crugal's ghost, observes, that

'Stars dim twinkled thro' his form.'

How can succeeding poets dream that remarkable passages can have been so forgotten as not to be recognized when produced in *their* poetry? It is at once weak and disingenuous to appropriate them, without acknowledgment, to their own use. It was, however, *always* thus; VIRGIL copied servilely from HOMER, and our own immortal MILTON adopted thoughts and images from Homer, Dante, and his predecessors in English verse. Nevertheless great examples cannot justify voluntary plagiarism.

Whatever real, or fancied defect our former review of Mr. Southey's Madoc, given early on its publication, might point out (and no bard of any period ever produced a work of that length in which, perhaps, more defects than can be found in MADOC might not be remarked) we cannot, now we are on the subject of poetic plagiarism, refrain from doing its author the justice to acknowledge, that of all poets, ancient or modern, he imitates the seldomest and is the most original. If Homer be excepted, it is probably because so very small a portion of the compositions of his predecessors has

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come down to us. Mr. Southey disdains to deck his muse in borrowed gems.*

We find curious accounts of Scottish superstition in the notes to the Pedlar, and to other of these poems. The style of the notes is excellent, nothing is crampt, nothing redundant; the prose is more perfect, and not less extraordinary than the verse.

Many gleams of poetry illuminate GILMANSCLEACH, the succeeding ballad. Its PEGGY is a little angel of mercy, and the portrait of the old man, to relieve whose distress she sold her new gown, is an original and masterly touch; but the tale is long, and somewhat tedious, and there are striking inconsistencies in the characters of the two young heroes.

The Fray of Elibank, an old tradition, is familiar to our recollection. This rustic bard has versified it with spirit and humour.

MESS JOHN appears a tiresome obscure attempt at the terrible. The vanishing of the witch is yet another plagiarism from GLENFINLAS; but what a superior witch is *there* displayed! Poetry has few things more striking than her interview with the seer. Her modest air, her elegant beauty,

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* Since our remarks on the Mountain Bard were written, information has been sent us which, united to the testimonies of the Welch Historians, and that of various travellers, establishes the verity of the circumstance on which the poem MADOC is built. It substitutes truth for apprehended fable in our opinion of Mr. Southey's claim for Prince MADOC, and for this country the illustrious circumstance of South America having been discovered by a BRITON several centuries before Columbus found his way thither. That done, we are free to confess it the noblest subject for epic song that could have been drawn from the stores of antiquity;—but to our information.

The Rev. Henry White of Lichfield is a collector of rare and ancient books and tracts. His friend George Parker, Esq. of Cheshire, lately sent him Whatlon's almanack, published in 1662, the third year of Charles the second's restoration. This curious old chronicle contains a list of the Welch kings, from the departure of the Romans to the period at which Wales ceased to be a monarchy. They are thirty-eight in number, commencing with Constantine of Little Britain, or Armorica, and from him nominally travelling down, with the dates of each beginning reign, to

1078. Gruffyth ap Cinon. He (says this Chronologist) reformed the Welch poets and minstrels, and brought others out of Ireland to instruct the Welch.

1137. Owen Gwineth ap Gruffeth ap Conan.

1159. David ap Owen Gwineth. In his time (adds this old Chronicle) Madoc his brother, discovered a part of the West Indies.

1194. Llwelin ap Jorwerth ap Owen Gwineth.

1240. David ap Llwelin ap Jorwerth.

1246. Llwelin ap Gruffeth ap Llwelin ap Jorwerth, the last Prince of Wales of the British blood.

This veritable record does not cite its information concerning MADOC's voyages of discovery as a tradition, but as a known and established fact, and we also learn from it that LLWELIN, one of the young and interesting warriors of Mr. Southey's sublime epic, succeeded his usurping uncle to the Cambrian throne. We recollect having complained of the uncertainty in which the poet had left the future destiny of that illustrious youth, rightful heir to the crown, *then* worn by David, who had murdered his eldest brother Jorwerth the father of Llwelin.

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chilled by the midnight winds and rains; the grace with which she is described wringing her wet tresses over the fire, all this loveliness contrasted with her altering and dilating form, and the wild yell with which she vanishes, has an infinitely fine effect. The weird lady of MESS JOHN is a feeble attempt to shoot in the strong bow of the first poet in Scotland. Nothing can excuse manifest imitation, but manifest superiority to the passage imitated.

THE DEATH OF DOUGLAS, LORD OF LIDDESDALE, succeeds, with much confusion in the story and little poetry. Douglas the husband and Douglas the lover are not sufficiently discriminated.

WILLIE WILKIN, recalling to our mind the far sublimer wizard in W. Scott's LAY OF THE LAST MINSTREL, sinks low in the comparison. O that poets would cease to imitate what they cannot hope to equal! Goggle is, in this poem, an uncouth word for the shine of the glow-worm, which Darwin so beautifully calls

'Star of the earth and diamond of the night,'

'The glow-worm goggles on the moss.'

What an unappropriate verb! What dissonant alliteration!

The fragment, THIRLESTANE, is not one of the *gems* in this volume—nor yet the following one—LORD DERWENT. His lordship is another ghost compiled from the countless ghosts which haunt the British and German muses. And here is more theft; instance:

Lord Derwent.

'But where got ye that stately steed
So stable and so good?
And where got ye that gilded sword
So dyed with purple blood?
I got that sword in bloody fray
Last night on Elden Downe;
I got the horse and harness too
Where mortal ne'er got one.'

Percy's Ancient Ballads.

'And where gat ye that rose water
That made your face so fair?
I got it in my mother's womb
Where ye will ne'er get mair.'

THE LAIRD OF LAINSTON has but one *new* image,

'His hawks flew idle o'er the fell;'

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for as to the dogs howling at the door, *that* is Ossian, hashed up by twenty poetasters of late years. We do not however mean to include the MOUNTAIN BARD in that vapid class. The contents of his volume lift him far above it.

We are however not sorry to dismiss this imitative versification of old Scotch legends, where genius struggles in the viscous toils of studied resemblance.

SONGS ADAPTED TO THE TIMES, the first of them excepted, are more sweet and original. Three have great poetic beauty,—FAREWELL TO ETTRICK,—LOVE ABUSED,—and THE AUTHOR'S ADDRESS TO HIS AULD DOG HECTOR. They are worthy of BURNS, without copying him. The tender sentiments of the FAREWELL, with all its natural and local yearning, is not *new* ground, but many a fair and fresh field flower adorn it.

'Farewell, my Ettrick, fare ye well!
I own I'm unco loth to leave ye,
None kens the half of what I feel,
Nor half the cause I ha to grieve me.

'There first I saw the rising morn,
There first my infant mind unfurl'd,
To judge that spot where I was born
The very centre o' the world.

'Tho' twin'd by rough and raging seas
And rising hills and roaring rivers,
To think on them I'll never cease,
Until my heart go a' to shivers.

Farewell, my Ettrick, &c.

'My parents, crazy grown wi' eild,
How I rejoic'd to be their stay!
I thought to stand their help and shield
Until, and at their latest day.

'Wi' gentle hand to close their e'en,
And wet the yerd wi' many a tear
That held the dust o'ilka friend,
O friends sae tender and sincere.

'It winna do—I maun away
To yon rough isle, sae bleak and dun,
Lang will they mourn, both night and day,
The absence o' their darlin son.

'Nae mair these gilded banks at noon
An answer to my flute will swell,
Nae mair the viol sweet I'll tune,
That a' the younkers lo'ed sae well.

Farewell, my Ettrick, &c.'

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The opening of LOVE ABUSED, gives us a striking morning landscape, in which none of the cold touches of the copiest are discernible, though the master tint being *golden*, suggests, on first perusal, an idea of its being an *evening* scene. We are tempted to cite the stanza:

'The glooming from the welkin high,
Had chas'd the bonnie gow'den gleam;
The curtain'd east, in crimson dye,
Hung heavy o'er the tinted stream;
The wild-rose, blushing on the briar,
Was set with drops of shiny dew;
As big and clear the bursting tear
That row'd in Betty's een, sae blue!'

The remainder of this ballad is beautiful and pathetic.

We have seen many verses to dogs, but none which contain a more perfect picture of the canine character and virtues than this charming, though simple address to AULD HECTOR.

'Come my auld, towsy, trusty friend,
Why gars ye look sae dowth and wae,
Dost think my favors at an end
Because thy head is turnin gray?

'Altho' thy feet begin to fail,
Their best were spent in serving me;
And can I grudge thy wee bit meal
Some comfort in thine age to gie'?

'To nae thrawn boy, or scrawgin wife
Shall thy auld bones become a drudge;
At cats and callans a' thy life
Thou ever *bore* a mortal grudge.

'An' while thy surly looks declar'd
Thou lo'ed the women worst of a';
Cause oft they my affection shar'd
Which thou could never brook at a'.

'When sitting wi' my bonny Meg
Mair happy than a prince cou'd be,
Thou plac'd thee by her other leg,
And watch'd her wi a jealous ee.

'Yet wou'd she clasp thy towzy paw,
Thy greesome grips were never skaithy,
And thou hast been than her mair true,
And truer than the frfend that gae thee.'
&c. &c.

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The dialect of Scotland, when it is not unintelligibly ancient, forms a sort of Doric style, which has a pleasing effect, when tender thoughts are applied to impressive occurrences. A little glossary examination will soon enable the poetic readers of our country to understand it perfectly, and it has a number of words, whose sounds better echo the sense, than those of similar import in this language, besides that being sometimes shorter, and sometimes longer than their English synonymes, they accommodate the *measure:* as *snell* for *bitter.*

'When the snell storms begun.'

Glints instead of *glances.*

'My bouris casements, a sae light,
When glints the bonnie sun.'

'When glances the beautiful sun,' would convey the same meaning, but it would not have come into the *eight feet* measure of the ballad from whence the lines are quoted, and the sounds are less sensational. *Soom* the flood instead of *swim* the flood. The Scotch word, more nearly than the English, resembles the sound of water when its waves are cloven by the swimmer. *Drumlie* has a more solemn effect upon the ear than the English word of similar meaning *muddy.*

'I have seen Tweed streaming,
With sun-beams all gleaming,
Grow *drumlie* and black as he rolls on his way.'

Substitute *muddy* for *drumlie,* and observe how much less awful the intonation!

But if thoughts and images genuinely poetical, appear to advantage when attuned to the tender stops of this Doric reed, be it remembered, that its tunes cannot make prose poetry, for instance the rude ballads of the first and half the second volume of THE BORDER MINSTRELSY. In the succeeding poems of that collection the light of poetry gradually strengthens, and their beautiful and grand thoughts and pictures are rendered more touching by the free intermixture of Caledonian phrases and epithets.

We farther wish to impress this truth on the mind of the Mountain Bard, and of other Scottish poets, viz. that ancient no more than modern language can excuse grammar violations, such as are found on the 161st page of the volume before us.

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'Thou who *rules* the rolling thunder,
Thou who *darts* the fiery flame.'

And now where shall we place this new poet of the highlands? Let us enumerate the four, who in Great Britain, and in our own times, have high though unschooled pretensions. The sublimest far is Chatterton, whose character and whose destiny the following line of Mr. Wordsworth's presents with great pith and happiness,

'The sleepless soul that perish'd in its pride.'

In the next degree of genius stands the celebrated Burns. Bloomfield holds the third rank, and this mountain bard not unworthily brings up the rear. We recommend it to those who possess, or wish to possess a classical and well arranged library, to place the works of these inspired rustics side by side on their shelves.

We understand that Mr. Walter Scott has been so energetic and successful in the cause of this humble brother of the lyre, as to have obtained for him by the sale of his works, a decent independence, a little farm on the Highlands. Much to the honour of Scotland is the nationality of her nobles and authors of eminence when it operates to the protection of her men of rising genius in every department of literature, advancing at once the progress of their fame, and the comforts of their existence.

England's inferiority in this respect has been disgraceful to her from the time the muses first established their new Parnassus on her shores, even to the present day. *Her* countrymen damp, and have always dampt contemporary genius by neglect, and especially that of their poets. They take malicious pleasure in seeing repressed by the bitter gibes of envious, or undiscerning criticism, those powers of the imagination, which were given for the glory of our language, and for that of the times in which we live.

ART. III.—*Philosophical Transactions of the Royal Society of London for the Year* 1807. *Part I.* 4*to.* Nicol. 1807.

THIS volume of the Philosophical Transactions is introduced by a very important and interesting memoir on chemical decomposition, and which promises to establish a new doctrine of chemical attraction and repulsion. It is entitled,

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1. *The Bakerian Lecture on some Chemical Agencies of Electricity. By Humphry Davy, Esq. F.R.S. M.R.I.A.*— Before entering on the immediate subject of his investigation, Mr. Davy has found it necessary to point out some errors of other enquirers, and to shew by what means they have been misled. This is done in the second section of the lecture, *On the changes produced by electricity in water.* The appearance of acid and alkaline matter in water subjected to the action of the voltaic pile, was noticed by Mr. Cruickshank, M. Desormes, M. Brugnatelli, and others. As early as 1800, Mr. Davy found a nitro-muriatic solution of gold (when gold wires were used as conductors) in water which had been exposed to the positive wire, and a solution of soda in the opposite tube; but he at the same time ascertained that the muriatic acid owed its appearance to the animal or vegetable matters employed as a conductor between the tubes. A variety of experiments are here detailed to shew that the alkaline and acid matters, which have been observed in the experiments with the voltaic pile, are not generated from the water, but proceed either from some part of the apparatus used in the experiment, or in the case of the production of nitric acid, by the union of oxygene with the nitrogene of the common air dissolved in the water. The experiment was performed in cones of gold with purified water under the exhausted receiver of an air pump; in these circumstances no alkali is produced, and the quantity of acid is so minute as to be barely perceptible.

This preliminary question being settled, Mr. Davy proceeds to consider—*The agencies of Electricity in the decomposition of various compounds.*

One of the first phænomena in the voltaic pile was the decomposition of the muriate of soda attached to the pasteboard; and many facts have been since observed of the separation of the constituent parts of neutro-saline and metallic solutions. In all the changes the acid matter collects round the positively electrified surface, and the alkaline or metallic matter round the negatively electrified surface. The substances which Mr. Davy has subjected to this mode of decomposition were sulphate of lime, fluate of lime, and sulphate of barytes. He also separated alkalies and acids from solid combinations in which they exist in minute quantities, as basalt, compact zeolite, lehidolite, vitreous lava from Etna, and glass. Soluble compounds exhibit the same phænomena; their decomposition was more rapid, and the appearances perfectly distinct. Sulphate of soda, nitrate of potash, nitrate of barytes, sulphate of ammonia, and several others were tried. The acids uniformly collected in the tube contain-

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ing the positive wire, and the alkalies and earths in that containing the negative wire. The effects of metallic solutions followed the same analogy. In an experiment very carefully conducted with a solution of sulphate of potash, it appeared that the decomposition was complete; the whole acid collecting in one side and the whole alkali in the other. These experiments were performed in little agate cups connected by a piece of amianthus, and the electricity conducted by points of platina.

4.—*On the Transfer of certain of the constituent Parts of Bodies by the Action of Electricity.*—In the experiments just related, the solutions to be examined were put into both of the agate cups. In those which follow, one of the tubes or cups contained only pure water. By this arrangement one of the elements of the body electrified was made to pass into the pure water; the base passed into the water when the wire in the water was negative, and the acid when the wire was positive. The metals and metallic oxides passed to the negative surface like the alkalies, and collected round it. Though the solution be not in contact with either of the metallic wires, but be contained in an intermediate vessel, and the wires inserted in tubes of distilled water, it makes no difference in the result: still the alkaline matter collects round the negative wire, and acid round the positive.

5. *On the Passage of Acids, Alkalies and other Substances through various attracting Chemical Menstrua by Means of Electricity.*—It appears that the same power which destroys elective affinity in the vicinity of the metallic points, destroys it likewise or suspends its operation throughout the whole of the circuit. Sulphuric acid was made to pass from its union with pot-ash through a solution of ammonia into water. The muriatic acid from muriate of soda, and nitric acid from nitrate of pot-ash were transmitted through concentrated alkaline menstrua, under similar circumstances. Alkaline matter, lime, strontites, and barytes, have in like manner been transmitted through acid menstrua. But sulphuric acid could not be transmitted through a solution of barytes, nor (*vice versâ*) barytes through sulphuric acid. These bodies united in the intermediate vessel: with the solution of strontites the result was very analogous. These apparent exceptions to the general law appear to be owing to the insolubility of the compound which is formed, which is carried out of the sphere of electrical action by the power of gravitation. In the same manner it is impracticable to carry muriatic acid through a solution of sulphate of silver, the new compound (muriate of silver) being wholly insoluble. If animal or

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vegetable matter is made the medium of communication between the opposite electricities, the saline ingredients of them undergo the same decomposition and transfer. Pot-ash and lime passed from the fresh leaf stalk of a polyanthus: soda, ammonia, and lime from a piece of muscular flesh of beef.

The general law that regulates these phænomena, as Mr. Davy explains in the sixth section of his lecture, is that hydrogene, the alkaline substances, the metals, and certain metallic oxides, are attracted by negatively electrified surfaces, and repelled by positively electrified surfaces; and contrariwise, that oxygene and acid substances are attracted by positively electrified metallic surfaces, and repelled by negatively electrified metallic surfaces; and these attractive and repulsive forces are sufficiently energetic to destroy or suspend the usual operation of elective affinity. The voltaic apparatus is not essential to the production of these decompositions. They may be effected by a common electrical machine, by employing fine platina points of $\frac{1}{75}$ of an inch in diameter cemented in glass tubes in the manner contrived by Dr. Wollaston, and arranging the remaining apparatus as when the voltaic pile is employed.

To gain an insight into the causes of these changes Mr. Davy (in his seventh section) has recourse to the laws of electricity excited by the simple contact of different bodies; and it seems to be a general law, that, regarding metals as intermediate bodies, alkalis receive electricity from them, and consequently become positive, and acids communicate electricity and become negative. Many experiments are related illustrative of this principle, which with some extension seems capable of being generally applied. It may fairly then be presumed that bodies possessing opposite electrical energies in regard to the same body, would possess them likewise with regard to each other; and this too is confirmed by experiment. A dry piece of lime became positively electrified by repeated contact with crystals of oxalic acid; and these crystals placed upon the top of a condensing electrometer, and repeatedly touched by lime rendered the gold leaves negatively electrified.

These facts lead to a new view of chemical combination and decomposition. They show the intimate relation between chemical affinity and electrical energy, and they give reason to suspect that all chemical attraction is that which takes place between bodies naturally of opposite electrical conditions, and that the incapacity of entering into chemical union is caused by bodies being naturally in the same electrical condition. The effect of heat in producing combina-

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tions is not only that it gives more freedom of motion to the particles of bodies, but in a number of cases it seems also to exalt the electrical energies of bodies; a power of which glass, the tourmalin, and sulphur, afford familiar instances.

What then is the mode of action in the pile itself? This question Mr. Davy discusses in the 9th section. On this head he says, that

'The electrical energies of the metals with regard to each other, or the substances dissolved in the water, in the voltaic or other analogous instruments, seem to be the causes that disturb the equilibrium, and the chemical changes the causes that tend to restore the equilibrium, and the phænomena most probably depend on their joint agency.'

Fabroni advanced an opinion, which in the early stage of the investigation appeared extremely probable; namely, that the chemical changes were the primary causes of the phænomena of galvanism. But the electricity exhibited by the simple opposition of metallic surfaces, and other facts oppose this hypothesis. In the charges purely chemical no mark of electricity can be detected provided there is no great heat or effervescence, in which case the signs of electricity are caused by the evaporation.

Mr. Davy concludes this very interesting memoir with some miscellaneous experiments; but as they are chiefly variations of those already detailed, and valuable more for the results than as throwing any fresh lights on the principles, we must content ourselves with this brief notice of them. All the lovers of philosophical chemistry must feel highly indebted to him for this copious and luminous account of some of the most curious phænomena in nature.

II. *On the Procession of the Equinoxes. By the Rev. Abram Robertson, M. A. F. R. S. Savilian Professor of Geometry in the University of Oxford.*—It is impossible to understand this paper without the aid of diagrams.

III. *An Account of two Children born with Cataracts in their Eyes, to shew that their Sight was obscured in very different Degrees, with Experiments to determine the proportional Knowledge of Objects acquired by them immediately after the Cataracts were removed. By Everard Home, Esq. F. R. S.*—These cases are not of great importance. Each subject had some knowledge of light and colours, and consequently some imperfect ideas of figures and distances previous to the operations they underwent. As far as they go, they confirm the opinions of the best metaphysicians, that our knowledge of outline is de-

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rived from the touch, and that the eye assists only by artificial association.

IV. *Observations on the Structure of the different Cavities which constitute the Stomach of the Whale, compared with those of ruminating Animals, with a View to ascertain the Situation of the digestive Organ. By Everard Home, Esq. F. R. S.*—Having given an account of the anatomy of the stomach of the whale (the Delphinus Delphis of Linnæus) Mr. Home throws out a few conjectures on the uses of the various parts. This animal has a stomach with four cavities. It appears that the first cavity is peculiarly adapted to the solution of bones, for in the specimen Mr. Home examined, several handfuls of bones were found in the first stomach, without the smallest remains of the fish to which they belonged. Mr. Hunter thought the second cavity to be the true digesting stomach: we agree with Mr. Home, that it is much more probable that chylification is compleated in the fourth cavity, though we think the argument taken from its resemblance in shape to the human stomach of very little weight. We must say the same of his application of this principle of resemblance to the stomachs of the camel and bullock. In a subject so mysterious as the process of digestion, little advantage is to be gained by crude conjectures and analogies still more vague and fanciful.

V. *On the Formation of the Bark of Trees. In a Letter from T. A. Knight, Esq. F. R. S. to the Right Honourable Sir Joseph Banks, K. B. F.R.S. &c.*—With laudable industry Mr. Knight pursues his inquiries into the various parts of the vegetable œconomy. Naturalists have been divided in their opinions respecting the production of the bark of trees. Malpighi supposes that the origin of the cortical substance, which is annually generated, is from the older barks, the interior part of the new formed substance being annually transmuted into alburnum, or sap-wood; whilst the exterior part becoming dry, forms the outward covering or cortex. Hales, on the contrary, contended that the bark is derived from the alburnum, and that it does not undergo any subsequent transformation. Mr. Knight's experiments tend rather to reconcile these opposite opinions, while they show that neither of them is entirely correct. He has become satisfied that both the alburnum and the bark of trees are capable of generating a new bark, or at least of transmitting a fluid capable of generating a cellular substance, to which the bark in its more perfectly organized state owes its existence. The bark of trees consists of an intimate mixture of a vascular and a cellular substance: this latter is in contact with a similar sub-

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stance in the alburnum. Mr. Knight, by observing the process in old pollard oaks, where the cellular substance is found in masses of near a line in width, was enabled to perceive a fluid to ooze from this substance, both of the bark and of the alburnum: here new bark was reproduced in small detached pieces. Mr. Knight, therefore, concludes that it appears probable that a pulpous organisable mass first derives its matter either from the bark or from the alburnum, and that this matter subsequently forms the new layer of bark. The matter which composes the new bark acquires an organization calculated to transmit the true sap towards the roots, as that progressively descends from the leaves in the spring. But he adds

'Whether the matter which enters into the composition of the new bark, be derived from the bark or the alburnum, in the ordinary course of the growth of the tree, it would be extremely difficult to ascertain.'

VI. *An Investigation of the general Term of an important Series in the inverse Method of finite Differences. By the Rev. John Brinkley, D. D. F. R. S. and Andrew's Professor of Astronomy in the University of Dublin. Communicated by the Astronomer Royal.*—We find it impossible to give a satisfactory abridgment of this paper. The meteorological journal for 1806, concludes this part of the volume. Perhaps it is not so replete with interesting matter as usual. But the appearance of Mr. Davy's Bakerian lecture bids fair to become a kind of epoch in chemistry, and throws more light on the causes of chemical affinity and the agencies concerned in it, than any thing that has been hitherto published.

ART. IV.—*Considerations upon the Trade with India, and the Policy of continuing the Company's Monopoly. 4to. 7s. 6d.* Cadell. 1807.

THE trade with India is the great desire of the European nations. The remoteness of the object has, perhaps, contributed to magnify the advantages, and if we were to inquire what it is which renders this country so much an object of envy to her neighbours, we should find it to be principally the magnitude and extent of her commerce with India.—Indeed, so prevalent is the prepossession in favour of our eastern trade, that many of our politicians consider it as the

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great basis of national prosperity. If such be the advantageous nature of the trade, it must be highly lucrative; for the prosperity of a state cannot, certainly, depend on a losing trade. If the trade be so lucrative as we are led to imagine, the fact alone would be a sufficient argument against the monopoly; for in a country like this, where capital abounds, adventurers will never be wanting to engage in a trade where the chances of gain, in any considerable degree, exceed the probability of loss. We are told, that the trade with India, from the remoteness of the situation, the consequent slowness of the returns, and the large capital required, cannot be carried on by individuals, but requires the aid of a joint-stock company. We do not believe that this was true, even formerly, when individuals had not accumulated such vast masses of capital as at present; but at present we are decidedly of opinion that it is false. In the present distribution of capital in this country, there is no species of traffic, however distant the returns, which individuals are not competent to undertake. And we all know, that the concerns of a joint-stock company are never so well managed as those of an individual. In a joint-stock company, consisting of numerous members, all cannot be active managers; and those who are, are very likely to enrich themselves at the expence of those who are not. And though those who superintend the conduct, may be subject to the control of the whole society; yet this is a control with little possibility of application, for how is the whole society to become acquainted with the practical details of a complicated concern? The great incentive to vigilance and activity in the managers of such a company, is the interest which they feel, distinct from that of which the other members have any participation. Indeed the mismanagement of a joint-stock company is usually so great, that no such company ever carried on any business with success. The history of the French East India company is a series of disasters and disgrace. The Dutch East India company, was placed on a better footing, and more judiciously arranged, yet even before the late subjugation of the French, it expired in a state of hopeless imbecility, notwithstanding the endeavours of the government, by loans, &c. to restore its strength and prolong its life. If the English East India company have hitherto experienced a more prosperous fate, it has been indebted for that prosperity less to the wisdom of the institution, than to the circumstances of the country, which has been enabled, from other sources of wealth, to endure even the drain of an East Indian monopoly. For where a monopoly flourishes, it can be only at the expence

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of the country which permits its continuance. High prices are the natural consequents of monopoly; but high prices, though profitable to the few, are injurious to the many. The people of England have for years, been paying the East India company more for their commodities than they are worth; that is more than that for which they might have been purchased, if the trade, instead of being restricted by a monopoly, had been open to competition. The high prices which the East India company exact for their commodities, have, hitherto, enabled them to maintain their credit, and to pay a dividend to the proprietors. But this is no proof, that the affairs of the company are well managed, or that their trade is prosperous; for can that company be said to be well conducted, to be in a flourishing situation, or in any degree beneficial to the country, which, with a revenue of fifteen millions, has contracted a debt of thirty, which the country will probably soon be taxed to discharge? If such be the salutary tendencies of the East India monopoly, they are such as every friend to his country must deplore. If such be the symptoms of commercial prosperity and national greatness, what are the indications of commercial declension and national decay?

However lucrative any trade may be to a company or to a few particular individuals, no trade can be reckoned beneficial to the community in which no competition is permitted to exist. Where competition exists there will be no exorbitancy of demand. The prices of the article will not exceed what equity requires. For the fraudulent exactions of one will be rendered nugatory by the honesty and moderation of another; the supply will be rather above than below the demand, and consequently the prices will be low; for where there is general competition the object must be to sell cheap in order to obtain the preference of the customer: but the reverse of all this happens in the case of a monopoly; the price will be arbitrary, for there is nothing to regulate it but the conscience of the individual; and in the way of trade conscience is seldom found to be any thing else but another word for the fluctuations of interest. Instead of the demand being equalled by the supply, the supply will always be more or less inferior to the demand, in order to force the price. All monopolies, therefore, are the bane of states; if they enrich a few they impoverish the many. They diminish the stock of industry and the wealth of nations.

We agree with the writer of this pamphlet in the opinion which he quotes from Adam Smith, that, even that monopoly of the colonial trade, which the mother country establishes in favour of its own subjects, is highly unwise and

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unjust, as it tends to diminish the industry and prosperity of the colonies, without any thing like an adequate benefit to the parent state. This measure can be justified only by the short sighted selfishness of the mercantile system, which always ultimately deceives and disappoints itself. The prosperity of the colonies is intimately connected with that of the mother country; the more the former increase in wealth the more the latter is enriched. Why then should the mother country, with a timid and narrow-minded policy, oppose any impediments to the commercial interest of its colonies? Industry is always increased in proportion to the incitements, or in other words according to the demand. The larger and more extensive the market the greater will be the produce, and the less the risque of sale. Now the monopoly of the parent state tends to lessen the industry and produce of the colonies, by diminishing the incitements on the one hand, and by narrowing the market and the demand on the other. It may be said, that though the wealth of the colonies is not so great as it would be, if the mother country were to abandon the monopoly, still that the wealth centres in the mother country, which would not be the case if the present restrictions were removed. But it is not considered that the more rich the colonies become, the greater will be the reaction of their wealth on the industry of the parent state. The more will they have to give in exchange for her produce and manufactures; for all other considerations being equal, there can be no doubt that the mother country, from ties of affinity, of political connection, and a variety of other causes, will always have the preference in the traffic of the colonies. If the colonies can procure what they want as good in quality and as cheap in price from England as from France, they will certainly prefer the parent state, whichever it may be. If our West India colonies can barter their produce, their sugar or rum to more advantage in America, or in any other country than in England, is it not gross injustice and impolicy in us to compel them to send their commodities to a worse market at a distance when they have a better nearer home? And if those colonies, which are at present languishing in distress under the monopoly of the parent state, enjoyed a more free trade and a more extensive market, that distress would have been prevented, and the mother country, which is now assailed by the clamours of the impoverished planters, would ultimately have participated in their prosperity and opulence. For though, if the monopoly, which at present operates so fatally against the interest of the colonies, were abolished, their wealth would take a more circuitous course before it found its way

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to the market of the mother country; yet we believe that she would ultimately derive greater advantage from a liberal policy than she does from her present narrow-minded system of exclusive prohibitions and restrictions. The more rich and industrious nations there are in the world, the more incentives and the greater encouragements is the industry of any particular nation likely to experience; for prosperity, though it may seem a confined, is always ultimately found a diffusive good. It is but a weak and wicked policy which would lead us to repress the industry and opulence even of our enemies; but more weak and wicked must it be to oppose accumulated obstructions to the prosperity of our children and our friends. We are always wont to consider questions of policy in a moral view; for however erroneous other views of policy may be, we are convinced that THE POLICY OF MORALS IS ALWAYS RIGHT AND NEVER WRONG.

If the monopoly of the colonial trade, which is established in favour of a whole nation, be only a sordid, vicious, and selfish policy, much more deserving of condemnation are those monopolies which are conceded to a few individuals of any particular state to the exclusion of all their fellow-countrymen.

'By a perpetual monopoly (says Adam Smith) all the other subjects of the state are taxed very absurdly in two different ways; first, by the high price of goods, which in the case of a free trade, they could buy much cheaper; and secondly, by their total exclusion from a branch of business which it might be both profitable and convenient for many of them to carry on. It is for the most worthless of all purposes too that they are taxed in this manner. It is merely to enable the company to support the negligence, profusion, and malversation of their own servants, whose disorderly conduct seldom allows the dividend of the company to exceed the ordinary rate of profit in trades which are altogether free, and very frequently makes it fall even a good deal short of that rate.'

The English East India company owes its origin to the gross ignorance which then prevailed of the true principles of commercial policy; and though the charter has been frequently renewed since, yet there have been occasions when the renewal has been occasioned less by the rational arguments of its advocates than by arguments of another kind, which are said to have found their way from Leadenhall street into the chapel of St. Stephen's. In a short interval from 1653 to 1657, the trade was laid open, and notwithstanding the detractions with which that period has been obscured, and the misrepresentations to which it has been exposed by the interested partizans of the monopoly, the trade flourished more within that short space than it has done comparatively

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in any succeeding time. For Anderson (Hist. Comm. iii. p. 80) informs us that 'during the years 1653-4-5-6, *when the trade was laid open, the English traders afforded the English commodities so cheap, that they supplied more parts of Europe, and even Amsterdam itself therewith than ever was done hereafter.*' Here we see that as soon as the monopoly was removed the supply became greater, and the prices fell. The same advantages which accrued from the abolition of the monopoly, took place in the middle of the seventeenth century, when capital was not accumulated in such large masses, or so generally diffused as it is at present, would certainly take place in the beginning of the nineteenth, to an extent greater than it is possible to calculate or describe. By the insidious and wily representations of the agents of the Dutch and English companies, Cromwell was unfortunately induced to re-establish the monopoly, which has continued ever since. A vigorous attempt to abolish it was indeed made soon after the revolution in 1688; but the logic of those who supported the measure, was less powerful than the gold of the company. No less than 170,000l. is said to have been employed in bribing members and ministers. Anderson tells us that the company 'expended vast sums of money to courtiers, members of parliament and others, as well for obtaining the last three charters, as in endeavouring to divide and buy off the interlopers, and more especially in endeavouring to obtain an act of parliament for their absolute legal establishment.' Such were the means by which the country was defrauded of its commercial rights.

But what is a prominent feature in the monopoly of the British East India company is, that it excludes only British subjects from any participation of the trade; the right of other nations in amity with us to trade to India, is admitted as unquestionable. Hence the share which foreigners have in the trade, is limited only by the deficiency of their capital, and the extent of the demand. And as the weight of taxation and the depreciation of money are less among them than among us, they are enabled to supply foreign markets with East India commodities at a cheaper rate than we can ourselves. The Americans, who are engaging with their characteristic avidity in this branch of commerce, will soon supplant us in every foreign market.

The Americans were originally enabled to carry on this trade by capital which was borrowed in this country, and which the impolicy of the monopoly which prevented our merchants from embarking themselves in that channel of commerce, caused them to lend. But nothing can more

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strongly prove that the trade might be carried on by private individuals with much more advantage than it can by a joint stock company. For the trade flourishes in the hands of American adventurers, and the English 'East India company cannot support their rivalship. In time of war, which has been presented as favourable* to us, the amount of sales has already sunk below that of 1799-1800, to the extent of four millions sterling.'

The clear and intelligent writer of these considerations adds,

'Still further reduction must we expect under the present system. The Americans are driving this country from the supply of the rest of Europe. In time of peace more certainly they will supply all the markets on the continent with Indian commodities, unless other nations choose to avail themselves of the same liberty of trade which the Americans enjoy; and unless we avail ourselves of the cheapest mode of carrying on the trade, in order to sustain the competition. Nay, the Americans or other traders under the protection of foreign flags will by means of smuggling from the free ports on the continent, which are already projected, interfere with the supply of our home markets.'

The imperious circumstances of the times will ere long compel the government to abandon the pernicious system of monopoly, and to lay the trade open to the competition of individuals; or otherwise the monopoly is in itself an evil of such increasing magnitude that it will put an end to the trade. The East India company, if it be not dissolved by the legislature, will finally succumb under the pressure of an increasing debt, and a continued system of bad government and boundless prodigality. As far as the East India company is a political incorporation, it is a perfect anomaly in the history of states. We behold a company of merchants exercising a sort of despotic sway over a country more than three times as large and populous as the parent state; and doing this apparently with no other view than to collect a fund to distribute under the name of a dividend to five or six thousand English gentlemen and ladies. If the company were abolished, the territorial sovereignty would indeed add more than we could wish to the patronage of the crown; but we much doubt whether the patronage as it is exercised by the company is more favourable to the liberty of the subject and the happiness of the people than it would be if it were confided to the crown.

* See the third report of the directors.

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ART. V.—*Romances: consisting of a Persian, a Roman and an Arcadian Romance. By I. D'Israeli. Third Edition.* 12*mo.* Murray. 1807.

WE ought to apologise for the late notice of this elegant work, the author of which is deservedly celebrated for the extent of his erudition, the richness of his fancy and the refinement of his taste. Of the three beautiful romances which are contained in this volume the first is the loves of Mejnoun and Leila, which the author informs us are as popular in the East as those of Abelard and Eloisa in the West.

'The tale itself is extremely simple, and the more affecting because it is true; for Kais, who became frantic from disappointed love, and thence had the surname of Mejnoun, was a most accomplished and amiable youth, the son of an Arabian chief in the first age of the Mohammedan empire. Fragments of his poetry are still repeated with rapture, and the best works of the Persians abound with allusions to his unfortunate passion. Leila was the daughter of a neighbouring chief, and was also eminently accomplished, yet she had no transcendant beauty in any eyes but those of her lover. She had a swarthy complexion and was of low stature; an Arabian poet addressing her said; 'Art thou the damsel for whom the lost Mejnoun became a wanderer in the desert? Thou surpassest not other girls in beauty.' She replied, 'Be silent; for thou art not Mejnoun.'

Mr. D'Israeli has retained the substance of the history, and has inserted some fragments of Persian poetry mixed with some pieces of his own. He has attentively preserved the local peculiarities of the country which was the scene of the passion; and his style resembles the soil of Persia, which is covered with fragrance and with flowers. We shall give the substance of this Eastern romance, as it has been sketched and tinted by the magic pencil of Mr. D'Israeli.

In the Happy Arabia Ahmed Kais was a distinguished scheick. Enterprise and extortion had raised him to opulence and power. This great wealth was accompanied by a diffusive benevolence; which, while it promoted the happiness of his contemporaries was not unmindful of posterity. In the extremity of age he did not cease to plant young trees and open new fountains. Kais was long without children; but at last he had a son. As soon as he was of a proper age, Ahmed committed him to the care of the revered effendi Lebid, a scholar and a sage, whose thoughtful and scientific eye at times observed the motion of a star and the growth of a flower. Agreeably to the usages of Persia at that time,

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Leila, who was about the same age, was sent to be instructed at the same school. The acquaintance which Kais here formed with Leila ripened, in course of time, into the tenderest of passions. Their mutual studies heightened their mutual attachment; they walked, they read, they sung together; the verses of Kais were increased in harmony by the lips of Leila, and the two lovers were often lost in a delicious reverie 'amidst the flowers, the waters, and the shades.'

The growing passion was not unobserved by the Effendi; but, instead of reproving he rather encouraged the ingenuous attachment. The old man remembered that he had himself been young; and in contemplating the loves of Kais and of Leila, he seemed to revive the sympathies of the years that were past. The mother of Leila observed that her daughter went to the academy with light and airy steps, and returned pensive and slow. The secret of her passion was soon disclosed by the prying vigilance of her slaves. 'The father of Leila was an haughty emir. The green turban which he wore, as the descendant of Fatima, was incessantly before his eyes and rendered his heart obdurate.' His indignation was fired when he heard that his daughter had fixed her affections on the son of Ahmed, whose blood was not yet purified by an age of nobility. He recalled his daughter, and severely rebuked her for cherishing a passion for 'a poet, without a green turban.' Kais had not long been separated from Leila, before all his former studies and pursuits palled on his taste, and horror seized upon his soul. He returned to the house of his father, who was as haughty as the emir; but, while the emir was elated by the extinguished virtue of his ancestors, Ahmed was dignified by the consciousness of his own. In vain did Ahmed forbid the passion of his son;—poems of love and tenderness were the only occupation of Kais; and the world repeating his verses seemed eager to applaud his generous flame. Leila listened with a mixture of satisfaction and regret to the frequent recital of the lays which told his love and wafted his sighs. She was held in durance by the jealous vigilance of her father; but Kais, who could no longer bear the pangs of separation, had the address to procure two stolen interviews, once in the disguise of a dervise; and next as a vender of confectionary and perfumes. But, in the last interview, he was discovered by the emir. Kais now returned hopeless and disconsolate to the tents of his father, who reproved him for sacrificing the glory of his tribe to his passion for a woman. The mind of the sensitive youth could not long endure the shock which it had received. His companions

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in vain strove to win him from dejection; his person exhibited the very abstraction of grief produced by hopeless love 'There was no life in his fixed and glazed eye, save at times a lingering tear, that, hermit like, stole from its solitary cell.' His favourite gazel 'would frequently lift her tender eyes on him, and lick his hand till she had awakened him from his reverie: for Kais, no longer able to endure even the sympathising looks of his friends, one night stole away from his tent, and relinquished the pastoral scenes of Happy Arabia for the stony soil of the desert. His favourite gazel soon tracked his steps; he heard the affectionate animal approach; he saw her delicate form in the silvery light of the moon; and could not prevail on her to return. He made the most rugged and desolate paths the object of his choice; he fed with his gazel on the pale brown herbage of the desert; recited verses at intervals, and sighed for the destruction which he could not find. The flight of Kais occasioned great grief and consternation in the tents of Ahmed. Parties of Bedoweens were sent after him in various directions; and Ahmed and the aged Effendi, hastened into the desert to search for the Mejnoun.* The horrors of the desert are here finely described by Mr. D'Israeli; and the circumstances which attended the discovery of the Mejnoun are very impressively and pathetically told. We do not envy the sensibility of that person who is not moved and forcibly moved by the affecting recital. Ahmed and Lebid return with the distracted Kais; the fond and unremitting attentions of his mother by degrees restore him to his reason; hope once more seems to kindle the radiance of his eye and sooth the anguish of his heart. Even the pride of Ahmed stoops to promote the happiness of his son. He endeavours to prevail on the green-turban'd emir to bestow Leila in marriage on her beloved Kais. But his suit was in vain, and he experienced an indignant repulse. The passion of Kais is again converted into phrenzy; and again he retires to the desert, but keeps to that part which borders on the tents of Leila. Leila accidentally hears of his retreat, she eludes the vigilance of her father, and during the night attended by one of her slaves she contrives to pay a transient visit to the Mejnoun. The tempest of delirium which agitated the mind of Kais was soon dispelled by the soft voice and the enchanting features of Leila. While she remained with him, reason resumed her throne; but Leila had no sooner vanished from his sight than the Mejnoun became more frantic than be-

* An Arabic term signifying maniac, and applied to Kais after the excess of his anguish had deprived him of his reason.

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fore. Noufel the Iman of Sana, interested in the misfortunes and the genius of Kais, prevailed on him by the most soothing intreaties to take up his residence at his court, and promises either by persuasion or by force to make the green-turban'd emir consent to his nuptials with Leila.—Negotiation is first tried in vain, and recourse is then had to arms. The troops of the haughty emir are defeated; and the fates seem for a moment to determine that Leila should be the wife of Kais. But the generous Iman is secretly captivated by the sight of her charms, he makes an ineffectual effort to subdue his passion; and at last determines by an act of the basest treachery to secure his prize. The most splendid preparations are made for the nuptials of the enamoured pair; but the Iman insidiously determines that Kais shall be poisoned at the celebration of the feast. The fatal goblet however which was intended for Kais is unwarily emptied by Noufel, who confesses his guilt and his perfidy before he dies. This occurrence causes a suspension of the festivities, and prevents the completion of the ceremony. The successor of the Iman does not feel the same regard for the lover or the poet, and a selfish policy incites him to purchase the friendship of one who wore a green turban by the restoration of Leila.—The unhappy lovers are once more cruelly severed from each other; and Kais again seeks to bury himself amid the horrors of the desert. For a long time no intelligence whatever was heard concerning him; and it was universally credited that his sorrows had been terminated by his death. The proud father of Leila thinks this a favourable moment to urge her marriage with the son of a neighbouring emir of equal rank. After accumulated importunities the unfortunate Leila consents; and she becomes the nominal wife of Ebnselan, a virtuous and amiable youth. But she can love only Kais; her conscience tells her that she is his alone; and she consents to live only on this condition, that Ebnselan should religiously abstain from taking any freedoms with her person, and should respect her inviolably as another's wife. Ebnselan almost merited Leila, for he revered the immovable constancy of her heart. After a long interval, the news of her marriage reached the ears of Kais, and he sent to upbraid her with her perfidy; but a letter from her dispelled his resentment; and the sense of her sufferings seemed to tranquillize his own.—But the death of the faithfully fond Leila was next announced; and that of Kais, whose heart could no longer vibrate when hers ceased to beat, immediately ensued. Such is the bare outline of a tale over which the genius of Mr. D'Israeli has thrown the most varied and the richest hues. It may truly be called a Persian rose of the

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sweetest fragrance and the most beauteous die, which he has naturalized on English ground. There is a glassy polish in the style of this romance which perfectly reflects every idea and every sensation which the author wished to convey. Notwithstanding a spice of the improbable and the marvelous, the interest is well preserved through the whole; and that bosom which is not frozen by apathy, will often thrill with tenderness during the perusal.

ART. VI.—*A Treatise on Indigence; exhibiting a general View of the National Resources of productive Labour; with Propositions for ameliorating the Condition of the Poor, and improving the moral Habits, and increasing the Comforts of the labouring People, particularly the rising Generation; by Regulations of political Economy, calculated to prevent Poverty from descending into Indigence, to produce Sobriety and Industry, to reduce the Parochial Rates of the Kingdom, and generally to promote the Happiness and Security of the Community at large, by the Diminution of moral and penal Offences, and the future Prevention of Crimes. By P. Colquhoun, Esq. LL. D.* 8vo. 7*s.* 6*d.* Hatchard. 1806.

MR. Colquhoun, in addition to his able and interesting work on the Police of the Metropolis, has, in the present performance, evinced the same vigilance of research and sagacity of observation. He begins with drawing a proper line of distinction between *poverty* and *indigence*. Poverty is the state of all who must labour for subsistence, but who may obtain subsistence by labour. It is consequently one of the necessary ingredients in the constitution of every society, and it is as vain to attempt to remove it as it is to push the world off its centre of rotation. But, if it be reckoned an evil, it is an evil which is the source of every good. It is what overcomes that '*vis inertiæ*' which is fixed in the material compound of man; and by necessitating exertion, it may ultimately be regarded as the cause of wealth and of every comfort with which civilized life abounds. Poverty does not of itself imply misery and distress. Misery and distress are the natural appendages of indigence. Indigence is the want of subsistence without an associated capacity of labouring to procure it.

'The condition of man, (says Mr. Colquhoun) is susceptible of four material distinctions.

'1. Utter inability to procure subsistence, } Indigence.
'2. Inadequate ability, }

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'3. Adequate ability and no more, Poverty.
'4. Extra ability, which is the ordinary state of man, and is the source of wealth.'

But, as poverty which is able to procure subsistence by labour, cannot always find employment, and is thus liable to decline into a state of indigence, it becomes the duty of government to make the best possible provision against this calamitous event, and to give constant activity to the whole productive labour of the country. Besides the want of employment, other causes, the operation of which it is often difficult and sometimes impossible to prevent, will concur to reduce poverty to a state of indigence. The causes of indigence may be classed under three general heads; 1st, the innocent and unavoidable, as insanity, decrepitude, infancy, old age, &c.; 2d, the occasional and remediable, as temporary loss of work, stagnation of manufactures, temporary lameness, &c.; 3d, the culpable, or those which originate in the vices of the individual, as—idleness, improvidence, drunkenness, prostitution, &c. Thus we see that the means of relieving indigence must be either occasional or permanent; but a distinction should be made in the application between that indigence which is the effect of necessity, and that which is the product of vice. According to the common mode of administering relief, this distinction is seldom regarded; and no difference is made between the indigence which springs from misfortune, and from crimes. Of that indigence which comes under the general head of *culpable* or *immoral*, the remedy, whatever it may be, cannot be effectual unless it be of a moral kind, and such as will operate on the heart and conscience of the individual. The cases of indigence, which require constant support, are few compared with those which may be removed by occasional acts of beneficence and judicious moral regulations. That indigence which is of the most noxious kind, and makes the greatest deduction from the happiness of society, often originates in the defect of a moral education. Where children are brought up in habits of idleness and filth, of falsehood and of fraud, of impiety and profaneness, without any culture of the conscience or the heart, it is in vain to expect that they will ever make useful members of society, or that the evil itself can be cured by any other means than that which will remove the cause.

We entirely agree with Mr. Colquhoun that the price of labour ought to be somewhat more than sufficient to enable the individual to support himself and a medium family; in order to afford a fund for parsimonious accumulation, and to

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prevent the mass of independent labourers from sinking, as must otherwise be the case, into the vortex of hopeless indigence. Where the wages of the labourer with every exertion are no more than sufficient or hardly sufficient to support himself and his family, he is precluded from the possibility of acquiring property, and consequently from the hope of bettering his condition. Now, it is this hope which is the great stimulus of exertion, which energises the volition, and inspires fresh life and vigour in all the faculties of man. When any individual is placed in that state in which, with his utmost exertion, he cannot even hope to better his condition; his efforts will proportionally relax, and all his faculties will become torpid and dull. For where the great incentive to exertion is removed, the *vis inertiæ* of the grosser part of man will resume its sway. Yet such is the present condition of the majority of our labouring population, and particularly of the agricultural, the prime source of wealth, and the chief support of the community. The wages of agricultural labour will hardly in any case enable the individual to procure more than a bare sufficiency of food for his family and himself. And thus almost every day-labourer in the kingdom is deprived of the hope of bettering his condition, and is rapidly sinking from a state of independent and *improveable* poverty into the yawning gulph of hopeless indigence. We are far from wishing for any law to fix either the maximum or the minimum price of labour, for we are convinced that such a law would be not only impolitic in itself, but ultimately injurious to those for whose good it was designed. Labour, like every vendible commodity, ought to be left to find its level; but then, we are to consider that labour never can find its level where any artificial and unnecessary impediment obstructs the freedom of the circulation. Such an impediment exists in the law of settlements, which prevent the peasant from carrying his labour to the best market, and disposing of it to the highest bidder. It is a law which in fact almost reduces every labourer in husbandry to the state of a Polish or Russian boor, who is attached to the soil. It is not a little remarkable that in a country so jealous of its liberty, such a law, which is as mischievous as it is unjust, should have been suffered so long to remain in force. The repeal of this law is the first step which is necessary towards any real and permanent amelioration of the condition of the poor. Nor is the law injurious only as it prevents the free circulation of industry, but as it proves a continual source of expence to the country; for it is supposed on a very moderate computation to have cost within the last century more than five millions sterling

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in litigations and removals. It may be objected that if the law of settlements were removed, some parishes would be burthened with an excess of poor, while in others the pressure would be comparatively light. But this inconvenience might be readily obviated by ordering that where the poor-rate of any parish exceeded a certain proportion of its income, the excess should be borne by the hundred, or distributed among the parishes adjacent. And indeed whatever evils might result from the repeal of the law of settlements, those evils must be light compared with the greater evils which are produced by the continuance. For, as agricultural labour is the prime source of the wealth and happiness of the community, the free circulation of it is a matter of such transcendant importance as to render every contingent inconvenience which may be attached to the measure itself, of no more weight than so much air in the balance of the argument.

Mr. Colquhoun exhibits the following table, shewing the progressive rise of the poor's rate, national debt, and commerce from 1673 to 1803, being 130 years:

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	Years.	Poor's Rate.	Years.	Revenue.	Years.	National Debt.	Years.	Custom-house value of cargoes exported.	Population.
		£		£		£		£	
*	1673	840,000	Average						
*	1677	608,333	in Charles	1,800,000			1663	2,043,043	5,000,000
*	1677	700,000	2d Reign.				1669		
*	1685	665,362	1689	2,001,855			1688	4,086,087	5,000,000
*	1698	819,000			1689	664,263	1697	3,525,907	5,400,000
*	1700	1,000,000	1701	3,895,285	1701	16,394,702	1700	6,045,439	5,475,000
*	Queen Ann's Reign.	1,000,000	1710	5,691,803	1714	54,145,363	1709	5,913,357	5,240,000
†	1751	3,000,000	1759	8,523,540	1748	78,293,313	1749 1751	12,599,112	6,467,000
‡	1776	1,720,316	1776	10,265,405	1775	135,943,051	1776	14,755,699	7,600,000
‡	1783 1784 1785	2,167,749	1786	15,096,112 Gross	1784	257,213,043	1786	16,300,725	8,016,000
‡	1803	5,348,205	1803	37,996,088	1803	567,050,606	1783	34,953,000	9,000,000

* The first seven sums under the column Poor Rates, are given on the authority of different writers, and can be considered as nothing more than *Estimates*, although, from the accuracy of many of the authors, they are supposed to be pretty near the truth.

† The price of grain was very high in the year 1751. Mr. Alcock, a respectable writer of the period, states, that the whole sum laid out on the poor for four years preceding 1752, amounted at a medium to £3,000,000 a year.

‡ The last three sums are taken from parliamentary returns.

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In this table it is singularly awful to remark to what an enormous amount the national debt and the poor's rate were increased in a period of about twenty years, from 1783 to 1803. We find that both have been more than doubled in that short time; and that the increase of the rate has proportionally increased with the increase of taxation. This proceeds from a necessary concatenation of causes and effects. For the immediate effect of taxation is to multiply the numbers of the unproductive class. It is in fact only to take so much from the industrious in order to be consumed by the idle. Thus it increases idleness on the one side, and aggravates want on the other. Thus the increase of taxation becomes the augmentation of indigence. Every additional million which is paid in taxes, makes a certain proportional addition to the numbers of the unproductive class; which is to the body politic what fungus—excrescences, wens, and warts, are to the natural frame. They contribute nothing to the nourishment of the body, but they drain the nutriment from the vital parts.

That taxation has a tendency beyond every other assignable cause, to increase the mass of indigence, is evident from this, that the rise of the poor's rate has always been most rapid in those periods in which taxation has proceeded with the most impetuous and accelerated pace, as in the interval between 1783 and 1803. Of the quantity of indigence in this country we may form some idea, when we consider that, out of a population of about nine millions, there were in the year 1803, no less than 1,040,716 persons who were relieved by the rate; and Mr. Colquhoun, from very credible documents, calculates that the total number of persons in this country who live chiefly or wholly upon the labour of others is not less than 1,320,716; a total which includes not only paupers, but mendicants, vagrants, thieves, prostitutes, &c. &c. and the reflection on which must appal the moralist and pang the heart of the benevolent. But while such is the wretched and corrupt state of the country, we hear statesmen extolling the resources of the empire and dwelling with peculiar satisfaction on the flourishing state of the revenue. But, if that revenue be produced by means which if they enrich the few increase the indigence and immorality of the many, ought not a patriotic government rather to weep than to rejoice, rather to be abashed with the feeling of shame than to raise the shout of vain glory and presumption? In the year 1805 no less than four thousand six hundred and five persons of both sexes were either sentenced to death, transported, imprisoned, whipped and fined, &c. &c. but this constitutes only a diminutive particle of the general

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depravity. For much of that depravity eludes the cognizance of the law, and much more is not subject to that cognizance. There is a depravity, which is of the deepest die and of the most inveterate species, which consists in a vitiated state of the heart and life, of which the infection is diffused through all ranks, and over which the laws have no controul. If what ministers call the financial prosperity of the country be productive of, or necessarily blended with, such accumulated distress and such deplorable profligacy, with more than a million of famished paupers, with more than three hundred thousand mendicants and criminals of every description, with a diseased state of morals which infects the very core of the commonwealth, we may truly say that the repletion of the treasury is the bane of the people and the destruction of the state. While the mass of taxation remains as it is, or keeps increasing beyond what it is, and while the most virtuous and industrious part of the community is impoverished in order to provide not only bread but luxury for the idle and the profligate, we fear that all the schemes which may be devised for the alleviation of the public distress or the improvement of the public morals, for the relief of the poor, the instruction of the ignorant, or the reformation of the vicious, will have only a temporary and fugitive effect, and be utterly unable to contend with evils of such portentous magnitude and such diversified woe.

In chapter II. Mr. C. has some good remarks on mendicity and vagrancy, and we agree with him in the policy of repealing the act of the 17th of George II. cap. 5. of which the provisions have in a great measure become obsolete by never being executed; and of substituting in its place a law more clear, definite and better adapted to the present circumstances of society. In chapter III. he proposes the establishment of a systematic superintending police, whose object it should be to regulate all the details respecting the management of the poor, and who should from time to time propose such regulations as should seem to them most fit for the improvement of the present system, for the prevention of crimes and for the encouragement of virtue. That some good might be produced by such an establishment we do not deny; but we fear, that in the present period, when there appears such a strong disposition in the government to abridge the liberty of the subject, such an institution as Mr. C. proposes would, instead of being made a salutary instrument of moral reform, be converted into a most dangerous engine of political oppression. We are not for arming ministers and secretaries of state with more inquisitorial powers than they

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at present possess. The 'society for the suppression of vice' is according to its *name* and *professions* a very laudable institution; but had the methodistical part of the members been suffered to proceed to the lengths which they proposed, they would not have even tolerated the salutary festivities of innocent mirth; and they would have deformed the *first day of the week*, which according to its original institution was a day of thanksgiving and of joy, with the funereal crape of hypocritical austerity and gloom; and would have caused that great Being who delights in the happiness of his creatures, to be worshipped with the contortions of grimace and the look of woe. We are of opinion that the industrious mechanic, who is confined to his occupation for six days in the week, worships his great and beneficent Creator in spirit and in truth, if instead of breathing the azotic gas of a methodist meeting he roves at large amid the fields and groves, while his heart emits the unsophisticated incense of piety and gratitude to Him whose presence fills all space and time. If the board of police which the author recommends were to be made either an engine of political oppression, or only another society for the encouragement of puritanism on a larger scale, and armed with the mace of overwhelming power, we should most forcibly deny its utility and deprecate its continuance. On the whole we are inclined to think that it is better to leave the management of the poor where it is at present, in the hands of private and independant individuals, than place it under the controul of any political junto or ministerial board. Some of Mr. Colquhoun's remarks on friendly societies in chapter IV. are highly judicious, as are some of the regulations which he proposes for their improvement. Friendly societies seem one of the best remedies that have been hitherto proposed for the extirpation of indigence and the alleviation of distress. They cherish habits of frugality, and nurture a spirit of honest independance. In chapter V. the author recommends a system of national education, from which, if it were conducted on the most comprehensive principles without any infusion of a narrow-minded sectarian and proselyting spirit, much good would undoubtedly ensue. In the other chapters we find many very sensible observations and interesting details. That the mass of indigence has rapidly increased within the last twenty years, and that it is rapidly increasing are facts which may be proved by indubitable documents. But though the evil is too glaring to be denied, the causes and the remedies are matter of dispute. One of the prominent causes appears to us to be the late enormous and accelerated increase of taxation. So far then as taxation is the cause, the remedy is peace abroad and œco-

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nomy at home. As far as immorality is the cause of indigence, an improved system of education may alleviate the evil; but perhaps it more often happens that indigence produces immorality. Moral principle has a very intimate connection with the acquisition of property; and the present laxity of morals and declension of honesty among the lower orders are greatly encouraged by the pressure of those circumstances which preclude the possibility and extinguish the hope of bettering their condition. Of such a state of things the natural results are, squalid indigence and incurable depravity.

ART. VII.—*The Speeches of the Right Honourable William Pitt, in the House of Commons. In four Volumes.* 8vo. Longman. 1806.

WHILE the public mind is agitated by the most eager difference of opinion on the merits of Mr. Pitt as a statesman in almost all his measures, there is one point of view in which his abilities have never become the subject of question or dispute. As a party leader, a manager of a public assembly, and the most distinguished actor on that stage of domestic politics, by the skilful direction of which the power of the state is lodged and preserved in the hands of particular individuals, he is universally allowed to stand without a rival. And when we consider the early age at which those arduous duties were imposed upon him, and compare the gigantic powers against which he had to contend with the feeble aid that his colleagues were capable of affording him, we shall acknowledge that the mere circumstance of his retaining power in the face of these difficulties, proves such early superiority of talent, such dexterity and presence of mind in the exertion of it, as the most flourishing æras of the world have never seen excelled.

The philosopher of history will think with regret that these circumstances, which proved this extraordinary man capable of conferring the most extensive benefits on his country, may have been the very cause of our disappointment and his want of success. The early possession of power, the early habit of business, may naturally be supposed unfavourable to the mature consideration of general principles, and the attainment before-hand of such a body of general information as might have answered the demands that arise in the government of a great kingdom. Had he been longer a listener, an observer, and a thinker, he must have been far more adequately prepared for public affairs, and the duties of a practical statesman. Perhaps even the particular

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error of the whig party in attacking the East India Company, by which he profited, may be justly deemed unfortunate, in tending to encourage that deference to the opinions and feelings of the commercial vulgar, which has been often deplored as a leading feature in his government. But this is not the place for indulging such melancholy reflections; we have not undertaken the painful relation of our history for the last twenty years. Nor should we have exceeded the immediate limits of our present task, had we not become convinced in the prosecution of it, that Mr. Pitt's high claims to our admiration as an orator cannot be fairly appreciated, without contemplating his peculiar situation, connexions, and interests, with the line of conduct and stile of language which they required, at the exact time when the several orations were delivered in parliament.

In conformity with this observation it has been remarked, and in our opinion with justice, that no orator furnishes so few passages of general utility and abstract wisdom as Mr. Pitt, while from the speeches of his great rival we may deduce the clearest rules of conduct in almost all political emergencies, and perfect institutes of that most important science which regulates the intercourse of nations. This marked distinction must in some degree be ascribed to the respective situations of the men. He who attacks must insist on the general rule, to expose the deviations from it; must apply to the practice he censures the touchstone of a correct theory, and contrast the obliquities of the one with the purity and perfection of the other. On the contrary, the defence of most measures will arise from the pre-modification of rules according to circumstances, from the exceptions introduced by necessity in particular conjunctures of affairs, and from drawing the line of practical discrimination between maxims acknowledged to be just, and a state of things to which temporary expediency may render them inapplicable. Thus the leader of opposition is of necessity a profound philosopher; while the acting minister is considered as nothing more than a shifting apologist for error and falsehood. Yet even during the short period when Mr. Pitt was opposed to the court, we do not find his opposition resting on broad and general grounds, nor his advice connected with the great principles of political science. He disapproves of one expedient, and recommends the substitution of another. He thinks our gun-boats should be more numerous, and that they are best when built by private contract; he suggests the propriety of fortifying Newcastle, and calculates the number of days on which the volunteers ought to be annually exercised. On the several modes of

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recruiting he has many strictures to offer: but though convinced that our security depends on increasing the consideration and raising the character of our military force, he suggests no method of correcting the discipline of the army, exciting the pride of the soldiers, or improving their respectability.

If we are not mistaken in imputing this quality to Mr. Pitt, we fear it must affect the popularity of one of our greatest English orators. The permanency of intellectual reputation, whether derived from poems, histories, or orations, must depend on the portion of general truth which they contain. But if we contemplate these speeches as the language of a political debater under certain given circumstances, we shall find endless materials for praise in the skill, judgment, and dexterity which they exhibit. They appear to us however to lose much of their effect in this publication, by standing detached from the several debates to which they may be emphatically said to belong. The allusions perpetually made to former speeches; the ingenious use of adverse arguments; the delicacy with which the actual state of a question is seized, independently of its more general merits; the nice tact with which the temper of the house is ascertained, and the speaker's wonderful accommodation of himself to his audience, cannot be fairly estimated without a full report of the whole discussion. The future historian, when he selects the most striking specimens of Mr. Pitt's adroitness in debate, will generally interweave the minutiæ above detailed, and will always take care to describe the cotemporaneous state of parties to be managed, and of public opinion to be flattered, through the medium of parliamentary speeches.

Having expressed our regret at this circumstance, we will take the opportunity of declaring our opinion that Mr. Hathaway, the editor of this collection, has not done justice to his illustrious subject in some other particulars. The selection is not judicious. We have the calculations of taxes and produce too much in detail. The space occupied by financial tables and speeches comparatively insignificant might have been devoted to necessary illustration, historical anecdotes, and extracts from other parts of the debates. It is proper to state that the comparisons which we have made between this work and the ordinary parliamentary registers, do not confirm the editor's boast of superior accuracy. Even the celebrated speech on the commencement of the present war is verbatim the same as the feeble and mutilated sketch which appeared in the newspapers a few days after it was delivered. This, we think, is our whole list of *griefs* against

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the editor, whose department we now dismiss from our consideration.

If we adopt the definition given by Cicero of an orator, *is qui accommodatè ad persuadendum possit dicere*, the vast majorities which Mr. Pitt so long maintained in the house of commons must be considered as entitling him to the highest praise of eloquence. We anticipate the sneer which may be excited by referring to this test, and the observation that may be applied to it. He stood unquestionably, during that time, in the situation of prime minister to the crown, and never gave any personal offence to that part of our nominally mixed constitution which so long excluded both his father and his own great political adversary from power, and which recent events have demonstrated to be of paramount weight in the scale of government. But let it be remembered that he owed the attainment and preservation of that imposing post to his eloquence; and that if he had been unequal to the great contests which the minister of England must maintain as a member of the house of commons, he neither would have been raised to that elevation, nor could he have continued in it.

To extract passages from these speeches, capable of giving a just notion of their excellence, would be extremely difficult. They are striking and interesting not in themselves, but in connexion with the circumstances which preceded, accompanied, and were intended to be produced by them. Besides, such specimens are quite unnecessary in the present age! we have heard and admired him, his voice yet rings in the ears of all who can appreciate the merits of eloquence. But we may observe that his singular powers appear to have attained an early maturity in this as in other respects, and his later productions do not, in our opinion, possess one marking feature to distinguish them from the efforts of his youth.

Without affecting to enumerate all the orations that deserve peculiar praise, we shall in general terms direct the attention of our readers to those parts of the present work which have most strongly excited our own admiration. There is a wonderful splendor in all the harangues on French affairs, which it is pleasing to contrast with the calm discussions on the subject of the union with Ireland. In the latter we observe throughout the satisfaction of a powerful mind employed on a grand and beneficial object. The defence of government in rejecting Bonaparte's overtures for peace is always applauded as one of his most successful displays; and if the report be true that the step he defended in the house of commons had been condemned by him in

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the cabinet, that speech must be regarded as a fatal triumph of eloquence over wisdom and duty. His justification of the present war, which commanded such universal homage, is lost to his country and posterity, to the indelible disgrace of those admirers who had seats in parliament, when it was pronounced. After his return to power in 1804, we think we perceive a manifest inferiority; none of the speeches, except that on the Spanish war, which is acutely argued, appear to us worthy of so great a mind. Whether this must be ascribed to a gradual decay of the constitution, which might have begun at that time, or to the state of public affairs and the disposition of parties, or to what other cause, we have no means of ascertaining. Undoubtedly there was much to irritate and wound his mind, in contemplating the colleagues with whom he was environed, and the adversaries in whose exclusion from power he had permitted himself to acquiesce. To that exclusion and that acquiescence it would be easy to prove that the country owes the loss of her two greatest statesmen in the hour of her most imminent danger.

In point of style, Mr. Pitt's speeches will be regarded as models of correct and finished composition. The choice of words is admirable; the flow of sentences is full of melody. If the construction is occasionally too much involved, or the parentheses too long and frequent, it is the more extraordinary that they never have betrayed him into a single grammatical imperfection. We are almost inclined to complain of his excessive accuracy. It introduces a habit of limitation and modification, of guarding against possible exceptions, and anticipating supposable objections, which sometimes makes the perusal tame and tedious, though the manner and voice of the orator might sustain the sentence with spirit and elevation to the last. This fault however, if it can properly be called one, ought in candor to be imputed to that caution and reserve to which it is often essentially necessary that a ruling minister should adhere.

The strain of sentiment that runs through Mr. Pitt's parliamentary orations is upon the whole extremely honourable to his character as a man. It bespeaks the consciousness of rigid integrity, and the proudest and most jealous purity of personal honour. His general style of what may be called public sentiment is less creditable to him as a statesman. For the last twelve years of his life, his oratory was exerted to apply perpetual stimulants to those *British feelings*, which were unfortunately but too predominant in the country, and which are a compound of overweening arrogance and sordid selfishness. By flattering these feelings with incessant

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boasts of our national power, and exaggerated pictures of our financial prosperity, he was indeed completely successful in all his immediate objects. The war continued to be popular, the general hatred against France was kept burning, and no one thought of a change of ministry. For the more lasting consequences of the spirit which was thus kept alive, we have only to cast our eyes on the present state of our domestic politics, and of our foreign relations.

In the arrangement of his arguments, Mr. Pitt is in general remarkably judicious. All the advantage which can be taken of extraneous circumstances is secured in the first place; and his own view of the subject is never exhibited, till his adversary's reasonings are erased from the mind of the audience. His cold severity of sarcasm, and contemptuous irony, must have been insufferable. His logic appears to us less powerful in throwing a strong light upon the truth, than his sophistry is successful in veiling a more questionable cause. His perspicuity in detail is most surprising.

We have thus endeavoured to give a fair opinion on most of the qualities essential to the reputation of an orator, as they may be traced in these works of our distinguished countryman. Undoubtedly they will inspire foreigners with an exalted opinion of the English intellectual character, and will teach posterity to look back with veneration to the age which is passing away. But we designedly abstain from offering any general character of the eloquence of Mr. Pitt, as contrasted with that of his cotemporaries, because we feel that at such a crisis our impartiality might justly be called in question. It must either happen that we should estimate his powers too highly, from his vast ascendancy over the public mind; or that we should depreciate them unfairly, from contemplating the present results of his unbounded popularity, his uninterrupted enjoyment of power, and his ten years unquestioned control of the stupendous energies of England.

ART. VIII.—*The Geographical, Political, and Civil States of the Principalities of Moldavia and Wallachia, (from Thornton's Present State of Turkey, reviewed in our last Number.)*

THE ancient Roman province of Dacia comprehended the modern countries of Wallachia, Moldavia, Transylvania, and the Bannat of Temeswar, of which the two latter divi-

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sions are subject to the Austrian, the two former to the Ottoman monarchy. The wisdom of the emperor Aurelian resigned to the Goths these trans-Danubian provinces, which he found himself unable to defend against their incursions; and though the majesty of the empire might seem to be degraded by the first cession of territory that had ever been made to an enemy, the event justified his policy, and this extensive country opposed during a long period an insurmountable barrier against the savages of the north.

Dacia afterwards formed a part of the immense kingdom of Attila, and on the extinction of the empire of the Huns, was governed for many years by petty princes, who at first held their principalities as fiefs of the kingdom of Hungary, but in due time asserted and maintained their indedendence, till the gigantic increase of the Turkish power in Europe. In 1418, Wallachia submitted to the sword of the Ottomans; and about a century afterwards, Stephen, prince of Moldavia, surrounded on all sides, and fearing to trust either the Poles or Germans, advised with his last breath the surrender of his country as a fief to the Ottoman power. His advice was adopted. The Turks were at first contented with a small tribute, and suffered the natives to elect their own governors, a privilege which both that principality and Wallachia enjoyed till the beginning of the eighteenth century. The historian Demetrius Cantemir, in 1693, was the last prince who was elected by the independent voice of the Moldavian boyars, or nobles. On his defection to the Russian czar, the Porte withdrew the privilege, and has continued since that time to appoint the princes, both of Moldavia and Wallachia, at its own discretion.

These two principalities, and the office of dragoman, or court-interpreter, are the only places of honour which are conferred on Christians; and of the numerous sects of that religion who are tributary to the Porte, the Greeks alone are entitled to these distinctions, which have been rendered hereditary in the nation, to recompense the merit of a Greek physician, who was instrumental in the redction of Candia, and the successful termination of that memorable siege whose years twice outnumbered those of the siege of Troy. Since that time a spirit of intrigue has been communicated to the debased and slavish Greeks. At the Turkish court, all the offices of government and posts of honour are professedly venal, and even a register is kept in which the precise value of each office is duly entered. The temporary and precarious sovereignties of Wallachia and Moldavia are purchased at a high price, and held by the tenure of an exorbitant tribute, which however they are at liberty to extort from their defenceless

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subjects by every means of extortion; and the regular payment of this tribute, without any enquiry into the means by which it is procured, is the only criterion of the goodness of their administration. Three years is the stipulated time for which they hold their governments, but during that short lease their doubtful throne is shaken by the intrigues of their rivals, who in their dealings with a corrupt and venal government are guilty of every species of meanness and of crime that can be produced by the operation of ambition and avarice, acting reciprocally on each other, and restrained by no principle of policy, justice, morality, or honour. The term agreed upon is not unfrequently cut short by the bow-string, and the interposition of the minister of death reconciles, in the eyes of a Turkish statesman, his implied promises of support with a desire to promote a more favoured or a more liberal candidate.

While their administration lasts, they are adorned with all the insignia, and invested with all the authority of an absolute monarch, not excepting the power of life and death, and no appeal is heard against them at Constantinople. In cases both of capital and inferior punishments, the princes often perform the office of executioner with their own hands. To suppose that these abject slaves, suddenly elevated from servitude to uncontrolled power, should do otherwise than tyrannise over their unhappy subjects, would shew an utter ignorance of the nature of man. A greater degree of oppression can hardly be imagined than what is exercised over the defenceless inhabitants of these countries, and the vice and ignorance of the higher orders is only equalled by the misery and poverty of the mass of the people.

These two provinces, which have been before stated to be that part of ancient Dacia which is tributary to the Ottoman Porte, are distinguished among the inhabitants by the name of Zara Rumanesca (the Roman empire); and the peasantry of both countries, to discriminate them from the boyars or nobles, are stigmatised with the name of *Rumuns*, or Romans. What would have been the indignation of the rigid Cato, or the polished Tully, had they been told that in some future period the name of the masters of the world, of those citizens who disdained to match their daughters with kings, would be applied as a term of reproach to the most degraded portion of a people of slaves!

Bucharest, the capital of Wallachia, and Yassy of Moldavia, seem to be the only towns of importance in the two principalities, the joint number of whose inhabitants does not exceed one million, a population lamentably inadequate to a territory so considerable in extent, and, as will be shewn

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hereafter, of such distinguished fertility. The inhabitants are Christians of the Greek church: the Wallachian hierarchy consists of an archbishop and two bishops; Moldavia has an archbishop and three bishops. The convents are numerous, and almost cover the face of the country, occupying everywhere the best situations. Education is entirely in the hands of the monks, who, themselves plunged in the grossest ignorance, can only impart to the generations as they rise in succession, the principles of superstition and servility.

The revenues of Wallachia are about 3,500,000 piastres; those of Moldavia 2,850,000; of these the principal sources are the capitation tax, the salt mines, the custom duties, and the taxes on pasturage, bees, wine, and tobacco. The custom of farming the taxes is universal, and as the defenceless peasantry are alone liable to taxation, the farmers or contractors are under no restrictions as to the means to be employed in collecting the taxes, but are empowered to exercise every expedient which fraud or violence may dictate, in order to extort the last mite from the oppressed subject.

Either principality maintains a militia of six thousand men, a set of wretches who are made use of, not to protect, but to vex and oppress their fellow-subjects.

'Their insolence surpasses even that of the Turkish soldiery. I saw a party of these lawless ruffians returning in triumph from having avenged the honour of their corps by the infliction of a degrading punishment on a *boyar*. One of their company had pursued a girl into the house of her master, but had been forced to abandon the pursuit, and after some rough treatment, which his behaviour necessitated, had been thrust out of the house by the servants of the family. The crime was expiated, under the authorisation of the prince himself, by the boyar publicly undergoing, in the court-yard of his own house, and in the presence of the populace, the punishment of the bastinado on the soles of his feet.'

That some of the finest countries under Heaven should thus groan under the rod of tyranny, which derides and frustrates the benignant intentions of Providence, may draw tears from the moralist and philosopher.

'Both provinces abound in rich pastures and extensive forests, and are watered with innumerable streams and rivers; many of which are, or might be made, navigable.'

'The air in general is pure and wholesome, and the soil is proper for the production of every species of grain and pulse. The cultiva-

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tion of the vine is general on the slopes of hills which afford a suitable exposition. The wine, though made without art, is pleasant and wholesome. It is exported in great quantities to Russia and Transylvania. Its strength and spirit are increased by a process, common among the rich proprietors, and practised also in Russia. At the first approach of a severe cold, the wine butts are exposed to the severity of the weather in the open air: in a few nights, the body of wine is encircled with a thick crust of ice: this is perforated by means of a hot iron, and the wine, thus deprived of its aqueous parts, is drawn off clear, strong, and capable of being perserved for a long time. The wines somewhat resemble the light Provence wine, called *cassis*, they may be drank even to ebriety without injury to the general health. The wheat in both principalities is excellent: its quality is between the hard red wheat and the white and mealy. The season of harvest is in the month of June. Barley is the common food of horses, as well in Wallachia and Moldavia, as throughout the Turkish dominions. Oats and rye are rarely sown. Indian corn is much cultivated because of its nutritious quality and abundant produce: it also requires less labour, and being sown in the spring, is less exposed to accident and less liable to disappoint the hopes of the farmer. The mountains and the plains are covered or diversified with woods and forests of the most useful trees. The oak is frequently seen of two or three feet in diameter, and furnishes timber solid and compact: the pines and firs are common on the mountains. There are besides beeches, maples, elms, and ashes of different kinds, limes, poplars, walnut and white mulberry-trees, of which last kind there are many plantations for the purpose of feeding silk worms. The woods formed of these majestic trees are peopled with innumerable races of singing-birds. The note of the nightingale is sweeter and more frequent in the forests of Wallachia than in any other part of Europe, and its melody heightens the charm which is experienced in travelling through that country in the beautiful evenings of the summer season. The fruit trees which are the most common are the apple, one of which appears natural to the climate; it bears, without culture, a fruit called *domaiusca*, which is perhaps the finest in Europe, both for size, odour, and flavour; the pear, the plum, the cherry, the peach, the service, the walnut, and the hazel nut, come to great perfection with little culture. The climate is however unfavourable to the growth both of the olive and the fig-tree. The wood strawberry is everywhere to be met with, and the air is perfumed with wild flowers and aromatic herbs. Asparagus is the natural produce of the soil, the mushrooms are plentiful and of excellent quality; the cucumbers, the melons, and water-melons, form a chief article of food to the common people; the cabbage spreads to an enormous size, and the Jerusalem artichoke, *yer elmasi*, thrives and is propagated with little labour or attention. The chief source of wealth in both principalities is, however, their abundant and nutritive pasturages. The sheep and goats in Wallachia are estimated at four millions: these are driven, at different seasons of the year, from the banks of the Danube to the summit of the Carpathian

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mountains: the flesh is excellent, and the annual exportation of wool into Germany amounts to several thousand bales. The oxen, and principally those of Moldavia, are large and fleshy: a great number are sold into Silesia and other foreign countries. The buffalo thrives in Wallachia, though it must be carefully tended, as it suffers equally from the excessive heat of summer and the cold of winter. This animal is of the highest utility as well from its prodigious strength, as from the abundance and nutritious quality of its milk. There are various breeds of horses: the best racers, which are those of Moldavia, are bought up in great numbers for the service of the Austrian and Prussian cavalry: they are well shaped, are remarkable for the soundness of their hoofs, and possess both spirit and docility. The carriage and draft horses are small but active, and capable of resisting fatigue. They live in the open air in all seasons, and in the winter, when the ground is covered with snow, are frequently attacked by the wolves, who come in great numbers, and when pressed by hunger are frequently destructive, not only to the herds and flocks, but to the traveller and the inhabitant. Domestic fowls, and game of all kinds, are in great plenty: water birds are numerous on the lakes and the Danube, which also abound with various kinds of fish. Deer and wild goats are frequent on the mountains, and the hares are in such numbers in the plains, that the peasants in Wallachia and Moldavia are said to hunt down upwards of half a million with their dogs, when the fall of snow through the winter is considerable. The honey and wax are of the finest quality: the climate and country seem indeed peculiarly favourable to the noble insect which produces them. The mineral productions are, natural tar, salt, and nitre: the prince of Moldavia is obliged to send every year to Constantinople a contribution of twenty thousand *okes*, or twenty-five tons, of nitre. The riches contained in the bowels of the earth and the vast range of the Carpathian mountains are however unexplored, though there are several indications of their containing metallic substances.

'The attention of the traveller is wholly absorbed in contemplating the beauty of the varying landscape, and the fertility of the soil, which is improved by a rich, though inadequate, cultivation. De Tott compares Moldavia to the province of Burgundy. I have traversed both principalities in every direction, and retrace with the greatest pleasure the impressions left on my memory by their grand and romantic scenery; the torrents rushing down the precipices and winding through the vallies, the delightful fragrance of the lime flower and the herbs crushed by the browzing flock, the solitary hut of the shepherd on the brow of the mountain; the mountain itself rising far above the clouds, covered over its whole surface, except in the snowy regions, with a deep bed of vegetable earth, and every where adorned with lofty and majestic forest trees, or with rich and lively verdure.'

The political speculations into which Mr. Thornton enters on the probable fate of these provinces, are superseded by

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the peace of Tilsit, which was concluded since his work was written. He thinks that the most serious consequences might be apprehended from the formidable increase of power which the Russian government would receive from their annexation; while, under the dominion of Austria, they would oppose an insurmountable barrier to the further progress of the former power. But, alas! the Austrian monarchy exists but by toleration; and if that of Russia contain within itself the seeds of strength sufficient for its own support, its weight is now of no account in influencing the general destinies of Europe, and would receive little additional consequence from the acquisition of a couple of unpeopled provinces. It is more than probable that Moldavia and Wallachia will be suffered by the French emperor to continue a part of the Turkish dominions, till the final dismemberment and dissolution, whenever that time may arrive, of the diseased and unwieldy fabric.

A larger space than is consistent with our general plan, though not larger, we presume, than its importance and merits require, has been allotted to this article. It is our opinion that Mr. Thornton has made a valuable addition to the literature of the age, by a clear, copious, unprejudiced, and correct account of the present state of Turkey and its inhabitants, Mahometan and Christian. The observation of thirteen years is strengthened by selections from the most esteemed writers, English and foreign, of whose authenticity and capacity it cannot be denied that Mr. T. is a competent judge. His style is, on the whole, not objectionable, though we have frequently to regret a deficiency of ease, arising from frequent attempts at fine writing, to which we are willing to believe that it is want of practice only which compels the author to forfeit his claim. We should have been pleased if he had not so frequently kept in mind the style and manner of Gibbon. Latin also, in Mr. Thornton's hands, has been a weapon with which he has wounded himself. We would advise the alteration of the copulative conjunction in the line,

Fortem posce animum, *et* mortis *timore* carentem;

and also the revision of the note in p. 402. For, without mentioning that *Dacus*, not *Daca*, is Latin for a Dacian, and that the first syllable of that proper name is long—(Aut conjurato descendens Dacus ab Istro)—we think that if Mr. Thornton had ever really read and understood the passage in the 8th book of the Æneid which he discusses, nay, if he critically comprehended the simple meaning, and

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the only meaning, of the unambitious word *et*, he would hardly have said, 'Virgil calls them the unconquered Dacians, and seems to compare their onset with the impetuous course of a rapid river—

Indomitique Dacæ*, & pontem indignatus Araxes.'

ART. IX.—*Corinna; or, Italy. By Mad. de Stael Holstein; in three Volumes.* Tipper. 1807.

DURING the winter of the year 1794, Oswald, the descendant of the house of Nelvil, one of the most illustrious families of Scotish nobility, left Edinburgh to repair to Italy, for the benefit of his health, which had been injured by a heavy calamity. A veil of mystery is drawn over the story of this young gentleman. The house of his father contained chambers which he shuddered to approach. He talks of the shades of the dead 'hovering over those whom they love." He sighs much, shakes his head very much, crosses his arms frequently, takes no interest in his own immediate destiny; *is* amiably complaisant, melancholy, tall, handsome, rich, pale, and interesting. Our grosser judgments might have assigned to him a niche in the sanctuary of stupidity, had not Mad. de Stael told us positively, however appearances might be against him, that he was in reality a man of as much sense as feeling, —which, considering that he feels for every thing, is saying a great deal.

To keep alive the interest which all must have in such a character, a female partner is now necessary. But what female is deserving excellence like that of lord Nelvil? Women of ordinary materials would be incapable of duly appreciating the meaning of a mysterious nod, the due value of a tear apparently without reason, and of solving the problem or buttoning or unbuttoning the lappel of a coat hastily, or of drumming with a knife and fork against the table. Gross earthly females might even accompany these gesticulations with a, 'Sir, are you mad or a fool?' or by a fit of laughter. Nature must be new moulded, and accordingly she is new moulded with a vengeance—and this leads us to Corinna, who is introduced to us neither knitting, nor spinning, nor playing, nor reading, nor making tarts and custards, like our grandmothers; nor at chemical experiments, like our sisters.

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* The proper reading is *Dahæ*, who were a people on the borders of the Caspian sea.

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She is ushered in with the ringing of all the bells at Rome, with explosions of cannon, and the universal exclamations of 'Long live Corinna—let genius flourish—success to beauty!' In short, Corinna, as his lordship is informed, 'is the most celebrated woman of Italy—as a poetess, writer, and composer of extempore rhymes; one of the finest women in Rome;' and certainly the most extraordinary woman in our limited acquaintance. She is to be crowned at the Capitol; and it is during this ceremony that lord Nelvil loves Corinna; and, stranger yet, that Corinna loves lord Nelvil! Her praises are announced at the coronation, in the capitol, by the prince of Castel-Forte. 'Corinna,' says the prince of Castel-Forte, 'is the bond by which her friends are united together; she is the movement, the interest of our life; we are dependant upon her goodness; we are proud of her genius; we say to strangers—Look at her; she is the image of our beautiful Italy.' After this panegyric from his highness, we were curious to hear the object on which it was bestowed, address the multitude. A subject is proposed by her admirers who throng the capitol: it is *the glory and happiness of Italy.* The substance of her extemporaneous effusion in verse might be reduced to one position, that the human, like the vegetable race, are exalted to a higher degree of elevation under a bright than under a clouded sky. Corinna, whom we believe to be no other than Mad. de Stael herself *en militaire,* had been in England and Italy. The latter is the 'Empire of the Sun;' and the human race has been often tributary 'to her arms, her fine arts, and *her climate.*'—'Our *serene sky and smiling climate* inspired Ariosto.'—'Are ye acquainted with that country where the orange trees flourish, *fecundated with love by the rays of heaven*?' &c. In short, the praise of Italy by implication involves the dispraise of gloomy Britain. If the former be the land of genius and sensibility, the latter is the region of dulness and apathy. This might in some degree be excuseable in a foreigner, who can only judge of countries and their characters from a superficial view. But when it is almost inferred, that unhappiness is a stranger to Italy, and that we have the exclusive privilege of being miserable, we cannot but suspect the author of having formed her opinions before her visit to either country.

From the time that Corinna and lord Nelvil become acquainted, all is tumult; despair for no reason, hope with equal reason; and from this first acquaintance the book becomes partly a guide to the public places, and ruins of the Capitol; partly a *thermometer,* marking all that passes in the thoughts and *præcordia* of these two original lovers.

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After a short acquaintance, each falls in love with the *mind* of the other, and from the connection of their two minds some most curious remarks arise in every page. Each is in possession of a secret which must not be divulged to the other until some distant time. Here we most childishly left the thread of the plot, to pry into these mysteries—but like the letters which are received on April day, the superscription excited a curiosity which was miserably disappointed by finding the interior a blank. The secret of his lordship is so little worth keeping that we shall divulge it without demanding silence of our friends. His father suspected that he was about to marry a Madame d'Arbigny, and died in this suspicion. This event never came to pass, and therefore the many convulsive sobs, and prelusive agonies, with which the story is ushered into the world, might have been spared. It was the wish of his father that he should have married a Miss Lucilia Edgermond, who turns out to be the sister-in-law of Corinna herself. In the persons of these two ladies the characters of English and Italian females are painted: and however we may be surprized at a Corinna, we must be equally disgusted at the vapid stupidity of a Lucilia. The residence of Corinna in a small town of Northumberland, affords the author an opportunity of lashing the stern and rigid housewifes, and their fox-hunting mates, of our country towns, with some sarcasm, and not without justice. It is a subject with which we are not displeased. Hypocrisy, prudery, and stupidity, should be assailed wherever they may be found.

In this dreary abode, deprived of the use of her tongue by the arbitrary authority of a step-mother, and despairing of a sight of the sun, for which she languished, we are not surprized to find a sprightly Italian female dispirited and discontented. On returning to Italy, she regains her spirits, and assumes her proper character, which, according to the estimation of Mad. de Stael, entitles her to rank the very first of woman-kind. Her subsequent acquaintance with our countryman tends only to embitter the lives of both. They meet but to sigh; and the 'windy suspiration of forced Oh!' becomes so frequent as to lose all interest.

The real interest commences at the 16th. book, with the departure, absence, and subsequent perfidy, of this windy swain. In England he recommences an acquaintance with Lucilia, which ends in marriage, and the marriage in mutual coldness. Under pretence of restoring his health, he visits Italy in company with his wife and daughter. Corinna's health is declining; and her amusement consists in educating the child of her rival sister, and in instructing lady

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Nelvil in the arts by which she may gain the esteem of her lord. To effect this union it is evident that the life of Corinna must be sacrificed. But as her life was wonderful, her death is a pageant. There was in Corinna a trait of character which strongly reminds us of deputy Birch, it was a propensity to rhapsodise on all occasions, in all companies, and on all subjects. In point of rhyme the pastry-cook is infinitely beneath her, his reason however, we will not hesitate to place by the side of the Italian syren. In the Capitol, in her letters, on arms, on arts, on nothing, Corinna must harangue. She sports even with death itself, by bidding a poetical farewel to the citizens of Rome assembled to behold their sun before it had entirely sunk in the west. And as she is introduced to us with drums beating and colours flying, so she marches off the stage when 'a dreadful wind began to howl through the houses, when the rain beat violently against the window sashes, and thunder heard in the middle of January aggravated the unpleasant spectacle of bad weather, by a sentiment of horror.' Such is the day on which Corinna, accompanied by Lucilia, entered a crowded hall, *to spout her own verses on her own death;* or, what is more voluptuous yet, to hear them chaunted by a young damsel adorned with wreaths of flowers.

After having epitomised this work, indisputably with some severity, it might be expected, that our judgment condemns it altogether. Very far from it. We perceived in many passages, too numerous to extract, the genius of Mad. de Stael, which we admire, and the feeling which we esteem. She has suffered from a succession of reverses originating in these troublous times; and her sufferings have thrown a tinge of melancholy over her mind and writings, which we hope a better fortune may obliterate. Our chief objection attaches to the principles which appear to have themselves engrossed her wholly; that women are degraded by the laws of society from their natural rank; and that thought, feeling, genius, and taste, are almost exclusively confined to certain happy climates, beyond which all is sterility, apathy and methodism. To her style many serious objections might be made; and more particularly to that superabundance of epithets with which the substantives are overlaid, to the detriment of sense, the annihilation of feeling, and the protraction of the subject. This latter charge becomes serious, when we consider that a master of language could have compressed the story, with all the episodes and reasonings which are here dilated to three volumes, into one third of the space.

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ART. X.—*The Life of Thuanus, with some Account of his Writings, and a Translation of the Preface to his History. By the Rev. J. Collinson, M. A. of Queen's College, Oxford.* 8vo. 10*s.* 6*d.* *pp.* 467. Longman. 1807.

THIS account of Thuanus, as Mr. Collinson informs us, is principally derived from the Latin memoirs which were written by himself. Mr. Collinson however has not failed to consult other sources of information; and though he may not have told so much of Thuanus as we might wish to know, he appears to have told all which, at this day, could be known. Biographical works are usually deficient in the most interesting species of information; the private life, sentiments, habits, and manners of the individual; nor is this composition of Mr. Collinson free from the general imputation. It contains but few interesting particulars or anecdotes; but for this defect Mr. Collinson is not to blame, for he could not be supposed to relate more than his scanty documents would supply. Without making any extracts, we shall give an epitome of the work as far as relates to the life of the historian. James Augustus Thuanus, or De Thou, was born at Paris, October 9th, 1553. His grandfather and his father had been presidents of the parliament of Paris, which was then the supreme court of judicature in France. When a boy, the sickliness of his constitution would have retarded his instruction, if it had not been compensated by the quickness of his perceptions. Instead of the sports of youth, he is said to have amused himself with copying Albert Durer's engravings, and to have learned to write before he could read. He confesses that his memory was not retentive, that he was more indebted to conversation than to books, and that the natural debility of his frame prevented the intensity of literary application. All this however must be received with some grains of allowance; and a little vanity often mingles with similar declarations of egotism, affecting modesty while it endeavours to kindle admiration.

Poetry has been called the '*vinum demonum*,' 'the devil's wine'; but it is a sort of liquor of which most men of any distinction have drunk largely in their youth; nor should we be inclined to augur very favourably of the sensitive and moral temperament of him, who never wrote a line, whose juvenile fancy never produced an effusion of love, who never addressed in the language of fiction a bird or a flower, a tree or a stream. As youth is the best season for the culture of the imagination, that period of life can seldom be in better company than that of the muses. For this reason it

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is that we so much commend the habit of poetic composition, to which so much attention is paid in most of our public schools. Even the grave Thuanus was wont in his youth to quaff the waters of Helicon and to wanton with the Muse. At the age of seventeen he went to study the civil law at Orleans, where he had hardly continued a year when the fame of Cujacius drew him into Dauphiny. Here he formed a friendship with Joseph Scaliger, which continued unabated during a period of thirty-eight years. In his eighteenth year his father sent for him to Paris, where he was present at the nuptials of the young king of Navarre with Margaret of Valois, sister to Charles IX. king of France; and only six days after his heart was panged by the massacre of St. Bartholomew. Thuanus was a catholic; but his parents had not instilled into him any of the intolerant bigotry which then infested the majority of that communion; and both the father and the son equally abhorred and regretted the atrocious deed. At the age of twenty, Thuanus was appointed to a canonry in the cathedral of Notre Dame, which had been resigned by his uncle who was bishop of Chartres. It was at this time intended that he should pursue the ecclesiastical profession and succeed his uncle in the bishoprick. At this early period Thuanus is said to have conceived the project of that great historical work which was to immortalise his name.

Thuanus was seized with a desire, which most scholars feel, of visiting the classical region of Italy; and he had an opportunity of gratifying it in the suit of Paul de Foix, who was appointed ambassador from Charles IX. to the papal see and other Italian courts. At Mantua he was shewn a sleeping Cupid, from the chissel of Michael Angelo, which produced a burst of admiration; but a silken bandage was removed from an adjacent figure, and another Cupid was shewn by a Grecian artist, which so eclipsed the former as to make it appear only an inanimate block. Few minds inferior to that of Michael Angelo could have endured to lessen the merit of their own performances, by contrast with the efforts of more transcendant genius and skill. But Michael Angelo was too great for envy; and the unaffected modesty of such a man only serves to make him an object of more elevated admiration. At the court of Rome, Thuanus enjoyed the accustomed honour of kissing the pope's foot, and he learned from one of the cardinals that the constant policy of the holy see was to insult and oppress the weak, and to temporise and dissemble with the strong. In 1576, he made an excursion into the Netherlands; where he observed at Antwerp that Plantin the printer, though his business was

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then declining, had no less than seventeen presses at work. In 1578, he was chosen counsellor of the ecclesiastical order in parliament. Thuanus appears to have possessed none of that effrontery, which so often ensures success in the ambitious conflicts of life, but which is more often the associate of ignorance and vice than of genius and worth. At the beginning of a speech he was embarrassed and confused; what he had premeditated often escaped his memory, and his expressions and arguments suffered from the agitation of his nerves. In 1582, he began to entertain thoughts of relinquishing the ecclesiastical profession towards which he had advanced only some of the inferior steps. In the same year he lost his father, of whose virtues and whose talents he has spoken so highly in his history. In 1587, he was made president of the parliament, was released from his spiritual engagements, and received permission to marry. Mary de Brabanson, of a distinguished family in Hainault, was the object of his choice. In 1593, he began his history, of which he had conceived the design fifteen years, and for which he had employed every interval of leisure which his other occupations allowed in collecting materials and procuring information; but the first part, consisting of eighteen books, was not published till 1604. The moderation which he displayed in this work, in relating the religious dissentions of the times, caused him to incur the violent censure of the more bigotted catholics, but it procured the praise of the wise and good among all sects; and the justness of the eulogy has been ratified by the approbation of posterity. The great defect of his history seems to be the tedious minuteness of the details, which is far from being compensated by the interest which they excite. The history itself comprehends a period of little more than sixty years, from 1546 to 1607; but this is expanded into 138 books; and fills, in the edition of Buckley, seven folio volumes. Though all books are not read, yet all are written to be read; but if all the narratives of history were equally prolix, they would be written to little purpose as they never could be read. Brevity, where it is not purchased at the expence of perspicuity, is a great merit in any book, and particularly in history; which, as it is usually written, abounds with details which we wish not to read, and which, when we have read, we willingly forget. Hence a judicious selection of particulars, which in a few words concentrates in a point the main interest of every transaction, which groupes together the striking and predominant circumstances of every event without a cold and lifeless enumeration of superfluous details, is one of the chief merits of an historian. But this is a merit

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to which Thuanus can lay no claim. For a sort of garrulous prolixity, which never knows where to leave off, or when it has said enough, is one of the characteristic features of his history. Hence he has produced a work, which though it be still read and admired in a few detached parts, it is probable that the man does not now exist who ever had the courage or the diligence to peruse from the beginning to the end. One of the chief merits of the work, to which perhaps more than to any thing else it has been indebted for the praise which it has received, is the purity of the diction and the perspicuity of the style. In impartiality and a scrupulous adherence to truth, he has seldom been excelled by any writer of history; but this excellence was greatly obscured by the defect which we have mentioned above; the want of taste in the selection of those particulars which merited a place in his narration. The times in which Thuanus lived were agitated with civil and religious broils. The human intellect, emancipated by the happy event of the reformation from the patient servitude of so many centuries, was beginning to assert its native liberty and independence. But as there was a large mass of people who were still interested in subjecting it to the chains which it had broken, the most violent concussion of passions, of opinions, and of prejudices ensued. The violent and merciless sticklers for the old system were encountered with equal obstinacy and ardour by the champions for the new. In describing such a tempestuous conflict of passions, interest, and opinions, Thuanus certainly discovered no common prudence and address. His work proves that probity and veracity are the best guides in circumstances of embarrassment and difficulty. By following their direction he was enabled to unite the approbation of his contemporaries with that of posterity. Though he was a catholic, yet, as his disposition partook of none of the bigotry of catholicism, his work was read with pleasure by the protestants; and as he was too honest ever to misrepresent any transaction to gratify the spleen of a party, or to serve the ends of a faction, his book is regarded as the repository of truth by men of the most opposite principles and opinions.

Without charging Thuanus with any thing like uxorious excess, we may safely assert that the gravity of the historian did not render him impervious to the influence, or insensible to the endearments, of domestic life; for he was twice married, and seems to have possessed a more than ordinary portion of connubial felicity in both his wives. His first wife died in 1601, after having contributed to augment his stock of domestic comfort for fourteen years. His second wife was also united to him for the same number of years,

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and died in 1616. Thuanus, who was now in his sixty-third year, lamented her loss with a poignancy of affliction which accelerated his own decease. He survived her only ten months; and his death appears to have been occasioned more by the agency of grief than any physical decay. The faculties of his mind continued so unimpaired to the last, that, on the day of his death, he wrote a copy of Iambic verses, which exhibit no signs of mental vacuity or decay.

To this production of Mr. Collinson we cheerfully ascribe the merit of impartiality and research; and we leave it to him to decide whether it might not be worth his while to favour the public with a concise and correct English abridgment of the voluminous historian whose life he has described. We should gladly announce the publication of such a work, in which the whole condensed interest of the original might be preserved, without the insertion of the barren, insipid, and superfluous details. A striking and highly-finished engraving of Thuanus is prefixed to this account of his life.

ART. XI.—*Transactions of the Parisian Sanhedrim, or Acts of the Assembly of Israelitish Deputies of France and Italy, convoked at Paris by an imperial and royal Decree, dated May 30, 1806. Translated from the Original, published by M. Diogene Tama; with a Preface, and illustrative Notes; by F. D. Kirwan, Esq.* 8vo. 8s. *boards.* Taylor. 1807.

POLITICIANS have been puzzled in no small degree in endeavouring to account for the reasons which influenced Buonaparte in his late conduct towards the Jews. In a mind like his, the real motive is hardly ever the ostensible; and the present means are always adopted with a view to some ulterior and unexpected end. It cannot be supposed that he, whose ruling propensity it seems to be to abridge the liberties of mankind, should intend to impart the boon of freedom to the posterity of Abraham The French Jews had, in fact, no favour to require of Buonaparte, which they had not previously received from the constituent or legislative assembly. The decree of September 1791, had invested all the Jews, who took the civic oath, with the rights of French citizens. Notwithstanding, therefore, the lavish incense of adulation which Buonaparte has received from the followers of Moses, we do not know one favour which he has conferred upon them, except it be that of calling their deputies to Paris, to answer some trivial questions, and to make a sort of puppet-show for the amusement of the capital. That the imperial despot may not have some further end in

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view, we will not pretend to deny; but what this is, we shall not attempt to divine.

One of the pretexts, which was assigned in the imperial decree of May 1806, for this convocation of the Jews, was the distress produced by their usurious practices in the northern departments of France. The tyrant, therefore, professes an anxiety to relieve those who were oppressed by these contracts, and to revive a purer morality among the authors. Had this been the real object of the decree, the means taken to prevent the recurrence of the evil were not very likely to succeed. For Buonaparte ought to have known that the interest of money will find its own level better when left to itself, than when it is subject to any arbitrary interposition of the government; and that he would have done much more towards the reduction of interest in France by establishing the security of property, the freedom of commerce, and the liberty of the subject, than he could by convening a few Jewish rabbies and traders at Paris, to declare that the exactions of usury were contrary to the precepts of their law.

The first meeting of these Jewish deputies was fixed for the 26th of July 1806. This day happened to be the Mosaic sabbath; but, though the appointment of the day is ascribed to accident, we are more inclined to impute it to design; in order to show how far the sticklers for the law would carry their complaisance to the mandates of the sovereign. But though the Jews had permission to adjourn their first meeting, they refused to do it, that they might testify their obsequious compliance with the will of Buonaparte. Such meanness of condescension we should however hardly have expected either from Jews or Gentiles; and particularly from the former, who have seldom been wanting in an obstinate attachment to the observance of the sabbath. The reader of this volume will not fail to remark in the proceedings of this Israelitish convention, a degree of degenerate servility, which will almost surpass his belief; and of fulsome, we ought rather to say putrid, flattery, which will at once excite his indignation and disgust. The hosannas, which we might have expected to hear these Jews chaunt to Jehovah, were exchanged for loud and hypocritical cries of, '*Long live the emperor, long live the imperial family.*' The Corsican is called '*the conqueror of the world, the model of sovereigns, the immortal emperor, the wisest of kings, who has had no equal among the sons of men*; the *spirit of God is said to be in him*; and he is hailed as *the anointed of the Lord*. Hymns were chaunted in his praise; his name, on the festival of his birth day, was even incorporated with

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that of Jehovah himself; and no sycophants ever exhibited a more abject and execrable propensity to falsehood on the apotheosis of a Nero or a Tiberius, than this base and contemptible assembly of Jews did in proclaiming the praises, and panegyrising the virtues of Buonaparte. Excess of flattery is the surest sign of a proneness to servitude; and hence we see it so strongly marked in the idiom of the east, where the genuine feeling of liberty have never thrilled in the heart. Were we to appreciate the present fitness for liberty in France, whether among the Jews or the Christians, by the extravagance of their adulation to theusurper of the government, we should say that there is no one reptile which crawls upon the earth that is not more fit for political liberty than they. We hardly know what was the predominant sensation which we experienced on the perusal of the present performance. It was certainly a mixture both of nausea and of rage; but the rage appeared the most prominent ingredient. For, sympathising as we do with the generous nature of freeborn man, and conscious that he who loses the sense of freedom loses more than half his worth, we cannot, without vehement dissatisfaction, and poignant resentment, behold our fellow-creatures gratuitously promoting their own degradation and servitude; and licking the hands and feet of the man who has trampled them in the dust. The questions which were proposed byBuonaparte's commissioners to this wretched assembly of Jewish delegates, were the following:

'1st. Is it lawful for Jews to marry more than one wife?

'2d. Is divorce allowed by the Jewish religion? Is divorce valid, although not pronounced by courts of justice, and by virtue of laws in contradiction with the French code?

'3d. Can a Jewess marry a Christian, or a Jew a Christian woman? Or has the law ordered that Jews should only intermarry among themselves?

'4th. In the eyes of Jews are Frenchmen considered as brethren, or as strangers?

'5th. In either case, what conduct does their law prescribe towards Frenchmen, not of their religion?

'6th. Do the Jews born in France, and treated by the law as French citizens, acknowledge France as their country? Are they bound to defend it? Are they bound to obey the laws, and to follow the directions of the civil code?

'7th. What kind of police jurisdiction have the rabbies among the Jews?

'8th. What judicial power do they exercise among them?

'9th. Are the forms of the elections of the Rabbies, and their police jurisdiction, regulated by the law, or are they only sanctioned by custom?

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'10th. Are there professions from which the Jews are excluded by their law?

'11th. Does the law forbid the Jews from taking usury from their brethren?

'12th. Does it forbid or does it allow usury towards strangers?'

To these queries this complaisant body returned such answers, as, though in several instances opposite to the precepts of their law, were thought to be most consonant to the wishes of the emperor. A sanhedrim, composed of old clothesmen from the purlieus of Monmouth-street, could hardly have exhibited a more patient acquiescence, if Buonaparte, as the price of their submission, had promised them a cheap penny-worth of his own cast-off suits, with some of his wife's old petticoats as a make-weight in the scale.

To suppose that Buonaparte ordered these circumcised rabbies, money-lenders, and chapmen, to the capital, merely for the sake of obtaining answers to a string of idle queries, is to suppose his head to be more barren of intellect than it appears. Perhaps these outcasts of Israel might have given a handsome douceur to Buonaparte, and the *immaculate* prince of Benevento, for the honour of debating in '*our good city of Paris*;' or the tyrant may really have conceived the design of restoring them to 'the land that floweth with milk and honey.' For this purpose he may be encouraging them to direct their attention more to agriculture and to arms; that when they are settled in the land of Canaan, they may be able to lend him more effectual succour in his projects of vengeance on our possessions in the east. That such a scheme may be deposited in the secret folds of Buonaparte's brain is not at all improbable; but few mysteries are more difficult to penetrate than those of his intentions.

ART. XII.—*The Progress of Love; by Martin Kedgwin Masters.* 12*mo. pp.* 136. 6*s.* Longman. 1807.

MR. MASTERS has neither been unhappy in the choice of his subject, nor unsuccessful in the execution. The subject itself is treated with a great deal of judgment, of taste, and of good sense; the descriptions are accurate and not overcharged with superfluous decoration; the imagery often evinces the glow of genius; the admonitions and reflections are just in themselves, feelingly expressed and enlivened by appropriate tales; the language is often polished into elegance, and sprinkled with some striking felicities of diction, which impart even to common place truths a novelty

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of interest. The writers of blank verse are usually too fond of stretching their periods to such a length, that we are out of breath before we can get to the end. This is a fault from which even Thomson and Akenside are not always exempt. But inferior writers not only draw out their periods to an immeasurable length, but fill that length with a wilderness of words, the dun foliage of which is impervious to a ray of sense. Such blank verse bards seem to think, that an exuberance of incongruous tropes and figures makes ample amends for a vacuity of thought.

Some of Mr. Masters' periods might perhaps have been improved by contraction; but his meaning is never obscured by a cloud of superfluous words.

Mr. Masters first considers love in a more general and comprehensive sense, as the primary source of civilisation, and of the arts which embellish life; and he then describes the passion itself, its origin, nature, and effects. In the beginning of the poem he speaks of himself with a modesty which conciliates regard; while he solicits the indulgence of the critics, in lines which shew that he has nothing to dread from the impartial strictures of liberal and enlightened criticism;

> 'Me, nor the streams of Cam, nor Isis saw,
> Stray on their classic banks, to taste the fruit
> Which liberal culture ripens on that soil,
> For those more blest of heav'n. For me, alas!
> Some native wild flowers, gather'd as I ran
> Along life's thorny road, are all my boast.
> For this, be gentle, critics; if my wreath
> Few blossoms deck, that bear a rich perfume,
> Or vivid colouring, ah! let them live;
> Nor blast the tender buds of hope, because,
> Unconscious, I deform the gift with weeds.'

We do not think that Mr. Masters has much reason to blame his stars for not having sent him to be fondled by the muses on the banks of the Isis or the Cam. Those streams seem not to contain at present any great mixture of poetic inspiration, if we may judge from the specimens which have *lately* been produced; and by a comparison with which the Progress of Love will be found to deserve no scanty meed of praise.

Mr. Masters thus delineates the first opening sensibilities of love, when the passion operates on a delicate and cultivated mind. In the description itself, we may discriminate the manner of Thomson, without his elaborate superfluity of elegance:

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'When nature, acting in mysterious course,
Bids new sensations rise, the youthful swain
Hears whisp'ring visions tell of future bliss,
And sighs in sick'ning fondness to the winds
The trembling wish he knows not how to name:
His eager soul in every glance he sends
To scan each passing virgin, haply soon
The beauteous copy passes in review
Of that fair archetype his busy thought
Had with prophetic sympathy pourtray'd:
Unconscious why, the stricken youth exults
At her approach, and when departure robs
Of its lov'd idol his adoring eye,
As fades her length'ning shade, his spirit sinks.
Again he's blest; across his loit'ring path,
Where sedulous he woo'd the lucky chance,
She re-appears; fresh palpitations beat
Increas'd alarm; with timid tenderness
He breathes a falt'ring salutation out,
Then shudders lest his speech hath been too rude.
For him all other beauties vainly shine;
She only amiable, lovely, wise:
At each fresh interview, some novel charm
Breaks with increasing splendour on his sight.
To her his absent musings swift revert,
Whether he drink the liquid blaze of noon,
Or mark the shadowy car of wheeling night;
Throng'd in the clam'rous city, or at large
Imprint his lonely footsteps on the dews,
All-beauteous starts her image to his eye;
Her silver tones still tremble on his ear.
But, what his transport, when, unlock'd, he finds
The social circle fold the peerless prize!'

'He hears no voice but her's, and deems old time
An envious plund'rer, that unjustly robs
His o'ercharged tongue of it's unfinish'd tale.
Tost on the fluctuating sea of doubt,
His thoughts each moment veer to swift extremes;
Now in the gay delirium of belief
That she propitious smiles; anon he droops
With big perplexity; she seem'd to frown,
And an eternal night absorbs his hope.
The fair one brightens, and the clouds disperse,
His mounting passion wider-circling sweeps,
And wantons in the joy: incessant he,
Where'er she moves, moves her attendant shade.
Grown more assur'd, he ventures next to press
With silent supplication, unrepuls'd,
Her silky palm: his giddy senses reel;

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The tingling transport shakes th' astonish'd brain
With new commotion: from his wond'ring soul
Uncertainty's dark vapour disappears,
And to himself the lover stands reveal'd.
Now mingling hopes and fears impetuous rush
To swell his lab'ring heart with dread suspense;
The heaving tumults struggling hard for vent,
He seeks his mistress to demand his fate.
Sudden a chilly awe pervades his nerves,
His palsied tongue turns traitor to his will,
And on his lips the mighty secret dies:
In breathless agitation see him fixt!
His varying cheek, the herald of his pangs:
'Till summon'd all his dissipated pow'rs,
Rejoicing, from his lighten'd soul he flings
The galling burden that oppress'd it's play.'

In the third book, the abstraction of jealousy is finely personified; and its operations are afterwards very characteristically exhibited in the individual who is the subject of the passion. One of the lofty attributes of poetry is that imagination which can give visible and corporeal entity to those aerial and impalpable forms which, till they are embodied by the genius of the muse, have only a fugitive and evanescent existence in the invisible chambers of the brain:

'But what fear-spreading form and haggard, say,
Is that comes riding on the midnight air,
In ebon darkness wrapt, save where the flash
Of intermitting gleams illumes the cloud,
To make the night more drear? before her rolls
The withering mildew, and her breath emits
A fume more pois'nous than th' Avernian lake,
Or Java's far-fam'd death-distilling tree.
Around her brows the groaning mandrake twines;
In her right hand a whip of glowing wire,
Which frantic oft against herself she turns.
Her eye with horrid perturbation glares;
Her tongue parch'd up, and jaundic'd visage wrung
Distorted to a deep convulsive grin?—
'Tis Jealousy! sound, sound the wide alarm;
Monster, most monstrous of the countless brood
That wake to plague mankind!—Ah! doubly curst
On whom the fiend her madd'ning venom sheds!
The tainted blood in boiling eddies wheels
Hot to the throbbing brain, and straight appear
All baleful spectres: ever-reeling doubt;
Fell hate, whose grinning jaws black foam distill;
And pale revenge, with fall'n and quiv'ring lip.

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Mr. Masters, with the fancy and the eloquence of a poet, draws the following short, but high-finished picture of a blush. The lines are such as we believe that even Thomson would not have *blushed* to own :

> ' Hail, beauteous fugitive! ethereal guest!
> That glid'st a spirit through the tingling frame.
> Colour's fine master-piece, that lov'st to fling
> Thy glowing vest o'er modesty's sweet form :
> Fair virtue's offspring thou, when all her charms
> To sensibility she gave :—all eyes
> Behold thy birth indulgent; every heart
> Inclines with fondness to thy mild appeal.
> Still in my fav'rite fair, oh! let me view
> Thy rosy fingers tracing out fresh charms ;
> When the pure soul of delicacy mounts
> In soft alarm, when through their silken fringe
> Her eye-beams tremble in confus'd delight,
> And, Phœnix-like, thine ardent spirit flies
> In the sky-kindled flame that gave thee birth.'

In the Progress of Love we have richness of ornament, without any deviation from that simplicity which is one of the surest marks of an unvitiated taste. In the subject itself, which relates to one of the strongest passions of our nature, the author has not admitted a single idea or expression, which, by its grossness, would shock the most delicate ear or the most modest mind. Some of the descriptive parts have a high sensational glow, which warms, interests, and delights, but without exciting any grossness of desire, or imparting the dangerous stimulant of voluptuous vice. The moral impression indeed which his poem is calculated to make on the reader, is highly favourable to the most sensitive delicacy, and the most rigid virtue. The effects of seduction, and of libidinous gratification, are depicted with a force and truth which must tend to deter from the commission of vice ; while that genuine unsophisticated love, where the union of two hearts is cemented by mutual fidelity and esteem, is delineated with a charm which will both impress the intellect and twine its influence round the heart.

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ART. XIII.—*The Code of Health and Longevity; or a concise View of the Principles calculated for the Preservation of Health and the Attainment of Long Life. Being an Attempt to prove the Practicability of condensing, within a narrow Compass, the most material Information hitherto accumulated, regarding the different Arts and Sciences, or any particular Branch thereof. By Sir John Sinclair, Bart. 4 vols. 8vo. 2l. 8s. boards.* Cadell. 1807.

THE art of preserving health and attaining longevity has always been esteemed distinct from that of curing diseases; and it certainly is not impossible that it may be well understood, and successfully cultivated, by those who are little skilled in the administration of medicines. The problem, so interesting to all, of discovering the best means of arriving at the farthest period which nature has fixed to each individual existence, has occupied the thoughts, not of physicians merely, but of philosophers of all ages. Indeed the warding off the visitations of sickness is one of the most favourite speculations of contemplative and studious man; and the systems that have been formed on the subject are as various and as opposite as the different fancies, feelings, prepossessions, and conceits, of those who have formed them. This circumstance breeds some suspicion that the object itself is not really attainable. It is agreed however on all hands, that the art depends more on the adaptation of regimen fitted to the peculiarities of each individual constitution, than on the use of drugs; in the study of the *juvantia* and *lædentia*, and the use of prudent precautions against recurring accidents, which, when separately taken, may be of slight moment, though their concurrent and incessant action may very sensibly debilitate and exhaust the frame. These are the principal objects of that branch of medical science, which has been termed hygiene, and to the acquisition of which persons of plain understandings and good general information are apt to think themselves as competent (often justly perhaps) as those who have been regularly bred in the schools of medicine, and who pass their lives in attendance on the diseased.

Still such persons, if their minds be not far above the ordinary level, are exceedingly apt to deceive themselves. For their attention to these subjects is commonly excited by the state of their own health, or that of their near relatives. What they have found useful in a very few instances they immediately conceive will be equally useful in all, and thus they erect a few partial and solitary observations into general

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and universal truths. Hence the multitude of contradictory rules with which invalids are pestered by all their well-meaning acquaintance. Nor is this all: if a valetudinarian passes his grand climacteric, he becomes proud of his years, and with much self-complacency attributes the prolongation of his life to his own skill and attention; and both his vanity and his benevolence make him liberal in his advice to others. But it is well known, and the work before us would, if necessary, supply the proof, that suffering illness is frequently no obstacle to the attainment of old age. Many, who are invalids in youth, pass the latter periods of their lives in good health. In truth, as years advance, the nervous system becomes more torpid, the sensibility diminishes, and impressions, which formerly caused acute uneasiness, are now no longer felt. This is an abundant source of self-deception to those who are ignorant of the laws of the animal œconomy. It may be suspected that even the sage Cornaro himself was greatly deluded by it.

Whether the respectable author of this volume (for the first only is that which is the offspring of his own labours) has suffered a similar delusion, we will not pronounce. He informs us,

'That though naturally possessed of a sound constitution, untainted by any hereditary disease, yet about six or seven years ago, he had fallen into a weak and enervated state, and found himself unequal to the task of managing his own private concerns, of prosecuting useful inquiries, or of applying his mind to political pursuits, with his former energy and zeal.'

This it was that led him to pay such particular attention to the subjects of health and longevity. In the re-establishment of his own health, *with the assistance of some eminent physicians*, he has happily succeeded. Encouraged by this success, he ventured to give hints to other valetudinarians, and has had the satisfaction of receiving the most grateful acknowledgments from various persons in all ranks of life, for the benefits they have received by the adoption of the rules which he recommended. Still farther animated by this encouragement, 'he was at last induced to think of a greater and bolder attempt, *that of instructing his fellow-creatures in general, how they could best preserve their health and attain a comfortable old age.*'

This we believe is the usual progress of some information and experience united to abundant good intentions. But when Sir John Sinclair goes on to express his conviction that, by the observance of his rules, ten, twenty, or perhaps

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thirty years, may be added to comfortable existence; we cannot but smile at his enthusiasm. We know this to be an assertion which no prudent physician would hazard, and we fear that experience will one day woefully undeceive him. We cannot but feel a doubt, whether he is competent justly to appreciate the weight of medical evidence; a point which requires as much penetration as any of the questions which exercise the human judgment. With regard to the value of medical writings, we will pronounce positively that Sir John possesses little or no judgment at all. Buchan's Domestic Medicine, Thornton's Philosophy of Medicine, Nisbet on Diet, Adair's Medical Exertions, and other writings of the same stamp, are some of the authorities to which he gravely appeals. Of some of them we will say, that they are the most contemptible catchpennies that ever issued from the press.

But to the work itself. It professes not to be formed of new matter. That, the author justly observes would have been a fruitless attempt. But the design of the author is to endeavour to consolidate the essence of the knowledge that has been already accumulated, giving it a suitable arrangement, and adopting even the words and expressions of the original authors, when this could be done with propriety. The design is laudable; and we acknowledge with pleasure that the execution is respectable; and that a body of facts is here brought together, which does great credit to the industry of the collector. The matter itself is of very unequal value, and we feel rather overwhelmed than enlightened with the multiplicity of the observations. But those who follow the tract of Sir John Sinclair will feel greatly indebted to his labours. The business of selection will not be difficult to those whose attainments and habits of investigation enable them to distinguish the metal from the dross.

The subject itself is divided into three parts, which has occasioned a triple division of the proposed undertaking. In the words of the author, he undertakes to point out,

'1st, The circumstances which necessarily tend to promote health and longevity, independent of individual attention, or the observance of particular rules.

'2d, The rules which, if observed by an individual, have a tendency to preserve health and existence, even where these circumstances are wanting. And,

'3d, The regulations by which the general health and safety of a great community are protected from the various injuries to which they are likely to be exposed.'

The first part then of the work contains a great variety of

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miscellaneous matter, more, or less immediately connected with the professed object of the author's undertaking. It is introduced by an account of the structure of the human body, taken from the very masterly description of Dr. William Hunter, published in his Medical Commentaries. A number of circumstances are next treated, as having a material influence on the health and longevity of the frame, though they are totally independent of any care or exertion of the individual. Seven of these circumstances are considered in as many separate sections. They are,—parentage;—perfect birth;—gradual growth;—natural constitution;—form;—sex;—and the efforts of nature to renew the distinctions of youth. As the subject of this last head is very curious, and though well known to physiologists, is less familiar to general readers, we will extract some of the observations referring to it.

Examples have occurred in which this effort has been indicated in different parts of the frame. The hair, the teeth, and the eye-sight, have afforded the strongest evidences of it. After the eightieth year, the hair, which had become white, has again become much darker. The most remarkable instance of this was in 'one Mazerella, who died at Vienna in the 105th year of his age; who, a few months before his death, had not only several new teeth; but his hair, grown grey by age, became black, its original colour.' Many other analogous facts have been related on good authority. It is said that the former generation enjoyed a great superiority over the present in regard to their teeth. At Scone, near Perth, a place of interment was lately opened, which had remained untouched for above 200 years, and yet, to the astonishment of every one, among a great number of skeletons which were there discovered, there was hardly any of them whose teeth were not entire and sound. One instance of a person's obtaining new teeth in old age has occurred to the author himself. They appeared to be of much softer consistence than teeth usually are, and on the whole could only be considered as an imperfect substitute. The eye-sight also had been restored in old age. A remarkable example of this is given by Dr. Rush. A man, about sixty-eight years of age, gradually lost his sight, and continued entirely blind for the space of twelve years; at the end of which period, his sight returned, without making use of any means for the purpose, and without any visible change in the appearance of the eye. From these facts it has been conjectured that the antediluvian age was obtained by a frequent renovation of different parts of the body. This however gives us little insight into the mystery. It is but explaining *ignotum per ignotius*.

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In the succeeding chapters of this part of the work, the author treats of the powers of the mind; the effects of the passions; climate; situation; exposure; moisture, or dryness; neighbourhood of woods; soil; fuel; the atmosphere; continent and islands; town, village, or country residence: and miscellaneous circumstances which influence the health, as rank in life; education; occupations; marriage; and accidents. Many of these titles give rise to subdivisions of the subjects treated. They contain some useful and agreeable matter, interwoven with a good deal of popular philosophy. We must say that the parts least connected with medical advice (and they form a very large proportion of the whole) are by far the most instructive.

We now come to the second part of the work, which treats on the rules for the preservation of health and attainment of longevity, to be practised and applied by individuals, each in their own particular case. The plan sketched out by the author himself was intended to comprehend three different objects: 1, Those *essential* for man in every situation, and without which he cannot exist; these are air, liquid food, solid food, digestion, labour or exercise, and sleep: 2, Articles not so essential, but which are highly desirable, especially in a state of civilization; these are, clothing, habitation, amusements, and medicine: 3, Articles of a *miscellaneous* nature; which include temper, habits, cleanliness, bathing, relief from accidents, and travelling or change of residence.

But though the author has devoted upwards of five hundred closely-printed pages to this division of his labours, he has found himself unable to finish the picture of which he has chalked out the outlines. The whole therefore of the remaining part of the volume is devoted to the consideration of the objects essential to life; which being, according to the division adopted by the author, six in number, has occasioned the division of his subject into six chapters, one appropriated to each of these essential objects. We may remark, *en passant*, that the subject of digestion being so closely connected with the article of food, whatever the author had chosen to say upon it might with much propriety have served as an introduction to the treatise on food; and we think that the general reader would very willingly have spared the physiological account of this process, and the other disquisitions of a similar nature, which add so much to the bulk of the volume. Those who have a real desire to be instructed on such subjects will certainly apply to the original writers who have expressly treated of them.

Our readers cannot but smile at this specimen of Sir John Sinclair's attempt at *condensing* what is valuable in human

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knowledge. A portion only of the subject is finished; and we believe that no medical writer could have swelled out so scanty a portion of materials in so bulky a form; not that we think that adding to the size of his work has in the most remote degree influenced the mind of the well-meaning and respectable writer; but being unable to distinguish what is valuable from what is unimportant, he has been forced to admit what a more experienced and critical judgment would either have wholly rejected or very slightly touched upon. He also exhausts our patience by the minuteness of his divisions and his subdivisions. Let the reader judge for himself: we will refer him to the chapter on exercise. It is the fifth chapter of the second part.

After some introductory matter, Sir John thinks it convenient to divide exercise into four branches: 1. The youthful; 2. The manly; 3. The gymnastic; and, 4. The healthful and amusing. We have therefore four subdivisions of his first section *of the various sorts of exercises.*

1. *Of youthful exercises.* Here we have again remarks on the utility and necessity of exercise upon young bodies; after which he proceeds to consider the various kinds under the following heads: 1, Infantine or childish exercises; 2, hopping; 3, jumping; 4, running; 5, hooping; 6, throwing; 7, lifting and carrying; 8, balancing; 9, climbing; 10, skipping; 11, sliding; 12, skating; 13, swinging; 14, bell-ringing; 15, firing; and, 16, dancing. So that we have sixteen subdivisions, treating very gravely of each of these amusements. Of the utility of these very *profound* observations let the reader judge from one of the shortest specimens:

'2, *Hopping.*—Hopping on one leg, though a very simple exercise, ranks amongst the most violent; but it is a very useful one, and serves particularly to strengthen the lower limbs: it ought however to be established as a general rule, that after one leg has been exercised, the other must take its turn. Robust experienced boys will frequently hop above 800 steps over the most uneven ground. In England it was not unusual, in the sixteenth century, to have hopping matches, and to give prizes to those who distinguished themselves in that species of exercise.'

Having gone through them all *seriatim,* accompanied with comments of about equal value with that we have quoted, we come to

2. *Manly exercises.* Here we find ourselves reduced to ten only: men are not quite so playful as boys, or rather their sports and fooleries commonly go under the serious denomination of business. However, Sir John subdivides the exercises of manhood into, 1, tennis; 2, cricket; 3, golf; 4,

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shinty; 5, swimming; 6, rowing; 7, angling; 8, hunting; 9, gardening; and, 10, agriculture.

We must content ourselves with informing our readers, that *the shinty* is a favourite Scotch game, which is played with a crooked club, and with a ball of wood; the ball is driven from one boundary to another by opposing parties, who struggle with all their might to drive the ball to the boundary which their opponents are obliged to protect.

3. *Gymnastic exercises.* Of these, ten species are enumerated, giving origin to ten further subdivisions of the subject: they are, 1, leaping; 2, foot-racing; 3, playing with the foot-ball; 4, hurling; 5, wrestling; 6, boxing; 7, cudgelling; 8, fencing; 9, archery; and, 10, modern military exercises. Having very learnedly descanted on each of these topics, we at length arrive at,

4. *Healthful exercises.* They are (we are told) either *external*, as, 1, walking; 2, riding; 3, gestation; 4, sailing; and 5, bowling; or *domestic*, as, 1, billiards; 2, shuttlecock; 3, dumb-bells; 4, the load exercise; 5, tensile beds; 6, declaiming; 7, friction; 8, electricity; 9, galvanism.

We believe that after the specimen we have presented, our readers will readily excuse us from carrying our analysis of this chapter any further; and having seen the copious manner in which Sir John Sinclair has thought it necessary to treat the most simple part of his subject, he will feel no surprise that he has not been able to include above one half of his original design in the 772 closely-printed pages of which the first volume of his collection consists. The valetudinarian, whose curiosity has been roused, and whose hopes have been excited with the consoling assurance, that he may add ten, twenty, or thirty years to his comfortable existence, will be apt to ask himself, when he has travelled over this wearisome length of pages, 'Well, after all, how is it that Sir John has had such happy success in his own person?' We protest that we feel utterly unable to give him any satisfactory answer.

We have given our opinion that the collector of these volumes is not qualified to form a correct estimate of the value of medical writing. Indeed, how is it possible to be otherwise, considering the habits of his life? To be enabled to form such an estimate, extensive reading is but half of what is requisite; an enlarged and enlightened observation of the phenomena of animal life, both in sickness and in health, is equally necessary; with which the pursuits of the politician, the financier, and the country gentleman, are utterly incompatible. But we are prepared to go much further; and how-

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ever much we may wound the feelings or the vanity of Sir John Sinclair, we pronounce decidedly that with regard to the effects of medicines on the human body, Sir John does not possess the smallest glimmering of information. Let us bring the point to a test:

'In Sweden,' says our author, on the subject of remedies for indigestion, 'the elixir of Dr. Jernitz has been much celebrated; and as a proof of its efficacy, it is said that the doctor himself attained the age of 104, his son to 100, and the whole of his family, by the constant use of it, lived to a great age. Numbers also in that country are said to have received great benefit from it.'

This elixir has received the pompous name of the elixir of longevity. Our readers no doubt must burn with impatience to know the composition of this wonder-working medicine. Sir John has imparted this invaluable secret; but it proves to be no more than a tincture of aloes and gentian with a few spices. We must do however the author the justice to say, that he has disclaimed the responsibility of testifying the truth of its miraculous power. But why has he not rather held up such fooleries as a specimen of the ignorance and credulity of mankind, instead of placing them in the van of his stomachic remedies? Not that we despise gentian and aloes, which are very good things of their kind. But doubtless if they are used daily, as here recommended, they are more likely to shorten than prolong life; and if Dr. Jernitz's life was extended so much beyond the ordinary limit of mortality under the daily use of such a compound, this must have happened not in *consequence* of it, but in *spite* of it.

In a few pages further on (p. 578) we have an account of a person curing himself of indigestion by eating flesh twice a day, and using an infusion of orange-peel instead of tea. It would be indeed fortunate if this obstinate ailment could be made to yield to such easy processes. However, the fact is of some value as far as it shews the injurious effects of common tea.

We have perused, not without satisfaction, Sir John's statement of the different effects of animal and vegetable diet, contained in the third chapter; and think upon the whole, the observations are the most correct of any we have met with. But it is not unmixed with error, wherever the author ventures beyond his depth. For instance, he advises animal food in gout, to throw the disease on the extremities. The very opposite treatment is the right, where it can be admitted. As Sir John has been a reader of Dr.

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Cheyne's works, he might have suspected this. The doctor relieved his own head by a very light system of diet; and then he had regular and gentle paroxysms of gout in the extremities every spring.

Here and there we meet with strange errors in reasoning, from which we should have thought that Sir John's philosophy would have secured him:

'Unless there is any apprehension of damp,' (says our author, p. 737.) 'a bed-room should rarely have a fire in it, as it has tendency to vitiate the air, often fills the atmosphere with dust or ashes, and sometimes may be the means of setting the room, and indeed the house itself in a blaze. If a fire is kept in a bed-chamber, the danger arising from a small room becomes still greater, and numbers have been stifled when asleep by having a fire in a small apartment.'

One circumstance is omitted in this account, which is quite essential to the truth of the statement; namely, that in such cases of accident, the room was without a chimney; otherwise a fire tends to get rid of impurities; and in places where many sleep in the same room, as in hospitals, workhouses, &c. a small fire ought to be kept up all night, in order perpetually to renovate the air, and to get rid of unwholesome effluvia.

We will conclude our account of this volume, by extracting a specimen of the advice which is the result of Sir John's lucubrations. Our readers may judge from it, whether we have been guilty of injustice by expressing the little value we set upon them. It shall be on a subject in which all men are equally interested—that of eating and drinking.

'*Rules at meals.*—It is much disputed, with what sort of food, whether liquid or solid, meals ought to begin; but, on the whole, it appears most advantageous to begin with the most liquid, and, those which are easiest of digestion, as the lighter sorts of fish, according to the English practice. The first having an easy passage through the stomach, and going quickly into the milky veins, make the way clear for those of a harder and more indigestible nature, which are to continue longer on the stomach. Beef, for instance, often remaining undissolved for even eight hours.

'It is also much disputed, whether one should adhere to one or two dishes, or indulge in a variety. It is generally imagined, however, that a variety is of little consequence, provided you do not exceed in quantity, which a variety of articles is apt to encourage. A man will seldom eat too much of one dish, at least will not be apt to repeat the offence.

'The English mode of sitting long after dinner, and drinking a variety of strong wines, and often to excess, cannot possibly be

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approven of. The introduction of tea has greatly contributed to diminish that practice.

'It is a rule, which has been strongly recommended, to rise from table with an appetite; but this maxim cannot be generally adopted, as many sit down to table without one.

'The ancient Romans eat their victuals in a reclining posture, and prepared for their meals by changing their clothes, and putting on a particular habit. The first must have been extremely inconvenient. In regard to the second, we often dress for dinner, but not with views similar to the Romans, who did it for the object of being more at their ease, and less incumbered with clothes while they were eating. The more recent fashion, however, is infinitely better than the preceding one, when the usual dress for dinner was as tight as possible, accompanied with the formalities of bag-wigs, swords, &c.

'The Scotch plan of taking much mild broth or soup, and beginning dinner with it, is very useful in restraining an inordinate appetite for solid animal food, which when indulged, or farther excited by provocatives, and followed up by the use of strong liquors, must ultimately tend to produce indigestion, and abbreviate life.

'*Rules after meals.*—A variety of contradictory rules have been given, regarding the conduct to be pursued subsequent to the different meals. The interval betwixt breakfast and dinner is the proper period for exercise, and the enjoyment of it, in a moderate degree, will strengthen and invigorate all the powers of life. It particularly promotes the appetite, and increases the circulation. After so solid a meal as dinner, however, all violent labour or exercise ought to be avoided, until what is called the fever of digestion is over. With active people, and those of strong habits, the intromission of an hour may be sufficient; but with the weak and delicate, no strong exertions ought to take place for a much longer period.

'In warm climates, it is not unusual to sleep after eating. It is so general in those countries, that it must be found of service; but with us it is certainly unnecessary, and ought never to be given way to, unless where persons are either in a weakly state or in advanced years. Under such circumstances, a short sleep will permit the digestion to proceed uninterruptedly, and the nourishment to give its full supply to every part, before it is again dissipated by the action of the body.

'*General result.*—The subject of meals being of considerable importance to health and longevity, it may not be improper to sketch out a plan, more likely than the present, to promote such important objects; and the following hints for that purpose are submitted to the reader's consideration:

'The hours at which the different meals ought to be taken, must vary according to the season of the year, and the hour of rising. On the whole, the following seems to me a rational mode of living for those who prefer health to fashion:

'In summer, rise about seven; breakfast about nine; take a little fruit, a crust of bread, or a biscuit, about one; dine between

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four and five, so as to take some exercise in the cool of the evening; take tea or coffee, as is found most agreeable to the constitution, between eight and nine; and, if any supper, strawberries or any cooling fruit. Go to bed about eleven.

'In winter, rise about eight; breakfast about ten; *take a slight repast* about two; finish all the business of the day, and take a substantial dinner between six and seven; take tea or coffee about nine; no supper. Go to bed between eleven and twelve.

'In spring, the hours ought gradually to tend to the summer system; and in autumn, to that of winter.'

Of the remaining volumes, our account must be very short. The second is introduced by some tracts giving an account of the ancient writers who have written on health and longevity. The two first are on the origin of medical knowledge by Hillary, and the President de Goquet. The doctrines of Hippocrates are extracted from the 'Philosophy of Medicine.' From other sources are derived the opinions of Polybius, of Celsus, of Plutarch, Galen and the minor Greek authors. We may say without hesitation, that these writings are more curious than instructive. A general account of the old writers on dietetics, by Haller and Boerhaave, is added; and this part of the volume is closed by Cicero's celebrated treatise on Old Age, and Seneca's book on the Shorthess of Life.'

The second part of the volume contains a catalogue, which is intended to be complete, both of foreign and of British writers on the subject of health and diet. The list of foreign publications is taken from Haller and Ploucquett principally. The English catalogue seems to have been compiled in a great measure by the author himself. It is sufficiently copious; but many of the works are absolutely unconnected with the subject.

A large appendix to this volume contains communications to the author on the subjects of health and longevity. The greater part of them are very little interesting. The inquiries however concerning the training of persons to athletic exercises, and the breeding of game cocks, have furnished some curious matter, but the application of it is not obviously seen. We have also accounts of various persons in the north of an extraordinary age; but we cannot collect any thing more from them than that they possessed remarkable constitutions. Their habits in general seem to have been exactly the same as those of others in similar circumstances. The account of James Duke, a man who died at the age of 102, drawn up by the Rev. John Baist, minister of Tannadice, is by far the most interesting paper in the collection. Its perusal has in some measure repayed us for the ennui we have

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sustained from the flippancy of the Chevalier Edelerantz, the unmeaning commentaries of Dr. Rolleson, and the commonplace dullness of Dr. A. P. Buchan.

The third and fourth volumes consist wholly of extracts from the works of different writers on health and longevity, with some tracts which elucidate this inquiry, or which at least Sir John Sinclair *supposes* connected with it. The first of these volumes contains an account of the foreign authors who have written on these subjects; the second, the British writers. M'Kenzie's History of Health is the work which the collector has principally followed up to the time in which he wrote. The tracts contained in the first part are the following: 1, Regimen Sanitatis Salerni, with Holland's version into English doggrel rhymes; 2, The treatises of Cornaro, to which is prefixed a short notice of the preceding Marcilius Ticinus, and Platina Cremonensis; 3, Account of authors between the time of Cornaro and Sanctorius; 4, The Medicina Statica of Sanctorius; 5, Mr. Abernethy's experiments on perspiration; 6, Foreign authors between the time of Sanctorius and the treaty of Utrecht; 7, The art of medicine among the Chinese, extracted from du Halde; 8, Hunt On the power of resolution over Diseases; 9, Hygiene, by Haller, translated fron the Encyclopedie Methodique; and, 10, A tract on Longevity, by Lucian.

The English tracts here republished are, 1, Brown's translation of Friar Bacon's treatise, intituled, *De retardandis senectutis malis*; 2, Dr. Rowley's translation of Lord Bacon's History of Life and Death, with some other extracts from his works; 3, Sir Wm. Temple's Observations on Health and Long Life; 4. Boyle On the reconcilableness of specific medicine to the corpuscular philosophy; and Boyle On the use of simple medicines; 5, Mead on the Regimen of Life, taken we believe, from the Monita and Præcepta Medica; 6, Heberden on Diet, an extract from his commentaries; 7, A letter on the consumptive habit, by an anonymous writer. We agree with Sir John Sinclair, that this is a valuable and instructive piece, and the public is obliged to him for rescuing it from oblivion; 8, An account of the state of the body and mind in old age, by Dr. Rush; and 9, A public lecture, containing cautions to young persons concerning health, by Dr. Waterhouse, of the university of Cambridge in New England.

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ART. XIV.—*A Dissertation on the Hebrew Roots, intended to point out their extensive Influence on all known Languages. By the late Rev. Alex. Pirie, of Newburgh.* 12mo. Williams. 1807.

THE etymology of words is an useful and interesting study, not only to the antiquarian and the critic, but to the metaphysician, who may, hence, observe some curious phenomena in the operations of mind. For, though we may suppose any word, in its first and original application, to be an arbitrary sound; yet it is not so with the subsequent or derivative senses; the first meaning always more or less determines the rest. In the succession of ideas, or translation of meanings, which are affixed to any word, we discern two operations of the mind, which have great influence in the formations of words and combinations of language; association, and analogy; both of which, particularly the last, are governed by the principle of resemblance. In the successive ideas or meanings which are affixed to any word, the mind is evidently guided by the resemblance which it discerns; and one word is thus made to serve a variety of purposes. It is curious to observe how one primary root of meaning gradually shoots up and ramifies into a spreading tree of ideas. We shall give an instance or two from the work of Mr. Pirie, which we shall select at random, as the work happens to open before us; for most of his etymologies evince a competent share of learning and ingenuity.

'The Hebrew לב or לבב leb or lov,' says Mr. Pirie, 'which signifies to act heartily, the heart, mind, &c. has given birth to a vast number of words. As the heart is the fountain of vitality, hence our *life*, to *live*, &c. with the Saxon, *lif*, *lifan*. As it is the seat of the affections, hence *leof*, Sax. *lieve*, Teut. and our *love*, with all its derivatives. As to act freely, is to act from the heart, the Latins formed on this root their *lubeo*, or *libeo*, acting willingly; *liber*, free *libertas*, liberty; *liberalis*, open-hearted, liberal: *libitum*, at pleasure; *libo*, pouring out a drink-offering, which was a free-will offering, and was intended to represent the pouring out of the heart to God in prayer, &c. *liberi*, children, i. e. free, in opposition to bond-servants; *liber*, a book, as written first on the bark of trees, called *liber*, as it freely separates from the tree; with a great many others, from whence we have formed our *liberality*, *libertine*, *libel*, *library*, &c. also *delivery*, *to deliver*; with the French *delivrer*, *delivrance*, *liberté*, *libraire*, *livre*, *livrer*. Hence also the Greek λεβω, λιβω, λοβαζω, with many others. It sometimes signifies a loaf or cake of bread. This sense is still retained in the Saxon *lof*, and our *loaf*. As the heart is inclosed in the pericardium, hence the Greek λοβος, any husk, or cell, which contains seed; and our *lov*, with

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the Scottish verb, *to lib.*'—'גלל and עגל, to *roll*, or to be *round*, is the mother of the Belgic *oughl*, *oughler*, from whence our *ogle*, *ogler*, q. d. rolling the eye, to take a stolen glance. The Scots *glay*, to *glae*, or *glay*, have the same sense. This root often denotes the gathering together or circumvolution of water; and from this idea the Latins made this word stand for any fluid thickened chiefly by cold; as *gelu*, ice, *gelasco*, *gelabilis*, *gelo*, &c. and *congelo*, *coagula*, *coagulatio*; from whence come our *congeal*, *coagulate*, and all their derivatives. *Gelatus*, Lat. *gelée*, Fr. with our *gelly*, grow from the same stock; and as cold makes ice, hence *gelidus*, Lat. with our *gelid*, *gelidity*, *gelidness*. To cement things by a viscid tenacious matter, is called *gluen*, Fr. *gew*, or *glud*, Brit. and *to glue*, Eng. as the substance itself is called *glew*, or *glue*; *gluten*, *glus*, *glutinamen*, *glutinamentum*, Lat. whence our *glutinous*.'—'We frequently call falsehood simulation, from her wearing a semblance of truth. For the same reason, falsehoods, artfully contrived, with a view to deceive, are called *guile* from גיל, a semblance or likeness. Hence came the Saxon *gilt*, our *guilt*, with *gillig guilty*. As the Saxons pronounce the Hebrew gimel as *y*, and *oin* as *wo* or *ua*, גיל round, or circular, became *hwoel*, Sax. *wiel*, Belg. and *wheel*, English. The Saxon *wel* from whence the English *weel*†, a whirlpool, is certainly of the same original. Pronouncing the ג after the northern manner, upon גל to roll, revolve, the Latins formed their *volvo*, *revolvo*, &c. from whence *revolution* Fr. and Eng. with our *circumvolution*, to *revolve*, &c. A current of air, from its revolving motion, is called in English *gale*.'

We will not affirm that there is no mixture of chimerical supposition in some of Mr. Pirie's etymologies; but etymologists in all ages have been a fanciful race, and imagined kindred affinities between words, which are of very different stocks and families. But Mr. Pirie is, on the whole, far from being a fanciful etymologist; he is constantly guided by the light of analogy; and though some of his resemblances may be thought too remote, or too minute, to warrant the inference, yet to the majority of them, the learned reader will, we think, cheerfully ascribe the praise of judgment, of erudition, and sagacity. Many persons will dispute whether the Hebrew roots have been the parental source of so many derivatives in the ancient and modern languages as Mr. Pirie seems to think, but the multitude of analogies which he has adduced, constitute a mass of proof, that will not readily be overturned. In exploring the derivations of words, etymologists are very likely to be misled by a similarity of sound; but where a similarity of sound is associated with a similarity of sense, and this not in one, but in many instances, we may fairly infer, that, of the two languages, in which this occurs, one has furnished words

† Still used in Lancashire.

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and derivatives to the other. Whether the Hebrew be the parent language or not, is a question which we leave to be determined by philologists; but this is certain, that it is the most ancient language of which we have any written documents; and of course the most ancient to which the etymologist can have access. The written monuments of the Arabic and Persic, are of a much later date; and as population evidently proceeded from the east, or the central parts of Asia, we may consequently expect to find the origination of many European words in the languages of the east. And the Hebrew, from being that of which we possess the most ancient remains, seems to deserve the preference in our etymological disquisitions. Mr. Pirie has afforded a very interesting specimen of the utility which may in this particular be derived from the study of the Hebrew.

ART. XV.—*The Elegies of C. Pedo Albinovanus, a Latin Poet of the Augustan Age; with an English Version.* Longman.

ALL that we know of this poet is, that we know nothing further than that he lived and wrote in the Augustan age, and seems to have been intimate with Ovid, who calls him *Sidereus*; that he was coupled by Quintilian to Rabirius, of whom Ovid says, 'magnique Rabirius oris;' that Martial styles him 'doctus;' that Jer. Vossius and Heinsius vie with each other in talking nonsense in praise of the first elegy; and that Jean le Clerc published two extant elegies in 1703, 8vo. and republished them in 1715, 12mo. under the name of Theodore Goralle, with a long and no very sprightly commentary.

The translator differs in principle from Mr. Fitz Thomas, as the following extract will evince:

'In order that the character of the writer, and the turn of his compositions, may be judged of, so far as they remain, by the English reader, I have endeavoured to exhibit him in an English dress; but I by no means desire it so be considered as designed for a close translation. It is probably near enough to the original to give the general meaning; and this alone is aimed at.'

The occasion of the first elegy is the death of Drusus, one of the sons of Livia, the wife of Augustus, at a time when consular and triumphal honours were decreed him.

The whole bent of this elegy is so like every other elegy that ever was written to the memory of a great Roman, the flattery so servile, the compliments so ready at hand for any who would give or accept them, the condolence so hackney

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ed, and in many passages, the verses so unpromising, that we are not surprised at finding no amusement. Upon the whole the translator has been true to his professions of giving the sense of his author. To select one passage in preference to another, would imply, that the even and insipid tenor of ideas were broken by an occasional spice of feeling and interest. This, however, is far from the case; and the few couplets subjoined are neither better nor worse than the tenor of the whole elegy:

'To die is human; 'tis our nature's debt;
And Charon's boat has never rested yet.
Heroes and cowards fall; the common grave
We all must come to; noble, peasant, slave.
Nor men alone, but heav'n and earth must fall,
And one fix'd period will conclude us all.'

Many of the Latin couplets are doubtless very little improved in the English.

'I nunc, et rebus tantâ impendente ruinâ,
In te solam oculos et tua damna refer.'

Which, after having been put into the translator's turning-lath, comes out thus:

Hence then, O Livia, *thine own sufferings scan;*
And yield to abject sorrow,—*if you can.*

The following couplet would entitle the translator to a seat in the free and easy club:

The truth is,—there is a thing, we Season call:
And time *in many things is all in all.*

Nothing less than a diligent perusal of Cowper could have given the author such an ascendancy in the doggrel. In the original, many graces of the same kind are to be found;

'Ut sua non essent *invidiosa bona*,'

Again:

'Et studet officio *sedula colla dare*.'

And as an instance of elegiac harmony:

'*Multi in te amissi*; nec cui tot turba bonorum, &c.'

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ART. XVI.—*Lectures on Scripture Facts. By the Rev. William Berge Collyer.* 8vo. pp. Hatchard. 1807.

MR. COLLYER informs us that his object in these lectures was to confirm some of the facts recorded in the Bible, by the testimony of contemporary historians, or where the remoteness of the events precluded the possibility of obtaining such testimony, to adduce such passages in heathen writers of a later period as might have any relation to the subject which he undertook to discuss. His lectures amount to fourteen, and the topics which they embrace are the following: the necessity of a divine revelation; the creation; the deluge; the destruction of Babel; the destruction of Sodom and Gomorrah; the history of Joseph; scriptural representation of the nature and destination of man; the slavery and deliverance of Israel in Egypt; the journey of the Israelites in the wilderness, their establishment in Canaan, and the circumstances attending these events; the government of the Jews; the captivities of Israel and Judah; the life, death, resurrection, and ascension of Jesus Christ, proved as matters of fact; the character of the writers of the Old and New Testament; the unsearchable God. After having read the subjects of the present lectures and the professed intention of the author in composing them, we sat down to the perusal, expecting to find them characterised by depth of research and solidity of argument, rather than the affectation of pathos and the foppery of eloquence. But the author, instead of addressing what he says to the calm decision of the understanding, seems continually anxious to make a gorgeous display of his own oratorical powers, and to awaken the imagination rather than to impress the judgment. His diction is of the florid kind, and in no small number of instances disgraced by affectation and bad taste. We will furnish a specimen from the commencement of the fourth lecture:

'We left Noah,' says the preacher, 'floating with his family upon the bosom of an overwhelming deluge, which had exhausted the fountains of the deep, to wash away the stains of guilt from the surface of the earth. We are now to accompany this favoured family, from the ark that preserved them, to the wasted deserted plains once more visible. What an interesting picture does the sacred historian present to the eye of the imagination! Behold an altar erected—a family surrounding it—the rainbow extending its sublime arch across the face of heaven—and the Eternal himself appealing to it, as the seal of a gracious covenant, and a pledge of security to the human race! On the one hand, may be seen the ark, on the elevation of mount

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Ararath; on the other, strewed thick and sad, the mournful remains of those who had perished by the waters. All is silent—while the patriarch adores his omnipotent Preserver; and presents his sacrifice with the mingled emotions of pity, of gratitude, and of faith.

'Of pity. Could he view the scene of desolation around him, without suffering one tear of compassion to fall? Impossible! And well might a patriarch's bosom entertain the divine and generous principle, when she takes up her residence a welcome guest in heaven! She shrows her softest tints over those blissful regions, without impairing either their beauty or their tranquillity; and sheds her sweetest balm upon their inhabitants without destroying either their happiness or their repose. Her lily is interwoven with the roses which form celestial garlands; and her drops of compassion mingle with the tears of exquisite delight, which glitter in immortal eyes.'

'Of gratitude. As the patriarch had seen, with sorrow, the destruction of the world, he was preserved, in mercy, to behold the renovation of it. His consecrated ark had floated safely, during the prevalence of the waters; and now, that they were abated, he descended from it, upon the face of nature, smiling as a bride newly adorned. He received from Him, who is the sovereign disposer of all events, a promise, that the serene sky should lower no more to destroy; and that the hand that balanced the poles of heaven, should roll the seasons round in their order. "I will establish my covenant with them; neither shall all flesh be cut off any more by the waters of a flood. While the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night, shall not cease." With the distinction which had been made between himself and his family, and the whole human race, in a moment of punishment so signal, fresh in his memory; and with these words of mercy sounding in his ears, surely he could not but kneel before his altar with gratitude. It is gratitude which tunes the harps of heaven, and touches them with the finger of harmony. And when gratitude was extinguished in the bosoms of 'a third part' of the sons of God, the order of heaven was deranged, the harmony of heaven was suspended, the symphonies of heaven were silenced, war first reared his hideous form, hell first received existence, and angels became demons. Nor can this sacred principle be annihilated in any bosom, excepting those over which Satan holds undivided empire. It could not, therefore, be excluded from the heart of Noah.

'Of faith. There extended the seal of the covenant over the retiring cloud. He believed, and it was counted to him for righteousness. He saw the fidelity of God, sparkling in the brilliant colours formed by the rays of the sun, falling upon the descending shower. And did he look forwards to him, who should finally remove the curse, plant "a rainbow round about the throne," and make all things new? Surely he, from whom a new world was to spring, was not suffered to remain ignorant of the redeemer of fallen man! He remembered the promise that the "seed of the woman should bruise the head of the serpent;" and his sacrifice

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ascended with acceptance, because he beheld in the type, with the eye of faith, Jesus the great antetype.'

The fifth lecture concludes with the following:

'O christian, death is advancing to conduct thee home, to terminate thine afflictions, and to hide thee for ever from the storms of life! Even now, the moment arrives! Hark! *the trampling of the horses at the door*, and the chariot of fire waits to bear thee to heaven.'

All this is certainly very *pretty*, and we have no doubt but that it was delivered with great self-satisfaction by Mr. Collyer himself, and heard with great complacency by his audience. But we are plain men who do not readily suffer ourselves to be juggled out of our wits by those bursts of rhetoric, which are full of sound; but by which neither the heart is improved, nor the mind informed. Many congregations, particularly among the *saints*, are we know, like certain animals, to which they bear no small resemblance, easily led by the ears; and those persons who are usually termed *popular preachers*, seem to be well aware of this facility. Hence their discourses are little more than a superfluity of sound, with a dearth of sense. As long as what they say will act upon the gristle, fibre, and medulla of the ear, they feel very little anxiety about any impressions upon the intellect. The sentences of Mr. Collyer are very full of foliage, but they contain but very little fruit. Some little however they do contain, which leads us to hope that, by judicious pruning and assiduous culture, the faculty which produced this little may be able to produce more. Some of the notes exhibit a moderate share of erudition, which, if he will relinquish that conceited parade of *verbiage*, by which his present composition is distinguished, and aim at clear and definite ideas, instead of bewildering himself and his readers with an empty pomposity of sound, he may render essential service to the best interests of revealed truth, and write what is both creditable to himself, and instructive to mankind.

ART. XVII.—*A Letter to the Right Honourable Spencer Perceval, Chancellor of the Exchequer, &c. &c. &c. on the Expediency and Propriety of regulating, by Parliamentary Authority, the Practice of Variolous Inoculation, with a View to the Extermination of the Small-Pox* 8vo. *pp.* 36. Hatchard. 1807.

WE doubt not that from this period the vaccine contest, if it be continued at all, will assume a new character. The

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college of physicians having pronounced so decidedly on the value of the practice, the enlightened part of the public will not be disposed to pay much regard to the clamours of ignorance or the snarls of mortified pertinacity. But the character of the opponents of this practice forbids us to expect that they will be reduced to silence. A new question naturally arises out of the decision which has been made by the most competent tribunal which exists in these kingdoms. It is, whether the legislature should interfere with the practice of variolous inoculation, or whether the progress of vaccination should be left to the activity of individual benevolence, and the natural progress of information and good sense, unaided by the authority of the laws?

We are prepared to expect that the little noisy and mischievous cabal, which succeeded in misleading for a time a large portion of the population of this metropolis, will do their utmost to thwart every attempt to introduce legislative interference. They, who have excited a sort of insurrection in favour of the most loathsome and hideous of human diseases, will be shocked at the cruelty of preventing parents from exposing their offspring to the chance of death, blindness, and deformity; and the inhumanity of rescuing the unwary passenger from meeting destruction in every alley through which he may be obliged to pass. They will become zealous advocates for the uncontrolled exercise of private judgment, and their patriotic feelings will be outraged at the tyranny of all interference of authority in the domestic concerns of private families. We cannot sympathise with their tender feelings, nor participate in their patriotic ardor. We venerate the ancient maxim, *salus populi suprema lex esto*. The power of parents over their children cannot extend beyond its end and object, which is the welfare of the child. No parent has the right to inflict the smallest evil, be it physical or moral, but to secure him from some evil still greater; and of two evils to choose for another the least, is an obligation of duty as much as of prudence. The legislature is to society, what the parent is to his family; bound by the moral frame of his constitution and the essential relations which unite him to every member of it, to provide for the wants, sustain the weaknesses, and direct the judgments, of the whole and of every part, and if need be, to prevent by coercion any one member injuring any other, or from being a cause of detriment to the whole. This is natural equity and justice, to which every man subscribes in the ordinary transactions of life, in affairs even of little moment: it cannot then be contrary to equity, in those of the highest, which concern even life itself, and that not the life

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of an individual, but successively that of all the individuals of which society is composed. If to commit a nuisance be an offence against law, how much greater should it be to introduce a pestilence?

We therefore feel obliged to the author of this well-written address for his proposal to submit the practice of variolous inoculation to some restrictions by the authority of parliament. He has confirmed his own argument by adducing the example of our ancestors in times which we are ready to stigmatise as barbarous, but which, if we consider the policy which dictated some of their laws, we ought rather to applaud as wise and humane. After the Norman conquest, the leprosy, previously unknown in England, was introduced from the continent, and extended its ravages far and wide throughout the island. The law was not supine in its endeavours to check the progress of this domestic foe. Our ancient law books contain the form of a writ, *de Leproso amovendo*; we have the evidence of it in the register of writs, a work at least as ancient as the statute of Westminster the second, 13 Edward I. c. 24, A.D. 1285: and a record may be found of the year 1468, 8th of Edward IV. printed in the 11th of Rymer's Fœdera, p. 635, which shews that up to that time this writ was actually issued and acted upon. The statute of James I. c. 31, provides for the maintenance of those infected by the plague, and ordains due regulations for the separation of the infected from the sound. Persons infringing these regulations were adjudged to different punishments according as the condition of their disease was deemed more or less hazardous to those who approached them. If they were free from infectious sores, the offender was punished as a vagabond, according to the penalties of the statute of the 39th of Elizabeth, for the punishment of rogues and vagabonds: but if an infected person, commanded to keep house, should contrary to such commandment, wilfully and contemptuously go abroad, and converse in company, having any infectious sore upon him uncured, such person was adjudged as a felon, and *to suffer the pains of death as a felon.*

Such was the policy of our forefathers. In later times eight several acts of parliament have been passed to regulate the practice of quarantine. That of the 38th of his present majesty first extended these regulations to all contagious diseases and distempers, as well the plague; and the 45th of his majesty, c. 10, which forms the present code of our law relative to quarantine, confirms these regulations. Our author adds,

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'On the details of wise precaution and salutary rigour provided by this act, I do not enlarge: have they ever excited complaint or remonstrance? But will it be either wise or consistent, while we thus guard our country from exterior infection, voluntarily to cherish an infection equally malignant within its own bosom?

It would, I apprehend, be no rigorous or arbitrary decree of the legislature, that should wholly prohibit variolous inoculation; but longer to forbear to regulate and limit that practice, would be a vicious acquiescence in individual caprice to the public detriment.'

These examples will be satisfactory to those who think that deductions of equity and reason require to be fortified by precedent. But this author has omitted a consideration, which has always struck us as the most forcible argument in favour of some coercive regulations, as it shews that all other attempts to exterminate the small-pox must prove nugatory. A very large portion of the community resist or neglect inoculation of any kind; a few from scruples of conscience; many more from the heedlessness of poverty, ever occupied in providing the food of the passing day; many from the still more criminal desire of being relieved from the burden of their families. Among such the ravages of the small-pox must ever continue, unless the state will undertake the parental office of defending those who are neglected or abandoned by their natural protectors.

We cannot conclude without warmly recommending this publication to general attention and favour.

ART. XVIII.—*A concise Gazetteer of the most remarkable Places in the World; with brief Notices of the principal historical Events, and most celebrated Persons connected with them; to which are annexed, References to the Books of History, Voyages, Travels, &c. intended to promote the Improvement of Youth in Geography, History, and Biography. By Thomas Bourne, Teacher of Writing and Geography, Hackney.* 8vo. 8s. *boards, or* 9s. *bound.* Mawman. 1807.

THERE are few places which are not connected with some interesting circumstances; they have either been the scene of some remarkable occurrence, or the birth place of some person who has been celebrated in literature, in arts, or arms; or they are at present distinguished by some particular species of produce or manufacture. When these associated ideas are combined with any particular town, vil-

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lage, or district, they tend to assist the memory of the geographical student, and to render the local knowledge which is thus acquired, less fugitive and evanescent. Considered in this view, Mr. Bourne's Gazetteer is an ingenious, amusing, and edifying performance. We will extract one or two of his articles as a specimen of his plan.

'HEREFORD, the capital of Herefordshire. Its chief manufacture is gloves. Owen Tudor, killed at the battle of Mortimer's cross, 1461, was buried in this city. At Hereford, the younger Spencer, the unfortunate favourite of Edward II. was executed in 1326. Many persons of eminence have been born in this city; among the most distinguished are, Miles Smith, son of a maker of arrows, who became bishop of Gloucester, and who was engaged by James I. in the translation of the Bible; John Davies and Richard Gerthirge, two eminent penmen; and David Garrick an actor of inimitable powers. Beaut. of England, VI. 499.'

'MAGDEBURGH, a city of Germany; it has a handsome palace, a fine arsenal, and a magnificent cathedral, which contains the mausoleum of Otho the great. Here are manufactures of cotton and linen goods; stockings, gloves, and tobacco; but the principal are those of woollen and silk. It is happily situated for trade, having an easy communication with Hamburgh by the Elbe, and lying in the road between Upper and Lower Germany. It is also the strongest (fortress) belonging to his Prussian majesty, where his principal magazines and foundries are established. It was taken by storm in 1631, by the imperial general Jolly, who burnt the town and massacred the inhabitants, of whom only 800 escaped out of 40,000; and many young women plunged into the Elbe. Baron Trenck was confined in a dungeon in this place by the king of Prussia (Frederick II.) for nine years five months and some days. Life of Trenck translated by Holcroft. Towers's memoirs of Frederick II. 269. The garrison of Magdeburgh, consisting of 20,000 men, surrendered to the French, November 1806, who found in it an immense treasure.'

The most amusing and instructive way of teaching geography is by associating it with historical and biographical recollections.

ART. XIX.—*An Abridgment of the Light of Nature pursued, by Abraham Tucker, Esq. originally published, in seven Volumes, under the Name of Edward Search, Esq.* 8vo. *pp.* 529. 16*s.* Johnson. 1807.

THE second and last edition of the 'Light of Nature,' was published in 1805 in seven large volumes 8vo. A reduction therefore of a work so voluminous to about one seventh

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part of the quantity in a faithful and masterly abridgment, which preserves the whole condensed substance of the original, must in itself be considered as a desirable performance. For few persons have leisure for the perusal of the original; and of those who have, few have ability to follow the author through the thread of his argument, which is often lost to be resumed again in the long circuitous course of a desultory composition, which was prosecuted at different intervals through the space of about twenty years. In such a work, during the execution of which the continuity of thought must have experienced such numerous interruptions, various repetitions must be expected to occur. The mind will unwittingly relapse into the track of its past associations, and reproduce as new what it had produced before, with only some slight alteration in the order and expression. Such repetitions are frequently found in the large work of Mr. Tucker, which while they facilitate the labour of abridging, tend to prove the utility of an abridgment. The plan which the author of the abridgment has followed is we think judicious, and the manner in which he has executed it is entitled to considerable praise. He has omitted the various repetitions, the superfluous and digressive details, and pruned away the redundancies of language which are found in the original. But he has left entire the singular remarks, or striking illustrations; and in short he has preserved all the prominent parts and distinguishing features of the work. We have in several instances compared the abridgment with the original, and have found nothing omitted which we could wish to retain, or retained which we could wish to omit. The writings of Tucker have never been read or studied so much as they deserve; perhaps this abridgment will render them more generally known. In solidity of sense, perspicuity of reasoning, and above all in copious variety of illustration, which simplifies what is complex and familiarises what is abstruse, he is equal to any or to all the metaphysical writers of the age.

ART. XX.—*Lectures on the Liturgy; delivered in the Parish Church of Saint Antholin, Watling-Street. By the Reb. Henry Draper, D. D. of St. Edmund's Hall, Oxford, Sunday Morning and Evening Preacher of that Parish, and Lecturer of St. George the Martyr, Southwark.* 8vo. 10s. 6d. *boards.* Williams.

THE Rev. Henry Draper, D. D. is one of those preachers who ascribe to themselves the exclusive title of evangelical. These gentlemen talk with great vehemence about certain

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doctrines, which doctrines are mere matter of their own invention; for we find no such in the New Testament, when interpreted by the light of rational criticism. Christ never preached either the doctrine of *original sin* or of *vicarious punishment*; these are the contrivances of men who understand not his great commandment, to do as we would be done by, and to love one another. This is the substance of that doctrine which Christ preached; all besides is vanity and strife. Mr. (we beg his pardon, *Doctor* Draper,) tells us (p. 466,) that by the term *faith*, he 'understands that grace of God whereby a sinner, convinced of his lost and miserable state, is enabled to repose all his hope of salvation upon the righteousness and atonement of our Lord Jesus Christ.' But when and where did Christ teach any faith like this? or when and where did he tell any sinner to rest his hopes of future acceptance with the Deity on a basis so injurious to practical morality? If any man is to *repose* (in the language of Dr. Draper,) *all his hope of salvation* upon the righteousness of another, the necessity of any personal righteousness is superseded, and the greatest incitements to a life of virtue and holiness are removed. Christ required his disciples to believe only this simple truth, that he was the Messiah; or that the doctrine which he taught was a divine communication. But all this passes for nothing with Dr. Draper, who requires a faith which consists in a certain delusion of feeling, of which the most mischievous consequences must result from the practical application. With us, faith is not a maniacal hallucination, but the result of evidence. It is not a supernatural infusion, but a natural effect, proceeding from an assignable cause. But the *evangelical* preachers make faith a sort of miraculous influence, which he who has, cannot tell how it came; and he, who has not, cannot obtain if he will, but must wait till the preaching of Dr. Draper, or other doctors as wise as he, have caused such a ferment in his sensations, as will make him see visions and dream dreams.

ART. XXI.—*Aphorisms of Sir Philip Sidney; with Remarks by Miss Porter.* 2 *vols*, 12*mo*. 10*s*. 6*d*. Longman.

MISS PORTER, a lady already known to the world, much to her advantage, by the very pleasing novel of 'Thaddeus of Warsaw,' has further proved herself in the present publication, to be possessed of an excellent heart as well as a warm imagination. The affections of the former have been

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completely won by the heroic virtues of Sir Philip Sidney; who, though rather an antique lover for a nymph of modern days, is, nevertheless, a very honourable abject of platonic attachment. We are sorry to add, that Miss P.'s heart, though strongly, is not exclusively devoted to this 'gentle shepherd of Arcady.' The present king of Sweden claims, at least, a second place in it, and, having the advantage over his rival in being still alive, has secured the enviable honours of a dedication. Her enthusiasm has led her to find in this young sovereign a parallel to her English knight. The commencement of his reign has certainly exhibited a picture of firmness not very usual in the European courts of this day; and if, with valour and generosity, he possesses one half the wisdom, sense, and piety, which blazed forth in the 'true mirrour of chivalry,' he must, indeed, well deserve the honour conferred upon him.

These little volumes are but a prelude to greater performances, in which Miss P. designs to celebrate the memory of her hero. She informs us in the preface that, unless 'intimidated by the charge of arrogance from yet further tracing the literary steps of her noble author,' she means to prepare *pure* copy of his *Poems* and *Arcadia* for the press, and to complete an already-projected *Life of Sir Philip Sidney*.

Far, very far be it from us to bring against her any such charge as that which she seems to dread. With the assistance of useful libraries and literary communications so liberally offered her for the purpose, the *latter* part of her design, at least, cannot fail of proving equally interesting and instructive in the execution. If we are less warm in our anticipation of the *former*, it proceeds not from any depreciation of her talents (which we conceive fully competent to the task), but from our idea of the works which she proposes to revise. As the mirrour in which a most noble and virtuous spirit is reflected, the Arcadia will always be preserved in the libraries of men of real taste and feeling. It was once very generally read and admired. It is still sometimes opened, and, to many persons, presents a source of satisfaction and pleasure. But, let it be published in what shape it may, it will never again be found in common circulation. It is too strongly infected with all the conceit and affectation which degraded the genius of the age; and there is no relief from disgust in the charms of fancy, in which it is lamentably deficient. The soul of honour, indeed, pervades the mass, but it creeps in a languid stream through the flats of uninteresting conversation, monotonous soliloquy, and wearisome reflection, affording re-

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freshment to the traveller who dips occasionally into it, but baffling the patience of him who attempts to follow its course through so very long and desolate a tract of country.

Some of Sidney's poetry is in a lofty strain of sentiment, undisfigured by conceit, and therefore worthy of preservation. But, whatever is good in it, is to be found already in many publications, and in every body's hand; so that neither from that part of her scheme can we augur any great accession of fame, or of more solid success, to the editor.

It remains to mention more particularly the book before us, 'the Aphorisms of Sir Philip Sidney.' His works abound with religious and moral observations, out of which Miss P. has made this selection. They were generally written on the spur of the moment, without forethought or consideration, and all give evidence of the nobleness of mind which dictated them. But whoever looks in them for brilliancy of wit, quickness of apprehension, originality of sentiment, terseness of expression, or eloquence of language, will upon the whole be much disappointed. They are moral sentences, and nothing but moral sentences, and, for the most part, in very common clothing. They are certainly calculated to give little pleasure except to minds as enthusiastic as Miss Porter's, on which the character of the illustrious writer has made exactly the impression which her's has received from it.

MONTHLY CATALOGUE.

RELIGION.

ART. 22.—*Sermons on several Subjects, by the Rev. H. B. Wilson, M. A. Curate and Lecturer of St. Michael's Bassishaw, and one of the Masters of Merchant Taylor's School.* 8vo. *pp.* 464. 10*s.* 6*d.* Rivingtons. 1807.

MR. WILSON is the author of a letter to Lord Grenville, on which, in our review for August, we were obliged to bestow a little gentle castigation, which was amply merited by the unparralleled effrontery and unchristian intolerance of the performance. In the present volume, Mr. Wilson appears to be hardly less overstocked with assurance than he is wanting in charity. The tumid self-conceit of the

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man is displayed in a variety of instances; and he never appears to be in better humour in the pulpit, than when he is talking of himself. This is very visible in his eighth sermon, in which Mr. Wilson appears to be the principal hero in the piece. But lest the reader should be unwilling to take us at our word, we will produce a specimen of egotism, such as is not every day to be found. 'When I first entered on the discharge, &c.—I considered that I was to watch for your souls, &c.;—I can solemnly say, that I have never lost sight of that awful idea. I have not mispent the time allotted for a discourse from the pulpit in abstruse, speculative, or fanciful reflections. Nor have I consulted my own ease or vanity in the compositions which I have produced, but, &c.'—'MY endeavour has been not to gain the applause of men, but.'—'IN MY addresses to you, I have used every mode of remonstrance, &c.'—'I have constantly borne in mind the immortality of your souls, &c.'—'I have proposed the precepts of the gospel as the rule of your duty, &c.'—'I have laid before you the conditions, &c.'—'I have not failed to reprove the vices which are gaining ground, &c.'—'I have wished to make you abound, &c.'—'I have called on you to imitate, &c.'—'I am not conscious of having suffered sin upon, &c.'—All these instances of the delectable use of that conceited little pronoun I, and the possessive MY, occur within the space of one paragraph of no extraordinary length (Ser. p. 137--9.), from which we are led to conclude that Mr. Wilson is on no bad terms with himself; and we should be sorry to disturb the pleasureable feeling, if he were on better terms with his fellow christians, whose creed happens to differ from his own. But, as we have often observed, dogmatism is usually accompanied with intolerance. And, what is not less usual, the intolerance of Mr. W.'s religious creed is associated with a corresponding servility in his political. Unconditional conformity is the principle of the one, and passive obedience of the other. And while he assails the poor dissenters with the virulence of his forked tongue, he has sweet and fulsome flattery to lavish on the spotless purity of the mitre and the crown. Indeed Mr. W. is one of those gentlemen who, while in his orthodox zeal he would readily trample on the neck of presbyterian or catholic, would not scruple to testify his political complaisance by any act of servility, which it might suit his interest to execute, and his employers to impose. Instead of endeavouring to repress the heavenly flame of freedom and of charity, instead of attempting to abridge our present stock of civil or religious liberty, let Mr. W. confine his preaching to those moral duties which are enjoined in the Evangelists, and which are most essentially connected with the best interests of mankind. THOSE DUTIES CONSTITUTE THE ONLY VITAL CHRISTIANITY; and if the ministers of the establishment would lay more stress on them, than on vain ceremonials and mysterious creeds, the causes of dissention would be diminished, and men of different opinions would find more pleasure in the sanctuary of the church. We cannot but remark, that Mr. Wilson has fixed too high a price on his sermons; half a guinea is an exorbi-

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tant demand for a volume of 464 pages, very loosely printed, and on paper of a very coarse and indifferent manufacture.

POLITICS.

ART. 23.—*The Wants of the People, and the Means of the Government; or, Objections to the Interference of the Legislature in the Affairs of the Poor, as recommended by Mr. Whitbread in the House of Commons, on Thursday, February 19, 1807. By John Bone, Author of an 'Outline of a Plan for reducing the Poor's Rate, &c.' and of 'the Principles and Regulations of Tranquillity, an Institution commenced as an economical Bank in Albion-street, near Blackfriar's Bridge.'* 8vo. 3s. Jordan and Maxwell. 1807.

MR. BONE contends, that all legislative interference with respect to the management of the poor, is highly impolitic and absolutely pernicious; and that true wisdom consists in *letting them alone.* This position he maintains with considerable force of argument; and we think that his pamphlet, which evinces no common share of penetration and ability, deserves the serious attention of all who are interested in the happiness of their fellow creatures. We do not coincide with him in his entire reprobation of Mr. Whitbread's system; but we do not think his pamphlet the less deserving of our praise, because there are some points in which his opinions are at variance with our own.

ART. 24.—*The Political and Military State of Europe (1807) : an Address to the British Nation, exhibiting the sole Means of preserving the Independence and Liberties of the British Empire, and of rescuing those of Europe from the Tyranny of the French Government. By Alexander Walker, Esq.* 8vo. 5s. Crosby. 1807.

MR. WALKER ascribes the miseries of Europe to the *neglect of merit.* To this neglect he imputes the French revolution; and in the opposite policy, which has been adopted since the revolution, of placing genius and talents in their appropriate situations, he discovers the foundation of the extraordinary success which has attended the measures of France both in the cabinet and in the field. While in France, since the revolution, none but men of talents have been employed in the civil and military departments of the state; the old governments of Europe have pursued the former system of letting effrontery and ignorance, when favoured by corruption and intrigue, fill those situations where only virtue and ability ought to be found. The consequence has been as might be expected, mismanagement and defeat. France has been every where triumphant, while her enemies have been humbled in the dust. Even in Britain, where intellectual merit is more generally diffused than in any other part of the world, we seldom see more than a very slender portion of it advan-

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ed to the civil, military, or ecclesiastical departments of the state. But few men of distinguished talents are found in any of these situations. The truth is, that, in England, the patronage of the government is more devoted to the increase of undue influence than to the encouragement either of ability or worth. In the public offices, in the army, the navy, and particularly the church, we see men invested with honour and enriched with emolument, who are totally incompetent to fill the situations in which they are placed, with credit to themselves, or with advantage to the community. In the appointments of government, the question is not, what moral or intellectual excellence does the individual possess; but what degree of parliamentary influence can he, his friends or relations, command?

ART. 25.—*A Key to the recent Conduct of the Emperor of Russia.* 8vo. 2*s.* 6*d.* Jordan *and* Maxwell. 1807.

THE writer of this pamphlet attributes the peace of Tilsit, to the neglect of the late administration in furnishing Russia with supplies to carry on the war. He says, that the Russian treasury was exhausted, that the emperor had neither money to procure provisions nor warlike stores; that, on this account, the Russian army, after the battle of Eylau, instead of following up their successes, were obliged to fall back on Koningsberg; and that, during the battle, and two days before, they had been almost entirely without food. But, if such were the situation of Russia, does it not appear to have been the extreme of folly to advance into Polish Prussia with nothing but famine stalking in their van and in their rear? Was it supposed that the Russian soldiers, who always fight well, would fight better when their rage was sharpened by hunger and despair? We are informed by this author, that all the privations which the Russians endured, and which were so inimical to their success, might have been prevented by the pecuniary liberality of this country. He tells us that a grant of five millions, which the emperor solicited under the inviting name of a loan, would have enabled him to overcome the difficulties of his situation, and to have met the enemy on equal terms. We are however more dubious both of the success and of the policy of this expedient than the writer appears to be. For the continent has long and often been inundated with English guineas to purchase hostility against, and triumphs over, France. Of hostility we have procured enough, but of triumphs we have had none. Our pieces of money, even though stamped with the king's head, have never been able to repel the bullets of the French. We think therefore that lord Grenville and his able coadjutors acted more wisely in keeping our money at home, and in leaving the emperor of Russia to shift for himself. If we are accused of deserting Russia in Poland, we may accuse Russia of deserting us in Italy. For there was a period during the present war, when a few thousand Russian troops, would have enabled us to drive the French at least out of Naples. The battle of Maida had caused king Joseph to totter on his throne; and no very large

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reinforcement, at that auspicious period, would soon have compelled the French to abandon the Neapolitan domain. The war would have taken a new turn; and the Prussian power would probably not have been reduced to the verge of annihilation.

ART. 26.—*Softly, Brave Yankees! or, the West Indies rendered independant of America, and Africa civilized. By the Author of 'A true Picture of America.'* 2s. Jordan *and* Maxwell. 1807.

OUR West India colonies are indebted to America for various articles of the first necessity, without which, in case of a rupture between Great Britain and that country, they would be exposed to the most imminent danger and the most aggravated distress. The writer suggests the possibility of remedying the evil by supplies from the Cape of Good Hope; which is now in our possession, and which we hope that, even in case of peace, we shall continue to possess. He thinks also that the soil of the Cape would be found well adapted to the culture of the cotton plant; and that, while this culture tended to promote the civilisation of Africa, it would render Great Britain independent of America for the supply of an article, which constitutes, at present, one of our staple and most flourishing manufactures.

ART. 27.—*A true Picture of the United States of America; being a brief Statement of the Conduct of the Government and People of that Country towards Great Britain, from the Peace concluded in 1783 to the present Time. By a British Subject.* 8vo. 3s. Jordan *and* Maxwell. 1807.

THE representation of the American character, policy and councils, which is here exhibited, is professed to be drawn from chief justice Marshall's life of general Washington. Ever since the era of the French revolution, America has exhibited symptoms of violent internal agitation. During the life of Washington, the public tranquillity was preserved by his firmness and moderation. He was aware of the mischievous intrigues of the French, and of the dangerous designs of the party which was in the interest of France. His object was to maintain the constitution of America as it was, and not to risk its benefits by another revolutionary storm. In this he succeeded, nor were his exertions entirely vain to give a more sober and pacific turn to the public mind. But, after his death, the more violent party gained the ascendant, and a disposition highly inimical to Great Britain, and proportionally favourable to the views of France, has been manifested among the people, and even in the councils of America. Every pretext of complaint against this country, however frivolous, has been urged with the utmost virulence of language and of sentiment; and if an unparelleled spirit of conciliation had not been manifested by Great Britain, the two countries would long ago have been involved in war. Lord Grenville during his administration omitted no exertions to cement a lasting amity between Great Britain and America. Of the moral character of the Americans, as far as it can be appreciated by that

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of the individuals who have come within our cognizance, we cannot speak very favourably; low cunning, and a rapacious selfishness which extinguishes all the more generous affections, are prominent features in the portrait. It has been said that a considerable party in America are anxious for war with Great Britain, that they may have a plea for cancelling the large debts which they owe to the merchants of this country. Where money is to be obtained by any measure, we believe that the considerations of justice or humanity will have little weight in the inflamed bosoms of American politicians.

ART. 28.—*The Lie direct!!! A Refutation of the Charges in the Proclamation of President Jefferson. By Jasper Wilson, jun. Esq.* 1s. 6d. 8vo. Jordan *and* Maxwell. 1807.

THIS writer has made some very strong and pointed observations on the proclamation of the American president.

ART. 29.—*Veluti in Speculum; or a Scene in the High Court of Admiralty: displaying the Frauds of Neutral Flags, as exemplified in the Case of the Silenus: with Remarks on the Prosecution for Libel, instituted against the Author by Admiral Montagu; the Application of his Majesty's Licences; forged American Certificates; injustice towards Neutrals; and Danger of his Majesty's Dock-yard. Addressed to Ministers and Parliament. By John Brown, Author of the 'Mysteries of Naturalization.'* 3s. 6d. Jordan *and* Maxwell, 1807.

THAT many of the ships which are navigated under neutral flags, are, together with the cargoes, the property of our enemies; that the privileges which are granted to neutrals are liable to abuse, and are continually abused, are facts of which the proceedings in the court of admiralty will furnish ample proof; but however exorbitant may be the abuse, we should be sorry to see the flags of neutrals indiscriminately proscribed, and their present rights unconditionally repealed. For, as we are Christians, we rejoice in any measure which tends to mitigate the evils of war, even towards our enemies; and we are of opinion that when two governments think it politic to go to war, the property of private individuals, who are never parties in the quarrel, ought to be inviolably respected both by sea and by land. The pacific merchant ought not to have his goods seized and his ships captured, merely because the government under which he lives chooses to amuse itself with the UNCHRISTIAN AND IRRATIONAL GAME OF WAR. No war, but such as is *strictly defensive*, can be reconciled to the genius of Christianity; but all defensive warfare is totally incompatible with a system of merciless aggression on the property of unarmed and unoffending individuals. Those who administer the governments of the earth, will, on this account, find a heavy reckoning to discharge at the day of retribution.

ART. 30.—*Three more Letters, on the Subject of the Catholics, to my Brother Abraham, who lives in the Country. By Peter Plymley, Esq. 2d Edition.* Budd. 1807.

IN these letters we discover the same force of humour, and saga-

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city of remark, as in a former production of the same author. We shall extract one passage as a specimen: 'Our conduct to Ireland, during the whole of this war, has been that of a man who subscribes to hospitals, weeps at charity-sermons, carries out broth and blankets to beggars, and then comes home and beats his wife and children. We had compassion for the victims of all other oppression and injustice, except our own. If Switzerland was threatened, away went a treasury clerk with an hundred thousand pounds for Switzerland: large bags of money were kept constantly under sailing orders: upon the slightest demonstration of hostilities towards Naples, down went Sir William Hamilton upon his knees, and begged for the love of St. Januarius, they would help us off with a little money: all the arts of Machiavel were resorted to, to persuade Europe to borrow: troops were sent off in all directions to save the Catholic and Protestant world; the pope himself was guarded by a regiment of English dragoons; if the grand lama had been at hand, he would have had another: every Catholic clergyman, who had the good fortune to be neither English nor Irish, was immediately provided with lodging, soup, crucifix, missal, chapel, beads, relics, and holy water: if Turks had landed, Turks would have received an order from the treasury, for coffee, opium, korans, and seraglios. In the midst of all this fury of saving and defending, this crusade for conscience and christianity, there was an universal agreement among all descriptions of people to continue every species of internal persecution; to deny at home every just right that had been denied before; to pummel poor Dr. Abraham Rees and his dissenters; and to treat the unhappy Catholics of Ireland as if their tongues were mute, their heels cloven, their nature brutal, and designedly subjected by Providence to their Orange masters.'

POETRY.

ART. 31.—*The Sweets of Solitude, and other Poems. By Thomas Burnet.* 12mo. 3s. 6d. Law. 1807.

MR. THOMAS Burnet is not content with writing verses, but must needs also take designs from them when written. And of the design which is prefixed as a frontispiece to this volume, who should be the subject but Mr. Thomas Burnet himself! With complacency in his countenance, and his thumb in his mouth, he puts us strongly in mind of

'Little Jack Horner,
As he sat in his corner
Eating his Christmas pie;
He put in his thumb,
And pull'd out a plumb,
And cried "What a good boy am I."'

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Solitude has met with many devout admirers; Zimmerman in prose, and Mr. Burnet in verse. The latter seems to be of much the same opinion with the former, who, after descanting with considerable eloquence, through several pages, on the pleasures and advantages of solitude, appears at last to have been presuming that you are all the while accompanied by a female companion. Solitude, with a lady and a book, (provided that book be not the one before us), may, doubtless, for a certain time, be agreeable enough; but then it is not solitude.

Its sweets however, such as they are, are celebrated by our author in seventy-seven elegies. *Elegeia flebile carmen!* He also comes forward as a writer of odes, and of satire, or humorous compositions. The 'Child of Fame,' is intended, we believe, as a satire on the French emperor, and the principal wit consists in calling him Bon, and Nap. This puerile and contemptible mode of venting our spite against our enemy, which daily issues from the press in newspapers and other publications of the day, is unworthy of the British character. The conqueror of so many kings is not to be subdued by arms like these; and contempt, real or affected, should fate ever bring on the dreadful struggle which must decide the fate of our country, would prove but a feeble resource.

The merits of the author's 'Ode to War,' consist in the use of a number of strange dissonant words of his own coining, which never before met the eye of man, in a sublime contempt of metre, and a very moderate respect for sense.

Art. 32.—*Contemplation, a Poem; with Tales and other poetical Compositions. By John Penwarne.* 8vo. 6s. Longman. 1807.

MR. Thomas Burnet is followed, *passibus æquis*, by Mr. John Penwarne, who drags the Muse by main force from the groves and fountains of Helicon, to the tin mines of Cornwall. Her wings are so damped by the vapours of those subterraneous regions, that she cannot escape from their neighbourhood, though the subject of Contemplation, a tolerably general subject, as it might seem, and is pursued through four cantos. In the second of these, an episode is introduced, called 'William and Mary,' being an history of two Cornish lovers, of whom the former went abroad to seek his fortune, and on his return was shipwrecked on the rocks of his native country in sight of his mistress, who goes mad, according to due form, in consequence. The reader will not praise the invention of Mr. Penwarne, as the same story, as nearly as may be, has before been told full as well by St. Pierre, in his Paul and Virginia; and may also be found in Enfield's Speaker, in a tale intituled, (unless our memory fails us,) Junio and Theana. We had little anxiety therefore to see it brought to table a third time, without any variation to distinguish it, except for the worse. In the third canto we are again dragged to Penzance. A description of the pilchard fishery (the base idea of which is enough to inspire a man with the soul of a poet), the Land's End

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and other collateral subjects, are continued to the end of the poem. Such are the narrow limits prescribed by the capacity of Mr. Penwarne to the boundless flights of 'Contemplation.' Why that particular title has been fixed upon, we cannot conceive. The author might with great propriety have used the same liberty which Shakspeare has done in his Twelfth Night, and called his poem 'Contemplation, or what you will.'

We should fail in our duty to this author, if we did not recommend to him a more accurate study of his own language, before he again invites the attention of the public to the productions of his genius. Verbs active and verbs neuter are used by him with an indiscriminating impartiality; for instance, to *hide* in the latter, to *rise* in the former sense.

> 'With effort vast he (a Triton) seem'd to *rise*
> A chrystal column to the skies,
> In gentle showers which fell.'

These nervous lines are part of a fable intituled 'the Fountain and the Steam-engine,' which seems to have been written for the purpose of proclaiming to the world the name and merits of a certain engine-maker, viz. 'the author's worthy and most ingenious friend, Mr. Jonathan Hornblower, of Penryn in Cornwall.'

NOVEL.

ART. 33.—*Gabriel Forrester; or, the Deserted Son: a Novel, in four Volumes: by T. P. Lathy, Author of Usurpation, &c.* 12mo. Oddy. 1807.

BOTH in subject and in style, the author of the 'Deserted Son' has evidently made Tom Jones his model; and though he is very inferior to his great prototype, yet he is much above the generality of modern novel-writers. We will not say that we strenuously recommend him to our female readers; for their delicacy will be often offended, the author having too frequently introduced scenes in which the reader is left to 'dream' the conclusion; and which are sometimes drawn with so much warmth, that we wonder the paper did not take fire. He merits however a little longer life than most of the ephemeral productions of the day, both for the novelty of the attempt, and for his able delineation of several of his characters, particularly Sir Hector Gabion, who is a veteran general, and takes the part of 'Squire Western; and of lord Tandem, who is a modern black-leg, and by Sir Hector's consent, pays his addresses to his daughter Jemima, the heroine of the piece. Between this lady and Forrester there exists a mutual passion, unknown to Sir Hector. Some attentions however which Forrester shews to Miss Diana Gabion, an old maid, and sister of Sir H. she misconstrues into 'tenders of affection,' and equally deceives herself and lord Tandem with the hope that she shall 'hoax' the young one,

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Several ludicrous scenes in consequence take place. Lord Tandem however has his suspicions that things are not going on quite right, and employs Parrott, an accommodating chaplain, who had also made acceptable overtures to Miss Diana, to keep a good look out. We shall give, as a specimen of our author's style, the sixth chapter, premising that the motto affixed, is Henry IVth's Soliloquy on Sleep.

'If that great master of human nature could make Henry 4th whine (as he does throughout this admirable soliloquy) for want of sleep, which thousands of his poorest subjects at that hour enjoyed and cry out, 'Uneasy lies the head that wears a crown,' we can only exclaim, poor weak nature! How much wiser is the infant who when displeased with a toy, throws it away and despises it, than was Henry, who continued to wear a bauble, which glittered indeed in the eyes of others, but was only a thorn in his own side: but every age has its rattle to amuse it. If a crown, which millions repose soundly without bestowing a single thought on, could make a king pass so restless a night, there is much greater reason for a commoner to be sleepless, who has lost that essential part of the human body —the heart.

'Ambition is indeed a headstrong passion, scornful of resistance, lavish of blood, and over-bearing with resistless force all the gentler passions, except one, of the mind, as a river swollen with rain, or dissolved snow, overflows its banks, and sweeps the adjacent country in an undistinguished ruin. But ambition is the stamp of only some few particular minds, and is not the sovereign passion. It yields to love, whose sway is universal, and though the most gentle of the human passions, yet, where it takes up its residence, it is no less tyrannical and inimical to sleep than ambition.

'According to its different operations in our bosoms, we are either furious or tame, compassionate or revengeful, elevated by hope or depressed by despair. By love the proudest sink into abject slavery, heroes into gentleness, and cowards rise to heroism. When thawed by love, the miser's frozen heart melts into a kind of liberality, and prodigals forget their vices: those of the meanest intellects are inspired with new ideas and sensations; and, whilst a single amour is sufficient to brush off the clown, the pedant acts like a fool. Love subdues all mankind, from the beardless boy to the doating grey-beard; in the latter case, nature, indeed, appears in rather a ridiculous light, but no man should laugh, because it may be his own lot.

'There have been, indeed, some foolish wise men (for wise men have their lunatic as well as their lucid intervals) who have pretended to doubt whether love be a natural or a fictitious passion; but let all the world ask their own hearts whether they have not at some period or other of their lives, experienced its reality. Men of more learning than common sense will often utter the most ridiculous assertions to make themselves appear eccentric, and this must be one of them. Love is the real happiness of every individual in society; it is the pure gold which gilds 'the nauseous pill of life;' and with-

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out it, rank, wealth, power, are only Dutch metals. I should however inform the reader, (if he be already ignorant of it,) that the ancient poets speak of two Cupids; one of which is an ingenuous youth, the son of Jupiter and Venus, a celestial deity: the other a debauchée, son of Nox and Erebus, whose companions are Drunkenness, Sorrow, Enmity, Contention, Disease, and other plagues of that kind. I speak of the former; and as Shakspeare says of music,

"The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems and spoils,
The motions of his spirit are dull as night,
And his affections dark as Erebus:
Let no such man be trusted:"

so I say that the man whose soul is not attuned to love, who denies it to be a work of nature, is himself as far removed from humanity by the absence of one of its noblest passions, as a brute is beneath it through the want of reason. As I scorn to betray any man or seduce any woman into the reading that of which they may be afterwards ashamed, I think proper to inform them that in the bill of fare which they are to expect, love is a principal ingredient, and I beg to relate an anecdote, for which Cicero is my author. He says that there lived at Rome a man named Gippius, a good natured easy husband, or what is termed one of the best in the world.

'He used to feign himself asleep whilst his wife received the visits of her lovers; but a person coming one day whom he disliked, he exclaimed, '*non omnibus dormio*,' I do not sleep for every body; Like Gippius, I say I do not write for every body; of which the Platonists, and dissentients from love will do well to take notice, as the banquet is not adapted to their tastes. No; let the generous sons and rosy-cheeked pouting-lipped daughters of nature go on to the table, and find fault with the entertainment, if their consciences will permit them.

The general who had fought all the battles he would ever fight in this world, both in the fields of Mars and Venus, unless, as was commonly the case once or oftener in a day, he fought them over again with his tongue, yielded to Morpheus the instant he shook his poppies over his head, which with poets, is the signal for falling asleep. His lordship and Parrot, previously to resigning their heads to their pillows, had the following dialogue: "Well, my lord, our two bits of blood have broken down with us at last, run us on the wrong side of the post."---

"Why, d—n it, you are not *griped* already, are you? I thought you *bottom* to the back bone, and what you wanted in *foot*, you could always make up by *crossing* and *jostling*. What, shall I who have had the black legs of Newmarket at a *dead wind*, and you who have more tricks than a bailiff's follower, be afraid to start against a colt that has never been in training, without a pedigree?"

"But, my lord, you see what odds are against us, the two women are real ready on his side."—"What signifies that? the General will *buck*

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me, *play* or *pay*."—"But I shall lose my match."—"*Draw off*; then sounds, the's spavined, broken down, and too old to be taken into training."—"Nay, I only wanted to secure your match."—"Then let her take in the greenhorn, Forrester, which will do my business with the filly; I'll *hedge* you off with such a share of the winnings, as shall secure you a better match than that you are *hoaxed* out of, without the punishment of riding over the heavy course of matrimony, with such a *dead weight* on your shoulders."—"Done, my Lord." This *conscientious* bargain left the two worthy contractors to sleep in peace; but whether the water had rather warmed than cooled Jemima and Forrester (he had just preserved her from being drowned), and had left some feverish symptoms behind, or for any other reason which the reader may guess, they both passed the night so agitated by their new situation, and the hopes and fears attendant on them, that day almost opened the windows of the east before they closed their eyes. Miss Diana was not more drowsy, although somewhat more tranquil. Her sensations were those of hope unalloy'd by fears, as she imagined there was nothing wanting to her happiness but Forrester's inclination, which she made no doubt of having already secured. All her restlessness was occasioned by forming plans to bring matters to a speedy conclusion.

MISCELLANEOUS.

ART. 34.—*The first Elements of the French Language, adapted to the Use of Beginners, as an Easy Introduction to more Extensive Grammars, by* C. F. H. B* N** L. 8*vo.* 4s. Chester, 1807.

CONTAINING something useful, but buried under a heap of rubbish.

ART. 35.—*Authentic Narrative of the Death of Lord Nelson; with the Circumstances preceding, attending, and subsequent to that Event; the professional Report of his Lordship's Wound; and several interesting Anecdotes. By W. Beatty, M.D. Surgeon to the Victory in the Battle of Trafalgar.* 8*vo.* Cadell *and* Davies. 1807.

THE only circumstance we discover in this authentic narrative, varying from the many accounts of Lord Nelson's death, which have been laid before the public, is, that the fatal ball was not discharged from a *rifle* musket, as it is generally supposed. An annexed plate represents the ball in the exact state in which it was extracted, and in its present state, as set in crystal by Mr. Yonge, and presented to the writer of this narrative, by Sir Thomas Hardy.

ART. 36.—*The Origin and Description of Bognor, or Hothampton, and an Account of some adjacent Villages, with a View of the former Place, by J.B. Davies, M.D.*: 12*mo.* Tipper. 1807.

AS late as the year 1784, Bognor was known only as a resort for smugglers, at which time it consisted of a few huts for fishermen,

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and for persons of the lowest order. From the salubrity of the air, sir Richard Hotham, of Merton Place, Surrey, selected Bognor for his residence. He purchased an old farm-house in order to convert it into an hermitage. At that time it was not known that the country afforded soil for making bricks, or that the coast produced chalk that could be made into lime. Notwithstanding sir Richard met with several obstacles, he changed an ancient shapeless building into a commodious dwelling, to which he gave the name of Bognor Lodge. Sir Richard's skill, united to the natural advantages of the situation, made it a very agreeable and eligible abode. Becoming more and more satisfied with Bognor, he purchased other land, and built convenient dwellings for the accommodation of those who might desire retirement and sea bathing; and in a short time became sole proprietor of this territory, comprizing not less than 1600 acres. It is superfluous to say that it is now become a fashionable watering place, though on a smaller scale than many others possessing fewer recommendations. Mr. Davies, considering the scantiness of his materials, has done ample justice to the subject he has undertaken.

ART. 37.—*The Eye of Reason: which is intended to diffuse Liberty throughout all Classes, instil Morality, and expand the Mind, being a Paper of Essays on most popular Political Subjects that have occurred between Jan. 3d and May 30th, 1807.* 12*mo.* 6*s. boards.* Kemmish. 1807.

A VERY fair and impartial character of the late and present administration will be found in this work, which is a collection of essays that were published twice a week from January to June. The author's zeal, however, in the cause of patriotism has frequently hurried him into the greatest grammatical inaccuracies: 'It was him, and it was me,' offend our eyes more than once; but we are willing to forgive these inattentions, for the pleasure we have received; and we cordially wish that the sale of the 'Eye of Reason,' may enable the author, whoever he may be, to surmount his present pecuniary difficulties.

TO CORRESPONDENTS.

MR. James Parkinson of Hoxton, has sent a letter to complain of some expressions made use of in our Review of his '*Observations on the Indulgence of Children*;' but if Mr. P. will refer to the list of his publications printed at the end of that work, he will find an eulogy on his '*Remarks on Mr. Whitbread's Plan, &c.* which is *fathered* on the Critical Review; though we did not notice those *remarks* till our number for September, p. 101; and we leave Mr. P. to compare the *resemblance between his panegyric and our own.*

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ADDRESS TO THE PUBLIC.

THE numerous testimonies of unsolicited approbation, respecting the impartial conduct of our Review, which we have lately received from all parts of the country, have determined us to make new and more vigorous exertions to merit the favour which we have obtained. We have accordingly made such arrangements as will better enable our critical industry to keep pace with the rapid motions of the press. We are far from wishing to draw any invidious comparisons between ourselves and our competitors; but we believe that, even at present, no other Review is superior to our own in an interesting variety of matter, or in the early notice of new publications.

Our political and our religious principles are, we trust, such as will secure us the steady support of the good and wise of every sect and party in the United Empire. In politics we maintain the pure principles of the British constitution; and in religion, the unsophisticated doctrine of the New Testament. We are the friends of all who are the friends of truth, of their country, and mankind. No bad book has ever been commended by us, because it was written by our friends; nor any good book been reviled, because it was the production of our enemies. We will continue to distribute impartial justice both to friends and foes; and not only an elaborate criticism, but a pure morality, shall preside in our decisions. Such is the plan which we will prosecute with unabating perseverance; and according to the degree of the execution, will be our share of the public approbation.

In future we shall enumerate at the end of each number, the principal articles which will be reviewed in the next; and to the Appendix, we shall subjoin a summary of politics, principally domestic, for the last four months; and a compendious history of literature and science during the same period.

A List of Articles which, with many others, will appear in the next Number of the Critical Review.

Herriot's Travels through the Canadas.
Fitzthomas's Epistles of Ovid.
Kirwan's Logic.
Barrow's Life of Lord Macartney.
Evanson's Sermons.
Card's Reign of Charlemagne.
Harriott's Struggles through Life.
Chalmers's Caledonia.
Wilson on Fever.
Beddoes' Researches on ditto
Smithers' Affection.
Baron Masere's Historiæ Anglicanæ Selecta Monumenta.

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THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. XII. DECEMBER, 1807. No. IV.

ART. I.—*Travels through the Canadas; containing a Description of the picturesque Scenery on some of the Rivers and Lakes; with an Account of the Productions, Commerce, and Inhabitants, of those Provinces. To which is subjoined, a Comparative View of the Manners and Customs of several of the Indian Nations of North and South America. By George Herriott, Esq. Deputy Post-Master-General of British North America.* 4to. *pp.* 602. 2*l.* 16*s.* Phillips. 1807.

WE warn the reader that this is a very heavy book. If his body or his mind be weak, let him not meddle with it. Feeble arms would struggle in vain with the burden, and a moderate attention might be exhausted before half its pages had passed in review. Travellers are really become unreasonable. We could indulge a man with a duodecimo upon an island, or an octavo upon a kingdom. Quartos should be the right of none but circumnavigators or discoverers. Nothing less, however, than quartos, and those bulky, embellished and expensive, will now satisfy the wishes of any man who has crossed a sea or an ocean. If his own brain cannot produce a sufficient supply of materials to fill the determined number of pages, he makes no scruple to plunder from others the fruits of their observations; and the work may be compared to those *hashis* with which prudent housewives present their guests, where a great deal of old stuff is dressed up and concealed by some fragments of high flavoured herbs, or a little *sauce piquante*.

Mr. Herriott appears, from the title-page, to have held an office in North America, and probably has actually seen some of the places which he describes, in which particulars he certainly has the better of many of his cotemporary brethren of the quill. This is an advantage, however, of the value of which our author is far from being completely sensible. He does not even mention it in his preface, though

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he is careful not to omit a list of a dozen or fourteen books which he has consulted. 'As some of these,' adds he, 'are written in the English language, it was conceived unnecessary to make any material alteration in the style of the passages borrowed from them.' We are afraid the reader will consider this procedure as very closely resembling the above-mentioned culinary operation of *hash making*; though, we fear, the same may not always be found sufficiently stimulating to the palate. This same preface is rather a singular performance. It commences by magnifying the river St. Lawrence into 'the greatest and most wonderful body of fresh water on this globe.' Now, whatever may be its wonders, we beg leave humbly to suggest to Mr. Herriott that there exists such streamlets as the river of the Amazons, and the Oroonoko, both of which surpass in size at least his favourite Canadian river. The first part of the work, however, being devoted to the description of the sublime operations of nature in those regions, may in some measure account for the sort of prepossession so usual in authors. Having begun to wonder, Mr. Herriott is resolved not to have done with so captivating an employment, and he proceeds to express his surprise that there is so great a variety of languages among the savages of North America. The same surprise might have been felt with equal propriety in observing the number of different tongues which are spoken in a small space in every part of the world. The very customs of these Indian savages Mr. Herriott asserts to have frequently but little affinity with each other. Having thought of this subject, however, as we suppose, more seriously, he in the next paragraph declares, that the natives of America seem to possess but little variety in their character or customs. When the reader considers how much profound reasoning must have passed through the author's brain between the writing of these two paragraphs, he may be able to appreciate in some measure, the great length of time which the composition of the book must have occupied. To sum up the account of the savages we learn that their passions are like the elements, either lulled to stillness or roused to unrelenting fury.

Mr. Herriott, having by some means visited the Azores on his voyage to Canada, makes a sort of apology for introducing his observations upon these islands. He seems indeed to have been greatly exhilarated by the natural beauties that met his eye, in favour of which he quotes, and almost writes poetry. He went to the isle of Pico, and ascended to the top of its volcanic mountain. The lava which encrusts its sides is said to be of the consistence of iron which has once been fused, which we suppose is a learned way of saying

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that it is very hard. At last, our author having got to the summit, breaks loose: we can no longer keep pace with his sublimity: let him speak for himself—

'It is on elevated situations like this, that is felt *that* influence which the vast and unbounded theatre, at once laid open to contemplation, is capable of exciting. Those inspirations of nature so eloquent and so animated—that attractive impulse which attunes the soul to harmony with her works—that distinctive character which the Creator hath imprinted on the heart, innate traces of which peculiar minds are delighted in feeling, amid the rude and sublime masses produced by explosions of the globe, or amid the less stupendous ruins of the monuments of human grandeur.'

This is not the first time that we have had occasion to notice the explosions of travellers on the tops of hills. The situation seems dangerous to sober sense. We do not, however, venture to accuse Mr. Herriott of any error or absurdity. As much as we understand of the above extract is really very fine, and we recommend it to the consideration of all boarding-school misses and others composing epic poems.

Our author having left the Azores, proceeds quietly on his voyage till he approaches to Newfoundland and descries a fog. Upon this occasion we are favoured with an abstract of the Newtonian philosophy, and an account of a current of warm water which advances northward in the direction of America, and appears to smoke when met by cold winds. Some slight information regarding Newfoundland introduces an account of the Esquimaux, who are said to be the only people found there by the Europeans. The most remarkable circumstances related are, that the men use shirts made of bladders, and that the women wear tails, and carry their children in their boots. Their breath is so odiously fetid that Mr. Herriott pronounces, that two or more of them shut up in a small and close room, and excluded from the air, would probably die, which seems extremely likely.

From the account of this author very little attention seems to have been paid to the island of Newfoundland by our government, farther than as the fisheries were concerned. If it be true, that the country and climate are so bad that no grain would ripen in the ungenial soil, a prohibition to colonise was most unnecessary; if it be false, it is most absurdly impolitic. We can hardly believe that it is true, especially when it is said that the quantity of ground under cultivation is *very small*: there ought in such case to be none at all.

At last we are conducted into the gulph of St. Lawrence. The various islands which lie in its mouth are described, and

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the island of St. John, now styled Prince Edward's (in consequence, we suppose, of the great affection entertained by the inhabitants of Canada for the administration of the Duke of Kent), is mentioned in favourable terms. Nothing, however, is said of Lord Selkirk's Highland colony. A bay at some distance from this place, is remarked for having, for a number of miles round its shores, spots of two or three acres on which snow never lies, though in places immediately adjoining it is to be found to the depth of seven or eight feet. Mr. Herriott is of opinion that this may 'probably be occasioned by subterraneous heat.'

In passing up the river St. Lawrence, every thing is pointed out to the reader's attention, the shores, the rocks, the islands, the very trees do not escape. In the minuteness of his information, this author is, we lament to say, occasionally somewhat tedious. Instead of aiming at generalisation, the sole object of our traveller seems to have been to afford a topographical sketch of every spot. Now we, in this country, are much more interested in the progress of the Canadas in population, wealth, and agriculture, in the rise of towns, in the manners and customs, in the laws, military force, and political disposition of the inhabitants, than in knowing that such an island is three-cornered, such a rivulet muddy, or such a field bare or covered with trees. The knowledge contained in this volume seems more adapted for a geographical dictionary than for the journal of a traveller. Much therefore of what is contained in the pages of Mr. Herriott's quarto must elude our notice, and indeed is unworthy of repetition, and almost of observation.

At length the reader is conducted to Quebec, which is described with customary exactness. The description is accompanied, as in very many other instances, with plates, of which this volume presents a most ample supply. Embellishment seems now in a fair way of being constituted a legal tender for all sort of literary merit. But, like the Bank paper, which enjoys an analogous privilege, it has more show than substance, and is little calculated for storing up. We can obtain, however, new notes for those which have been tattered by use or even by abuse; but when our ornamented volumes verge towards decay, or even to a healthful old age, we shall find reason to deem ourselves happy if they will sell for old paper.

The vast waterfalls of Canada do not escape the attention of Mr. Herriott, and various plates of them are presented. Our author, however, pleased with the magnificence of their appearance in summer, by no means expresses the same delight with their wintry face, which he styles more curious

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than pleasing. The water is then frozen in its fall, and the vast icicles which are concreted, he compares first to the pillars of Gothic architecture, and next to the pipes of an organ. The uniform glare of white, and the unshapely masses of ice, appear to have produced no pleasing impression on the mind of the deputy postmaster, who, we doubt not, longed for horns and mail coaches in the midst of the deserts of Canada, and would have preferred the sight of a comfortable bag of letters to all the mountains of ice in the world.

The following account is given of the ravages of a species of grasshopper, which appeared on the island of Orleans, not far from Quebec:

'Not many years ago this island was for two successive seasons visited by a scourge which swept away in its progress the whole productions of the land. The grasshoppers, which are in a great degree multiplied by the too long continuance of dry weather, appeared in such redundancy of swarms as to consume every vegetable substance, and almost totally to cover the surface of the ground: when by their destructive ravages the island became so denuded of verdure as no longer to afford them the means of sustenance, they assembled on the water in clusters, resembling small rafts, and floated with the tide along the basin of St. Lawrence to Quebec, where they filled the decks and cordage of the vessels at anchor, and afterwards betook themselves through the town to the ramparts, which having stripped of grass, they proceeded in separate columns through the country to the southward. A considerable part of their number probably perished in the voyage from the island, and the remainder having a greater extent of territory over which to spread their depredations, became less perceptible.'

It is a great fault of this work that nobody speaks. Every thing is related in the third person. It is merely affirmed that such a place is so far from another, and is so and so situated. Not the smallest idea is conveyed of any person having visited the country, and pourtrayed the lively feelings which impress the mind of a beholder. The book is a sort of amplified itinerary, and possesses all the tedious minuteness of such a performance, which no person is ever expected to read through unless when travelling along the country described. As Mr. Herriott proceeds to the confines of the two Canadas, we discover by the names, and by the names only, that the race and language of the inhabitants begin to vary. In the Upper Canada, all the nomenclature is French; in the Lower, it is all English. The French colonists have extended their boundaries surprisingly little; the increase of their numbers has been very slow; and

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it is doubtful whether in old France the progress of population was not as rapid, in spite of all the obstructions, as in these new regions. That it was not the fault of the climate appears clearly from the circumstance of the English spreading themselves in every direction, and hemming in on all sides the original colonists. Emigration is stated to be very frequent from the United States into the Lower Canada. That province extends considerably to the South, and, if we believe the report of this traveller, the winters are mild, and the soil of abundant fertility.

At one of the falls near the Lake Ontario, Mr. Herriott pulls up his Pegasus to express to his reader the surprise which he felt that a fluid body should have for ages continued to flow without a failure of the sources from which it was supplied. Greatly delighted with this idea, our author repeats it in a subsequent passage on contemplating the celebrated falls of Niagara, and exclaims, like king David, 'Great and marvellous are thy works!'

'The huge fragments of rock,' proceeds he, in a fit of extacy, 'which have been thrown from the summit of the precipice by the irresistible strength of the torrent, and which have fallen upon each other in towering heaps beneath, suggest to the imagination an idea of what may take place previous to the general consummation of this terrestrial scene, when ancient monuments of marble, under which princes of the earth have for ages slept, shall be burst asunder, and torn up from their foundations.'

A little further on Mr. Herriott arrives at Thunder Bay, in Lake Huron, where we learn that thunder storms are frequent, and are generated by vapours issuing, God knows how, from the land in the vicinity. This is too favourable an opportunity for description to be omitted. Travellers, it appears, seldom pass this spot without being overtaken by storms, in which 'the vivid lightnings flash their forked fires in every direction, and peals of thunder roar and burst over the head.' We should guess, however, that they burst first and then roar, if our extreme respect for Mr. Herriott did not prevent us from doubting his word. We have no great time allowed us to wonder at this strange phenomenon, for in the next page our attention is occupied with a singular kind of fish of a most 'exquisite taste,' of which the fat being like spermaceti, is never cloying to the appetite. We cannot help imagining that Mr. Herriott must have improved the powers of his palate among the Esquimaux: an apprenticeship to swallowing train oil would be necessary to enable an epicure to dwell upon the delicacy of a spermaceti diet!

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On the banks of the Lake Superior the same stilted strain continues. Its waters are subject to occasional rising and falling. 'The greater or less quantities of snows,' observes our author, 'which in winter cover to a considerable depth immeasureable regions, and which on their dissolution flow into this pellucid ocean, may probably be productive of this phenomenon.'

The soil on the eastern shore appears to be indifferent, and is said to produce only stunted trees, brambles, and strawberries, 'the feeble tribute of sterility.' The facts contained in this performance are sometimes interesting, and might have been turned to better account. It would have been desirable, however, that Mr. Herriott should have distinguished what was observed by himself from what he learned from others, how good soever the authority. Inattention to this circumstance greatly diminishes both the authenticity and the interest of the information delivered.

Canada is styled by our author, though with doubtful propriety, a peninsula. It was long neglected by the French government as an unprofitable spot, which possessed none of the golden wealth of the new hemisphere. In the want of that, however, one of its greatest advantages consisted. The true sources of wealth and power are agriculture and commerce. The possession of mines has too generally proved an evil of the most formidable magnitude to the unhappy countries where they have been discovered. Industry is now much more general among the Canadians than formerly. A taste for European manufactures and commodities has been introduced, and to purchase necessarily implies the having something to sell, which must more or less be the produce of art.

We have already had occasion to allude to the philosophy of Mr. Herriott. He details at every opportunity the causes of natural phenomena in language of great pomp and elevation. But since mankind have resolved to be content without poetry in prose, and without chemistry in meteorology, in books of travels, this volunteering of both is in danger of becoming ridiculous. The profundity and pomp of the following passage will not be easily equalled amongst the volumes of our modern tourists. The sesquipedalian length of words serves to embarrass yet more than necessary the abstracted reasonings of the philosophical postmaster:

'The energy of heat and that of cohesive attraction, acting in constant opposition to each other, enter intimately into every operation by which changes are produced in the properties of substance.

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These mutations of capacities seem essentially requisite to the preservation of a more equal temperature than otherwise might take place in the elements, of which our bodies form a part, and by which we are environed. The evaporation from water mitigates the solstitial warmth, and the quantity of heat which escapes previous to the congelation of that body restrains the domination of frost from attaining that degree of exacerbation at which it might otherwise arrive.'

Soon after this sublime passage, Mr. Herriott concludes all that is properly his own in this work. Hitherto he has procured a subsistence for himself, but now he is to be dependent on the bounty of his predecessors. He has collected from every source what he could find written regarding the Indian tribes of North America. He has arranged his facts according to his fancy, and he has seasoned up the tasteless dish with fragments of morality and common place observations. Whatever may be the merit of such an undertaking, we cannot see the propriety of offering the performance in a book of travels. Nor do we see in what respect the opportunities of Mr. Herriott for obtaining information were superior to those of others. He has confessedly seen but a minute portion, a mere handful of the Indian tribes, and yet on the faith of so limited an experience he has ventured to pourtray the manners of nations whom he has never visited, but of whom he judges with the confidence of an intimate acquaintance. One half of the volume is thus occupied upon subjects which it cannot be expected that we should here follow in detail. On many occasions our author is not satisfied with what he can borrow from writers on American affairs, but ransacks heaven and earth to extend his pages with accounts of the customs of the nations of the ancient world. He cannot tell us that the Indians wear long hair, without entering into a discussion respecting the Gauls and the Franks, from whom he digresses to the Tartars, the Chinese, the Jews, the Carthaginians, and many other nations, till he arrives at the Arymphians, who it seems are ancestors of the modern Prussians. At every opportunity our author gives us the slip, and while we imagined ourselves safely settled on the banks of the Ontario, or the shores of the Atlantic, we are on a sudden, without any apparent cause, transported to another hemisphere or another world. The compilation is not, however, destitute of merit, and we know not where the reader could obtain so ample an account of every circumstance regarding the native tribes of America. These savages are, according to Mr. Herriott, possessed of considerable readiness and often of ingenuity of reply. Their partiality for ardent spirits is well known by the baneful ef-

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fects which it has produced. An Indian, being asked of what materials he supposed rum to be made, answered, that it was the quintessence of hearts and tongues, 'For,' continued he, 'when I have drank of it, I fear nothing, and have words at command.'

We cannot afford space to follow our author through every part of his performance. We do not hesitate to allow, however, that the reader may derive considerable amusement from the perusal, though it might have been less alloyed by the unceasing recurrence of tinsel ornament, and by an innate tediousness of style and manner. At the end of the volume the subject of language is introduced. On this occasion we have, first, the origin of language, which Mr. Herriott seems to suppose to have been constructed by the gradual extension of cries and exclamations, which savages are imagined to have at first uttered to express their feelings of surprise or pleasure. He wonders, however, to find grammar to exist in all languages, even of the most uncivilised people, as if the greatest barbarians were not yet men, and as if their minds were not of the same kind, and possessed the same powers as those of the most polished nations. The relations between words are merely indicative of the relations between ideas, which must exist in every form of the mind of man. Nor was grammar in any case the contrivance of art, but naturally and necessarily arose out of the attempt of men to communicate their ideas to each other.

We must now draw our observations on this performance to a close. It is not our wish to be severe upon Mr. Herriott, to whom the numerous pages of this ponderous quarto must have cost a great deal of trouble and time. If he has not been altogether successful in every respect, neither has he failed in all. We could have wished, to be sure, and should have been happy to meet with more liveliness, and a greater art of exciting interest and rousing attention. We could have submitted patiently to the excision of some of the more sublime flights into the regions of false taste. We could have joined with pleasure in an attack upon a host of long words, in 'the hopes,' as the Spectator said, 'of cutting off their rear.' We could have seen without a sigh the whole of the philosophy sent to our Universities for correction, and a more suitable place. But we cannot declare irreconcileable war against the volume. If we have waded through some mires, we have reposed upon some meadows. If it has often been cloudy weather, we have not been altogether without glimpses of sunshine. And if we must occasionally travel in the dark, we may feel confident in the protection of a deputy postmaster-general.

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ART. II.—*Epistles of Ovid, translated into English Verse. By the late Rev. W. Windsor Fitzthomas, A.M. &c.* 7s. 6d. Baldwin. 1807.

TO the ten epistles, translated by our author, are subjoined the epistles of Hero to Leander, and Leander to Hero, by a different hand; that of Sappho to Phaon, by Pope; and of Dido to Æneas, by Dryden. The introduction is enriched by translations of the Elegy on the Death of Tibullus, and the Epistle of Ovid to his wife, extracted from the Tristia, which are given, to use the author's modest expression, 'with no very unpardonable intrusion.' The translator and his original laboured under affliction, the one of sickness, the other of banishment in his age; and the whole of this volume, we regret to find, was began as a relief, and continued through the intervals of extreme pain.

'Mens intenta suis ne foret usque malis.'

'A very fair apology,' continues our author, 'for writing, but none for publishing the productions of such unhappy circumstances:' to which the translator ventures to reply, 'that however inadequate they may be found, no attempts more successful have yet appeared.' In all this we coincide with Mr. Fitzthomas; but can by no means agree that illness can be pleaded as an excuse for incorrectness. This plea was made by the banished poet himself, and as applied to his Tristia, is made without a shadow of reason. It is in illness and affliction that the mind is more susceptible of varied emotions; that it flies from pleasures of sense to those of reflection; that its feelings are keener, and while the power of writing remains, the judgment is exercised with greater delicacy and discrimination. The history of English authors will support this assertion. The most polished of our poets wrote under the unceasing torture of a headache; his intimate friend was afflicted with a vertigo; and Dr. Johnson, besides positive bodily infirmity, lived under the unceasing apprehension of being plunged into the helplessness of a second infancy. The very volume before us is an instance of equable correctness, which seldom swerves from the sense of the original author, or hazards an error by any of those daring attempts, whose failures are not unfrequently as surprising as their successes.

The excellent preface of Dryden, prefixed to the translation by several hands, is here reprinted; first, for its gene-

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ral value; and secondly, because it opposes a few tenets of the modern translators.

The first observation of Dryden which our author opposes, is the censure thrown by that great poet, and sensible, though fanciful critic, on the unconnection which pervades the elegies of Tibullus and Propertius. 'In them,' says Dryden, 'though the verses are golden, they are but patched into the garment;' but our poet has always a goal in his eye, which directs him in his race. Our author does not seem to agree with his predecessor in this point; and yet, from the variety of orders in which different editors have printed couplets, and whole passages of Tibullus, it should seem at least as if Heyne, his French commentator, and indeed all who have preceded him, admitted the fact. The truth is, poets, and more particularly Latin poets, are very commonly subject to this censure; and it is not so justly attributable to Tibullus as to Horace, whose finest passages are not unfrequently unconnected with the vein of the ode, and inconsequent to the reasoning. The

Quam pænè furvæ regna Proserpinæ,

with the spirited burst of rapture which follows it, has the appearance of a study with which the poet had pleased himself, and which he had determined to interweave, however forcibly, with passages almost revolting from its meaning. The rape of Europa, of equal beauty, is introduced with equal violence. And the whole of 'Odi profanum,' &c. has undergone transposition and change of every kind, and each supported by plausible reasons. But to leave the licence which has been strangely supposed inherent in lyric poetry, the Orpheus and Eurydice was arbitrarily introduced to enliven the fourth Georgic. It was indisputably a finished and independent study of the poet, insufficient to stand of itself, and therefore enlisted for the purpose of giving life and motion to the stillness of an inanimate subject. But no such forced introductions are observable in Ovid: never was narration continued in a chain so unbroken, or reasoning so inartificially arising from the preceding, and leading so naturally to the succeeding parts, as in the examples bequeathed to us by that versatile writer. In harmony of numbers, more particularly in the Metamorphosis, he rivals Virgil; his sententiousness is so remarkable, that citations are made from him on common subjects and ordinary occurrences, scarcely less frequently than from Horace himself, the professed observer of human nature. In fancy and

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invention he takes the lead of all the Latins, and is no mean competitor with the first of Greek poets.

The following criticism on the translators of the Georgics, will be a criterion by which readers may judge of the kind of excellence to be expected in this little volume:—'Mr. Sotheby as a translator has clearly excelled all his masters and competitors in his translation of the Georgics of Virgil. He is often above, never below Dryden; and no humble degree of praise is due to him (nostræ non laudis egenti) as a poet.' Our admiration of others is generally called forth by discovering somewhat congenial to ourselves in their turn of thinking or writing; and, from the internal evidence of this book, we should not hesitate to have declared, that Dryden must have ranked below Sotheby, in the opinion of our author, as a translator of the Georgics. A tame, still, mechanical, and unimpassioned poem, whose sole excellence was the propriety of cloathing common instruments of husbandry, with the method of manufacturing and of using them to advantage, was not likely to be well transfused into our language through the restless and vehement rapidity of expression so peculiar to Dryden. From the joint excellences of the two, the best translation that ever issued into a modern from an antient language might easily be formed, if all the correct mechanism of Sotheby were extracted, and were enlivened by the spirit of his predecessor. The poem itself appeared faulty in interest to the poet; and he has accordingly interwoven an episode into each book to stimulate the jaded attention. Beyond this, and the charm of expression, the Georgics have but little claim to admiration; and the mere rhymer of a manufacturing town would bear off the palm from Dryden himself in the elucidation of the mechanism of tools. Here Mr. Sotheby, who, in spite of his Saul, writes well, has the decided advantage over his predecessor. But in the fine episode on the Sun, which closes the first book; the praises of Italy, in the second; the Plague among the Beasts, in the third; and, above all, the Orpheus and Eurydice, in the fourth book, so far from being able to tower above the head of Dryden, he can hardly reach his elbow.

The next position of Dryden which Mr. Fitzthomas is eager to controvert, is, the superiority attached by the former to paraphrase, or translation with latitude, over metaphrase, or the turning an author word for word. And here we perfectly agree with our author's acceptation of that passage in Horace, which is cited so triumphantly by all paraphrasts;

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Nec verbum verbo curabis *reddere fidus*
Interpres.——

Nor word for word *too faithfully* translate,

as by no means applicable to the point in dispute. The Roman is not here giving advice to translators, but to dramatic writers, as will be made to appear from the context of the passage. He recommends to them subjects taken from the Iliad, and applied by their own genius to the purposes of the theatre. But here our judgments lean on the side of Dryden, whose reasoning stands in no need of a pitiful, and at most an ambiguous quotation ; but supports itself by its own weight, which numerous examples from the present translation would tend rather to increase than impair. Of the Latin tongue that poet observes, 'it is frequent also that the conceit is couched in some expression, which will be lost in English :

Atque iidem venti vela fidemque ferent.

What poet of our nation is so happy as to express this thought literally in English, and to strike wit, or almost sense out of it ?' To this Mr. Fitzthomas replies, 'Let it be tried.' We subjoin the trial—

Certus es ire tamen miseramque relinquere Dido,
Atque iidem venti vela fidemque ferent.

'From wretched Dido *shall* the self-same gales,
Waft thy false fleeting vows, *that fill thy sails*--'

which couplet, when untwisted, and liberated from its inversions, would construe thus,

The self-same gales that fill thy sails shall waft
Thy false fleeting vows from wretched Dido.

Thus, independent of the inversion which clouds all meaning, and the separation of the verb at so great a distance from its sign, the peculiar character of the passage is wholly lost, and the very marrow of the first thrown away. So dangerous, so fatal is it to play with edged tools !

The following transfusion of a Latin conceit into an English couplet is doubtless executed by Dryden with great dexterity ; but is surely faulty, and at most can but titillate those who can run their parallels throughout the Latin by the side of the translation :

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Certus es, Æneæ, *cum fœdere solvere naves,*
Quæque ubi sint nescis Itala regna sequi :

thus given by Dryden :

' While you with *loosen'd vows and sails* prepare
To seek a land that flies the searcher's care.'

The mutation of the strong and determinate verb into a passive participle, which, were it not in italics, might be read unperceived, and the frail connection of *vows and sails* by a conjunction substituted for a preposition, weaken the effect of the original conceit, and do violence to English idiom, which is to be preserved at all hazards by a translator.

There is, however, much sense, much ingenuity, and well-directed learning in this preface; and we have mentioned the two positions of our author, that the Georgics of Sotheby are superior to the same poem by Dryden, and that *metaphrase* claims precedency over *paraphrase*, merely for the purpose of elucidating his style of writing by the style and tenor of his opinions on subjects of poesy. It would be needless to refer our readers to instances of the most extravagant and wanton absurdity in metaphrastic translations, more particularly the ' lame and impotent' efforts of Potter in his Euripides, and of Cowper in his Homer, and of Good in his Lucretius. It is from the cramp thus imposed on himself that our author wrote, and was contented with such lines as the following, which abound in inversions :

' *Thy bard, thy fame,* who bore from distant skies,
A lifeless corse, *thy lov'd* Tibullus lies !'

Again :

' *His* bosom bare *his* hands unpitying wound.

Again :

' Nor less thy anguish for thy husband torn
From thy sad bosom to the barbarous bourne,
Than the fair Theban, *by the Pthian wheels*
Dragg'd in her sight, for goary Hector feels.
Thus while he lingers upon foreign shores,
Her own Penelope *her* lord implores.'

The proportion of verses in this book, where the latter clause should change places with the former, is so great, that we forbear quoting more of this description ; and hasten to lay before our readers the version of one or two passages

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of superior beauty in the Latin, that they may make their own comparison of the translator with the original; and with the translators of other works into the English language. The rapidity of Ovid is almost proverbial, and in the following instance of hurried action, Mr. Fitzthomas is not outdone in the race—

Nox superest; tollamur equis; urbemque petamus.
Dicta placent, frænis impediuntur equi:
Pertulerant dominos, regalia protinus ipsi
Tecta petunt: custos in fore nullus erat.

'The night remains; to horse; let home be sought;'
His words approv'd, the bridled steeds are brought:
Receiv'd their masters, to the palace straight
They rush: no guard was stationed at the gate.'

And again:

Sic sedit; sic culta fuit; sic stamina nevit;
Injectæ collo sic jacuere comæ:
Hos habuit vultus, hæc illi verba fuere;
Hic color, hæc facies; hic nitor oris erat.

'So did she sit; thus drest; so wound the thread;
Unbound, her tresses on her neck were spread:
Such were her looks, and such her words were heard;
And thus her beauty, thus her bloom appear'd.'

The terseness of Ovid is well transfused into the following lines:

'Old men admire, and trembling girls grow pale,
While the fond wife devours the husband's tale;
One on the table draws the battle's line,
And Troy, all Troy describes in drops of wine.
Here Simois flow'd, Sigeum's land was here,
Here its proud head did Priam's palace rear;
This was the ground the wise Ulysses chose;
Thy proud pavilion there, Achilles, rose.'

In these, and in similar passages, the translator has evinced an equal degree of spirit and fidelity. It remains that he should be tried in a series of lines more strictly poetical: and there is no epistle from which extracts of this description can more readily be taken, than that of Œnone to Paris. For scenery, action, and that prettiness of expression for which the Roman poet is held unique, this epistle claims the first place:

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Qui nunc Priamides, &c.

'Not then so great, the son of Priam now,
A slave you were, when I (the truth avow)
Deign'd, tho' a nymph, and from th' immortal wave
Of mighty Xanthus sprung, to wed a slave.
Oft under trees amid our flocks when laid,
Of mingled leaves and grass our bed we made;
Oft on the fragrant hay in slumbers lost,
The humble cot has screen'd us from the frost.
Who shew'd you thickets fittest for the chace?
To craggy dens the savage brood to trace?
Oft by your side your meshy toils I rear'd,
Oft o'er the mountain tops your dogs I cheer'd.
You bad the wounded beech a word retain,
Read and rever'd by every passing swain:
As grows the trunk still grows Œnone's name—
Rise up, ye trees, and justify my claim.
Well I remember where a poplar stands,
That bears a record graven by your hands—
Flourish, O poplar, on the margin green,
Thou, on whose rugged bark these lines are seen—
"When Paris lives Œnone to forego,
Back to his fountain-head shall Xanthus flow."
Ye refluent Xanthus, back ye waters borne,
Paris has left the widow'd nymph to mourn.'

To those who remember the light and tricksome air of Ovid in this passage, the version will appear stiff and forced. It is indeed 'double, double, toil and trouble;' or, as Mr. Dryden would call it, 'dancing on a rope with fettered legs.'

The Leander to Hero, and Hero to Leander, by a friend of the author, are more freely translated. The first six lines are dilated to twelve, and contain two words, for which there is no necessity but the rhyme:

'When Ocean resting from its angry *roars*,
And ask one dearer object *of survey*.'

The first word marked in italics is forced, against its ordinary form, into a plural. And the substantive 'a survey,' is enlisted from the very dregs of technical words into the service of poetry. This gentleman, however, has strength to cope with many of the beauties of his original, and does not hesitate on occasions to add some of his own, as in the second line of the following couplet:

'While thus I wrote, began my tears to flow;
So favour'd letter, *where 'tis bliss to go!*'

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The following lines are spirited, but occasionally faulty:

'On some rude rock I take my lonely place;
To thy lost shores I turn my drooping face;
And, fancy-led, explore those blissful scenes,
And curse each trackless wave that intervenes.
And ever and anon with straining *eye*
I spy that darling light, or seem to *spy*,
Which o'er thy tow'r *its nightly vigils keeps*,
And fondly calls me thro' the custom'd deeps.
Thrice on the sands my vestment have I laid,
And thrice the conquest of the floods essay'd;
The high-swoln floods my wrestling strength defied,
And plung'd me headlong *in the showery tide.*'

The faulty parts are sufficiently faulty to detect themselves. This passage, as well as some others by the same author, is spirited. From many usages and exploded traps for applause, this gentleman should be new to verse. Practice, and a diligent perusal of old English poets, would open his eyes to the meanness of seeming to say more than what is really said; and of attaching a value and importance to words which they do not possess. From the specimen of his abilities here given, it is our earnest hope that he will persevere, and surmount the obstacles to ultimate success in his new art.

In closing this little volume, we congratulate the author and the public on the appearance of a duodecimo closely and elegantly printed, in lieu of a quarto, into which the same quantity of matter is in this age generally dilated. But this is not the only vice which is here exploded. We hail in this work the return of translators, from the imposition of measured prose under the name of blank verse, to the old sterling couplet, whose very name strikes such panic into the hearts of our degenerate writers.

ART. III.—*Logick: or, an Essay on the Elements, Principles, and different Modes of Reasoning. By Richard Kirwan, Esq. L.L.D. P.R.I.A. F.R.S. &c. &c.* 2 *vols.* 8vo. 14*s.* Payne. 1807.

REASON is the noblest faculty of man; but the good to which it may be rendered subservient depends upon its use. For reason, abused or misapplied, is productive of the most dangerous errors and the most pernicious consequences. That logic, therefore, which teaches the right use of reason,

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and guards against a wrong, which assists in the detection of error, and in the confirmation and discovery of truth, must be regarded as a science of the highest utility and importance. But no logic which has hitherto been produced appears to us to merit such distinguished praise; for most of the systems of logic, with which we are acquainted, abound too much with the technical phraseology and complex divisions of the schools, which tend less to enlighten than to confound; less to strengthen the powers of the mind, than to encrease the capacity to cavil and encourage the propensity to dispute. The object for which we most need the exercise of the rational faculty, is truth; and logic, as teaching or supplying a right method of investigation, may greatly assist in the discovery.

Mr. Kirwan does not begin his work with any analysis of the faculties of the mind; which if it were executed with perspicuity and precision, would of itself constitute a better logic than any which is at present in use. But we shall not blame Mr. Kirwan for not performing what it was not his intention to attempt: but shall proceed to examine what he has actually done. After stating the general object of logic, and defining some general terms, he treats in his second chapter 'of words and propositions.' Mr. Kirwan states, and we think with truth, though in opposition to the doctrine of Mr. Locke, that the primary end of words, considered as signs, is to mark the things signified, rather than the ideas which we have of those things. Words indeed are meant to denote not only all perceptible and palpable objects but also the volitions, sensations, and emotions, which are less obvious to sense; not only all the products of the material world, but all the diversified operations of the intellect. We cannot reason without words, but we cannot reason to any useful purpose without affixing clear and definite ideas to the words which we employ. Where words are uncertain and ambiguous, we cannot well help bewildering both ourselves and others in a maze of errors and contradictions. Thus Condillac well remarked, that a well-formed language would of itself constitute the best logic; for, as in such a language all the words would have a clear and definite meaning, the agreement or disagreement of the terms in any proposition would be immediately seen, the identity or resemblance would be almost intuitively perceived, and the disputes which have so much agitated the world particularly in theology and morals, would be reduced within very narrow limitations. The power of words is remarkably seen in the facilities which they afford for forming generalities and abstractions; for it is certain that these generalities and ab-

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stractions have no existence in nature. The material world furnishes no examples of their existence; they have no reality but that which language supplies; as ideas are the images or representatives of things, and all existing things are particular, all ideas must be particular. For whoever saw *man in general?* The generality, therefore, which the word *man* implies, exists only in the name. Thus all abstractions are rather nominal than real. There are various properties and qualities which can have no separate independant existence, but it belongs to the magic of language to give them a separate entity, an insulated reality, and a name. No such thing exists or can exist in nature as that which we design by the term animal, which is a general name to denote a whole class of living beings of the most diversified species and properties. It is evident that this generality does not exist in idea, but only in name. Thus words, and words only, constitute the only basis of all metaphysical abstractions. It is a curious consideration with respect to the wonderful nature of words, that we may have clear and definite ideas of terms, of which when we make use we have no distinct idea whatsoever. Thus the words *virtue* and *vice*, or the figures 303 and 909, are known to differ from each other, though at the time of employing them we have not in the mind any distinct idea of the habits or numbers, when taken apart from the words or figures by which they are expressed. Nay, it does not always happen that the ideas even of sensible things arise in our minds, when the words which denote them are heard.

'When,' said Mr. Burke, 'I speak, of *red, blue,* and *green,* I have no actual ideas of these colours; I know I can have them, but then an act of the will is requisite, and they must be applied to some *particular objects;* in conversation, it is very rarely that any image at all is excited in the mind, as every one may experience.'

Some of the sections in this chapter (11.) might have been omitted without any disadvantage to the work; for they either teach what is universally known, or what if it be not known, it hardly seems the province of logic to explain. Thus section 3. enumerates the parts of speech, without throwing any more light on the subject than any school-boy already possesses in any grammar which his master may think proper to put into his hands. Before any person studies a book of logic, he must be supposed already acquainted with the common rudiments of grammar, and if he be not, he should defer the one till he has made himself master of the other. Though letters are the elements of words, and words of propositions, and consequently of ratiocination, yet there can be

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no necessity to begin a treatise on logic with enumerating the letters of the alphabet. Mr. Kirwan indeed has not done this; but he has done what is almost as superfluous and unnecessary. Thus many parts of his work might have been omitted without any loss to the whole. We must at the same time notice, that we observe in many places too great a propensity to a technical and scholastic phraseology, to minute and tedious divisions and distinctions, in which there is rather the appearance than the reality of knowledge; and which at all times rather confuses and abstructs, than clears and facilitates the way to truth. These remarks will apply to many of the chapters; and we think that the practical utility of the work, as well as the pleasure of the perusal, would have been considerably increased by greater brevity and compression. An arrangement is seldom lucid where there is a multiplicity of technical distinctions, nor are such distinctions the mark of a comprehensive mind. The intellect that is characterised by activity of reflection, and perhaps even the intellect of an inferior cast, usually invents a logic of its own; and though this logic may be assisted by rules, yet for those rules to be beneficial, it is absolutely necessary that they be simple, perspicuous, and few.

In the third, fourth and fifth chapters of part 1, Mr. Kirwan treats of propositions:

'Of the quantity of propositions; of universal, singular particular, or indefinite propositions; of the opposition, incompatibility, or disparity of propositions; of the mode of contradiction; of the conversion of propositions; of compound propositions; of the conjunctive, disjunctive, discretive, conditional, comparative, assimilative, causal, exclusive, exceptive, definitive; of complex, modal, and identic propositions; of complex; of modal; of the distinction of complex from compound propositions; of identic propositions.'

All these divisions are so treated as to involve rule within rule, and to interweave one distinction with another, till the attention is palled by the perusal; and the mind, wanting a practical guide, finds itself distracted in a labyrinth of precepts better calculated to promote the spirit of disputation than the discovery of truth.

Part 2. treats 'of ratiocination, and its essential principles.' Here we do not observe either great depth or sagacity of observation; but are furnished with a multiplicity of distinctions which are not very likely to afford much practical assistance to those who read the book, in enabling them to judge right, or in preventing them from judging wrong. Thus, for instance, Mr. Kirwan informs us in chapter 3, part 11, that,

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'The relations on which simple judgments (that is judgments not extracted by ratiocination) are founded, are, first, the relation of signification or *inclusion, identity, coincidence or equality, similarity, presumed similarity, relation to pleasure or pain, relation of correspondence, of to means an end, correspondence of signs to the thing signified; relation to the mind; relation to power; of order, connection, mutability, succession; time, situation, distance, quantity, action laws of nature, opposition.*'

We do not believe that the judgment of the scholar will be much improved by this vocabulary of relationship, or by the subsequent explanations, which hardly elucidate and instruct more than they darken and confound. Mr. Kirwan defines judgment to be 'an act of the understanding or intelligent power of the mind, affirming the predicate to be applicable or not applicable to the subject of the proposition, when the relation betwixt them is discerned or denied.' In every definition, it is of the highest importance to avoid a superfluity of words; and at any rate not to obscure the sense by a mass of tautological expression. If Mr. Kirwan had said simply that judgment is an act of the mind, affirming, &c. we should instantly have comprehended his meaning full as well as we do when he says that 'judgment is an act of the understanding or intelligent power of the mind,' &c. Mr. Kirwan might have employed the word understanding by itself, or mind by itself, or intellectual power as a periphrasis for either, but there could be no occasion in a definition, which ought to be as brief as possible, for making use of all three.

Chapter 4—7, part II, of Mr. Kirwan's work treats of 'essential properties of opposition, and mediums of definition, and description of division;' here, as well as in the five first chapters of the following part, we meet, amid many just and important observations, with an excess of tedious enumeration and the barren minutiæ of scholastic detail.

In chapter 6, we have an investigation of 'probable proofs;' and in chapter 7, an 'application of calculation to probability.' These, particularly the last, appear to be those parts of this work which Mr. Kirwan has most carefully laboured, and most successfully executed. The evidence of probability is that by which we govern our conduct not only in the minute but in the most important concerns of life. It is very seldom that the proof which we can obtain respecting the practicability of any scheme, the success of any undertaking, or the completion of any event, amounts to any thing more than a degree of probability; which must be always, according to circumstances, more or less remote from that certainty which excludes the possibility of deception or the

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sensation of doubt. The evidence of probability is that alone which regulates our conduct, not only with respect to the interests of time but of eternity. But the evidence of probability is susceptible of various degrees, which, in many cases, as Mr. Kirwan has ably proved, may be submitted to the test of arithmetical calculation. Indeed, in many even very intricate questions of morals and theology, this kind of evidence might be applied to shew, by an addition of all the probabilities which make for either, on which side of the question the balance of proof rests. The practical prudence of life consists in not acting on a low degree of probability, in any case of importance to our interest or happiness, or where the failure may be productive of any serious inconvenience or loss. This kind of prudence would prevent any individual from venturing any stake in a lottery, or in any gambling speculation. The science of life, if such a science there be, must be founded on a calculation of probabilities. The evidence of probability therefore deserves to be well studied and understood, and we are obliged to Mr. Kirwan for making it the object of such full and accurate investigation in the present performance:

'Probability,' says Mr. Kirwan, 'is either independent or dependent. Independent probability is that which is grounded on mere experience or observation: *dependent* is that which results from a majority of the divisions of a *certainty*; this may be called *casual* probability, and the former *empiric*. The nature of dependent or casual probability may be clearly understood, by considering the event of casting a common die, four of whose faces may be supposed marked with an *ace*, and two only with a *duce*: here it *is certain*, in the first place, that some one or other of the six faces of the die will be turned up, though no more than one can be turned up: but, secondly, this certainty is split or divided betwixt the six faces; for each of them has, as far as we we can see, an equal chance of being turned up; and though unperceived causes certainly interfere in favour of the face that shall be turned up, yet as we are ignorant which of the faces they will favour, they are to us as non-existing.'

'And, thirdly, as four of these faces favour the appearance of an *ace*, and only two that of a *duce*, it is plain that the appearance of an *ace* is indicated by a majority of the six divisions of a certainty, and hence we judge it *probable*, upon the principle that among causes separately considered as equally powerful, the determination of the majority of them to produce the same effect, shall be still more powerful, and consequently preferably expected; or in other words, most *probable*, yet still not *certain*; for there is a possibility, that the unperceived causes of the turning up of a particular face of a die, such as the quantity of motion it receives, the angle or edge which it presents in its fall to the table, &c. may favour the appearance of

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the face indicated by the *minority* of the faces, and render it victorious over its antagonists.

'However, it is certain, both with respect to empiric and casual probability, that on repeated trials the most probable event will most frequently happen.

'If among a certain number of equal possibilities or chances, there are some favourable to a given event, that is, tend to produce it, and some adverse to its production, or productive of a different or contrary event, the probability or improbability of such event, is as the number of the favourable chances, divided by the sum of all the chances, both favorable and unfavorable; as in the last example, there was only one chance of casting an ace, and five chances of throwing other numbers; the sum of both was $1+5$, that is 6.

'Again, as in every case it is *certain* that a given event will either happen or not happen, all the possibilities favourable and unfavourable are comprehended, and consequently *certainty* is expressed by an *unit*; therefore the highest probabilities are those that are expressed by fractions that approach most to an unit, though none can ever reach it, for they would then cease to be probabilities, being converted into a certainty, though some approach so near it, that they are usually taken for it, as the probability that the world will last another year, &c.

'As certainty is expressed by one, so is *doubt* or an equality of chances by $\frac{1}{2}$. So if in a covered box there are an equal number of black and white balls well mixed, and through a perforation in the box the hand be introduced, that one or other of these balls will be drawn, is certain. And as the possibilities are only two, the chance of drawing a white ball is $\frac{1}{2}$, and the chance of drawing a black ball is also $\frac{1}{2}$; and as those possibilities balance each other, consequently which of them will be drawn is uncertain or *doubtful*.'

'Hence, the *probability* of an event consists in the apparent *superiority* of the possibilities, causes, or reasons, tending to produce the belief of its existence over those that are adverse to that belief, and consequently it is denoted by a fraction higher than half, as $\frac{2}{3}$, $\frac{3}{4}$, &c.

'So the *improbability* of an event consists in the apparent *inferiority* of the possibilities, causes or reasons, for believing its existence, to those that oppose them, and therefore it is denoted by a fraction lower than $\frac{1}{2}$ as $\frac{1}{3}$, $\frac{1}{5}$, $\frac{1}{10}$, &c. remembering always, that the denominator of the fraction comprehends all the possibilities, &c. favorable and adverse. And consequently, by substracting the favorable (which are found in the numerator) you have the adverse.

'The joint probability,' says Mr. Kirwan, 'of two or more independent, but joint events, is equal to the product of the chances of each. Thus the probability of throwing three aces successively on one die, is $\frac{1}{6} \times \frac{1}{6} \times \frac{1}{6} = \frac{1}{216}$; though such an event would excite a suspicion of some bias in the die.'

The late sagacious sir G. Shuckburg, who was not very strongly prepossessed in favour of the medical fraternity, used to say, that if a man consulted a physician, it was only

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$\frac{1}{3}$ that he knew the disease; that if he knew the disease, it was only $\frac{1}{3}$ that he knew the remedy; and, if he knew the remedy, that it was still only $\frac{1}{3}$ that he knew whether that remedy were applicable to the particular constitution of the patient. Thus, therefore, if any man apply to a physician, it is only $\frac{1}{3} \times \frac{1}{3} \times \frac{1}{3} = \frac{1}{27}$ that he derives any benefit from his advice. This may seem a sad reflection on the sons of Æsculapius; but we believe that the present state of medical science will bear ample testimony to the truth of the observation.

'If the probability,' adds Mr. Kirwan, 'that one man, A, shall live a year, be $\frac{9}{10}$, and the probability of the life of another man, B, for one year, be $\frac{9}{10}$, the probability that *both* shall live another year, is $\frac{9}{10} \times \frac{9}{10} = \frac{81}{100}$, which is remarkable; for thus we see that the concurrence of two events is less probable than the occurrence of either, and is even improbable, though each is probable, and totally independant of the other.'

In sections 10—22 of chapter 7, we find the subject of *testimony* discussed with considerable accuracy and depth of investigation. The author considers at length the application of testimony to improbable facts, or to supernatural; the credibility of witnesses, the plurality, the concordance of testimony, and the means of estimating the variations of original testimony, the inconsistency of original testimonies, of transmitted and of written testimony, &c. &c. The great importance of this part of Mr. Kirwan's work, will not fail to impress us when we consider the many interesting and momentous questions to which it is intimately allied. The truth of christianity itself, is in some degree dependant upon testimony, and if the relative value of this testimony can be reduced, as we think that it might, within the close limits of numerical calculation, the real weight of this species of proof would be shown with more clearness and precision than it has ever hitherto been; and a corresponding impression would be made upon the mind. In considering the truth of the christian doctrine, our own opinion is, that the internal evidence is greatly superior in force to that of the external testimony, but both evidently involve an accumulation of probabilities, the real strength of which might be estimated, as in other controverted questions, in which there is a mixture of conflicting proof and opposing probability. In section 19, c. 7, Mr. Kirwan argues, that the credibility of any fact founded on testimony, decreases in proportion to the number of transmissions, or to the successive series of witnesses through whom it has been conveyed.

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If this be *really* the case,* the proof of any fact, as far as it depends on *external testimony*, will gradually diminish till it approaches the confines of annihilation; but the *internal probability* will remain unaltered and the same. The proof, for instance, of the truth of christianity, as far as it depends on testimony, would, according to Mr. Kirwan's supposition, not be so strong by many degrees as it was in the age of those who were contemporary with the apostles, or with the eye-witnesses of the facts and ear-witnesses of the precepts which they taught. For a fact which is told by an eye-witness, whose credibility we have an opportunity of appreciating, will certainly impress a greater degree of certainty, than the same fact would, when affirmed by one, who, himself, had it from another, who had it from another, &c. &c. through a long series of generations; and whatever may have been the credibility of the first witness, yet that credibility loses something in every stage of the transmission; but the lapse of time, and the succession of ages make no alteration in the *internal probability*, which, instead of diminishing, may actually increase in an accumulating series, in proportion to the discovery of new truths, or the new light which is thrown upon the old. Thus the proof of the truth of christianity, as far as it depends on the internal probability, may be even stronger many ages hence, that it is at present, in proportion as the adaptation of that doctrine to the nature of man, and the moral constitution of the world is better understood. If the doctrine be divine, it must, like the other works of God, contain the proof in itself, which proof is not a decreasing but an increasing series; for the increase must keep pace in some measure with the quantity of discussion which it receives, and the additional confirmation which it will derive from a more perfect insight into the nature of man, and the moral constitution of the world.

Chapter 9, of Part 3, treats of false principles; 10, of sophisms; 1, of technical modes of reasoning. Mr. Kirwan explains with clearness and precision the different kinds of syllogisms, the principles on which they are formed, and the rules which are applicable to each. He observes, that by the syllogism, the whole force of an argument is stated with precision, and the attention is not dissipated by prolix, involved, and vague declamation. But still it is a mode of reasoning, which is better adapted for forensic disputation,

* A distinction must be made between oral and printed testimony; for the increasing diminution of value, which occurs in the first case, is hardly possible in the second.

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than for scientific search; and is, on the whole, better adapted to facilitate the conflicts of argument, than to advance the interests of truth. The whole essence of a syllogism consists in this, that two propositions which agree with a third, agree with each other; or it is an artificial means of identifying two ideas by the help of a third. But it is evident that this method can be of little use in discovering those truths which are the results of experiment, and are founded on an induction of numerous particulars, which would be perfectly strangled in the narrow compression of the syllogistic form. 'Rejicimus igitur syllogismum,' says Bacon, (Nov. Org. distrib. op.) 'neque id solum quoad principia, sed etiam quoad propositiones medias; quas educit, atque parturit utcunque syllogismus; sed operum steriles, et a practicâ remotas et plane quoad partem activam scientiarum incompetentes.' We should have been more pleased with the present production of Mr. Kirwan, if he had directed the attention more to the Baconian method of induction, which constitutes that kind of logic, which 'non tantum ex mentis penetralibus, sed etiam ex naturæ visceribus extrahitur.'

Part 4, and last, discusses 'the general means of investigating and communicating truth;—the means requisite to obtain truth from living witnesses, and the interpretation of written documents. Under these heads we meet with many useful and important observations, but we have no room for further extracts; and we must take our leave of the author with observing, that though some parts of his work appear to us rather tedious, futile, and scholastic, there are others which discover considerable solidity of judgment, depth of research, and sagacity of observation.

ART. IV.—*Some Account of the Public Life, and a Selection from the unpublished Writings, of the Earl of Macartney: the latter consisting of Extracts from an Account of the Russian Empire: a Sketch of the Political History of Ireland; and a Journal of an Embassy from the King of Great Britain to the Emperor of China. With an Appendix to each Volume. By John Barrow, F. R. S. Author of 'Travels in China,' and 'Southern Africa,' and of 'A Voyage to Cochin-china.'* 2 *Vols.* 4*to.* Cadell *and* Davis. 1807.

THE lives of eminent statesmen ought to combine the interest of biography with that of general history. The writers

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of such lives should keep this constantly in view, that they may not separate one from the other. This rule is too often violated in the biographical accounts of public men. A mass of matter, which is perhaps found very convenient to fill up the bulk of the volume, is introduced, which has no relation to the hero of the piece. Thus a picture is often formed, in which, what ought to be the principal figure, is lost amid the surrounding crowd. We are far from imputing this defect to the present production of Mr. Barrow; for he never loses sight of the great and good man whose actions he describes. He relates many political events, and much contemporary history; but these have always some immediate relation to Lord Macartney. He is always the principal actor in the scene; and the public history is so far only a part of his private life. Of the domestic manners and habits of Lord Macartney, Mr. Barrow enumerates no particulars; his object was to describe the whole of his political life; and this he appears to have done with copiousness, with precision, and with a strict regard to truth. Lord Macartney is one of the few among the herd of politicians, whom we contemplate with unmingled satisfaction. In every change of situation we behold him performing his duty, regardless of his own personal emolument, and fearless of the consequences. Had he been greedy of wealth he had numerous opportunities of aggrandizing his fortune; but disinterestedness was a strong feature in his character, and his conduct in the most tempting circumstances, was such as to preclude even the suspicion of avarice and injustice. No lucre could ever induce him to swerve from the line of duty; or to do what he thought injurious to his country or dishonourable to himself.

George, afterwards Earl Macartney, was born at Lissanoure, near Belfast, in the county of Antrim, in Ireland, on the 14th of May, 1737. His education was conducted under the tuition of a clergyman of the name of Dennis till he was thirteen years of age; at which period he was admitted a fellow-commoner in the university of Dublin. After leaving Dublin he came to London, where he formed an acquaintance with several gentlemen of distinguished talents and literary fame. He did not remain long in the metropolis before he set out on his travels to the continent; where he determined to make himself acquainted with the resources, the temper, and character of the different courts, in order to fit himself for the sphere of political life which he had determined to embrace. During his residence abroad he had an opportunity of serving Mr. Stephen Fox, the eldest son of the first, and the father of the present Lord Hol-

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land, in a manner which procured for him the friendship and esteem of that family. At Geneva he was introduced to the acquaintance of Voltaire; with whom he passed several days at his retreat at Ferney. On his return to England he was, through the recommendation of Lord Holland, appointed envoy extraordinary to the court of Russia. Before he set out on his mission he made himself master of all the relations which had subsisted between Great Britain and Russia from the first period of their intercourse. The old treaty of commerce had expired in 1734, and the court of Petersburgh had expressed an unwillingness to renew it. The then empress Catharine, who had lately usurped the government by the deposition and murder of her husband, seemed determined not to enter into any such engagements as the cabinet of London was anxious to effect. Mr. Macartney therefore, on his arrival at St. Petersburgh in December 1764, found himself placed in a delicate and difficult situation, which required his utmost address, sagacity, and perseverance. The empress, who was in a great measure her own minister, had her mind teeming with mighty projects, some of which she afterwards lived to execute, but which Mr. Macartney had reason to believe would preclude her assent to some of the conditions of the treaty which he intended to propose. The minister who at that time shared the principal confidence of the empress, was Panin, governor of the grand duke, and minister for foreign affairs. Sir George Macartney spared no pains in conciliating the esteem and securing the favour of this minister. On his first audience with the empress, Sir George seems to have exerted no common address, which was perhaps not a little aided on this occasion by his personal appearance. The empress testified her approbation by the manner of her reception, and by the gracious reply which she vouchsafed to the ambassador. But the tedious forms of the Russian government were not to be easily overcome. The negociation was drawn out to a considerable length; and during the progress, Sir G. had to contend not only with the objections of the Russian government, but with the vacillations and the obstinacy of his employers at home. The treaty was at last ratified by both powers, and Sir George deservedly obtained great praise by the ability, temper, and good sense, which he had shewn in every stage of the treaty, and by which it was finally brought to a happy termination. When Mr. Conway become secretary of state, Mr. Stanley was appointed ambassador extraordinary and plenipotentiary to the court of Petersburgh. Sir George returned to England in 1767. Shortly after his arrival, Mr. Stanley gave in his resignation; and Sir George

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Macartney was immediately appointed to succeed him. But as circumstances prevented him from proceeding on his embassy, he very disinterestedly returned the warrant which he had received for a service of plate, the equipage-money and other perquisites of office. This kind of conduct is not very common in the annals of diplomacy.

In February, 1768, Sir George Macartney married Lady Jane Stuart, second daughter of the Earl of Bute. In the month of July in the same year, he was chosen representative for the borough of Armagh in Ireland. On the 1st of January 1769, he was appointed secretary to the lord lieutenant of Ireland. Lord Townshend was the first *resident* lord lieutenant whom Ireland had known for many years; for, previous to this, it had been the custom for the lord lieutenants to go over only once in two years, when they convened a parliament which lasted a few months, partook liberally of the good things which the country afforded, and took their leave. In their absence the government was vested in commissioners, who in Ireland were best known by the name of *undertakers*. These gentlemen exercised an unlimited controul over the interior government of Ireland; but, on the change of the English ministry in 1766, it was resolved to treat that oppressed and much-injured country with a little more respect; and to render the lord lieutenant constantly present during the continuance of his vice-royalty. The *undertakers* were, as might be expected, hostile to a measure which put an end to their power. They accordingly united their forces to the patriots, not with any view of benefiting the people, but of harassing the government. In a time of great turbulence and discontent, Sir George Macartney, as chief secretary of Ireland, conducted himself with so much firmness, urbanity, and moderation, as to conciliate the esteem of men of the most opposite opinions. In the House of Commons he was one of the chief supports of government; here his good sense, his clearness of discernment, and his force of argument, were employed to stem the impetuous oratory of Mr. Flood. Though Sir George had a fair claim to a recompence from government for his strenuous exertions during a period of four years, he acted with a degree of disinterestedness which is as honourable as it is rare. He made no effort to enrich himself; he declined a place of 2000*l.* a year to accommodate the lord lieutenant, 'and secured no advantage of any kind, except a small provision for a faithful servant in the revenue, and a commission in the army for a near relation whom he felt himself bound to serve.' In December, 1775, he was appointed governor of

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the southern Caribbe islands of Grenada, the Grenadines, and Tobago; and in the following June he was created an Irish peer. On his arrival in Grenada, he found the island divided between two parties of French papists, and of Scotch presbyterians, who were ready to sacrifice each other on the altar of religious animosity. Of these two rival sects, he perceived that the theological bitterness of the Presbyterian was even more virulent and implacable than that of the Papist. The Scotch party threatened the Papists with the destruction of their church, and it is probable that they would not have failed of fulfilling their *pious intention*, even before the arrival of Lord Macartney, if it had not been for the interposition of Mr. afterwards Sir George Staunton, who succeeded in frustrating the design, and in restoring in some measure a better understanding between the disputants. When Lord Macartney did arrive, his measures excited such general satisfaction, and contributed so much to promote the prosperity of the colony, that a new turn was given to the public sentiment, and individual animosities were converted into a passion for the common good.

On the 2d July, 1779, Count d'Estaing, with a fleet of twenty-five sail of the line, twelve frigates, and seven thousand troops on board, appeared off the island of Grenada, and sent a summons to the governor to surrender, accompanied with expressions of insolence and menace, which no great mind would ever have employed. Lord Macartney, though he had only eighty-four regulars fit for duty, and though the remainder of his force was chiefly composed of three hundred and seventy militia, on whom little reliance could be placed, resolved to defend the post to the last extremity. The French landed their troops, while the town and fort were cannonaded by a seventy-four gun ship. Lord Macartney, overwhelmed by numbers, retired with his few followers into the fort. A council of war was held, and the place declared untenable. An attempt was then made to obtain an honourable capitulation, to which the English were so justly entitled by the heroic courage which they had displayed. But they had to deal with a man who had not a spark of magnanimity in his breast. D'Estaing proposed such humiliating terms, as no person of generous and manly feeling could accept; and Lord Macartney determined rather to surrender at discretion, than to put his name to a disgraceful capitulation. The place was taken and pillaged with indiscriminate rapacity. The furniture, clothes, papers, and effects of Lord Macartney were seized and sold with unparalleled effrontery. Lord Macartney did not suffer these proceedings to disturb the

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serenity of his mind; and the day after, when D'Estaing sent him an invitation to dinner, he replied with his customary urbanity, that he would willingly accept it, but hoped that the admiral would overlook the style of his dress, as the French soldiers had made a little free with his wardrobe. Instead of suffering Lord Macartney to be at large on his parole D'Estaing sent him a close prisoner to France. He was, however, exchanged soon after his arrival in that country.

The next scene of Lord Macartney's active and useful life was the presidency of Madras. The number of persons destitute either of talent or of virtue, who had successively held this important post, and been guilty of the most ruinous mismanagement or the most atrocious crimes, called aloud for a change of system, and a governor of more wisdom and integrity. In June 1781, he landed at Madras, when he found the Carnatic invaded by Hyder Ali, and the affairs of the company in the most deplorable situation. The cavalry of Hyder spread their ravages to the very gates of Madras, and all was confusion and dismay. The army was destitute of almost every necessary, and ready to mutiny for want of pay. The arrival of Lord Macartney at this critical period, operated very favourably on the public sentiment, animated the courage of some, prevented the despondency of others, and exerted a wholesome influence on all. Every exertion was made to increase the supplies of the army, and to repel the aggressions of the enemy. The troops of Hyder were defeated in a general action which was fought near Porto Novo, by the British troops under the command of Sir Eyre Coote. The fate of India was staked on the issue of this battle, which, if it had proved adverse to the British arms, would probably have been subversive of our empire in the east; for the native powers, who were anxiously desiring and secretly confederating for that event, would eagerly have embraced such a favourable opportunity of making us feel the effects of their jealousy and their hate. To the wise and vigorous measures which had been previously taken by Lord Macartney, as well as to the intrepidity of the British troops, may be ascribed the auspicious turn which at this critical moment was given to the existence of the British power in India. Proposals of peace were afterwards made to Hyder Ali; but the French interest still preponderated in his councils, and the war continued till his death in 1782. His son, Tippoo Saheb, inherited all his father's inveterate animosity towards the English name; but the peace which soon after took place in Europe prepared the way for the conclusion of hostilities in India. During

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his administration of the presidency of Madras, Lord Macartney had to contend with the vexatious opposition of some, the impertinent intrusion of others, the jealous competition of the military authorities, and the secret or avowed dissatisfaction of the government of Bengal; but in the most delicate and trying circumstances he conducted himself with so much temper and moderation, so much deliberate firmness and unvarying rectitude, as finally silenced clamour, abashed calumny, confounded malice, and overpowered resistance. He returned to London in 1786. Before his departure,

'As he was sitting one night with a friend in Calcutta, an officer from one of the company's ships, brought him a dispatch, addressed to him as governor-general of Bengal. He tore off the cover and cast it to his friend, who warmly congratulated him on an event so wholly unexpected; but lord Macartney very calmly observed, before he had read the dispatch, "that he did not mean to accept the intended honour."'

At the opening of the sessions of parliament in 1786, Mr. Fox, in mentioning the affairs of India, declared that 'Lord Macartney had acted during the whole of his stay in India on the most upright principles, and had come home with hands perfectly clean and unsullied.' This was high and generous praise; but praise was never more deservedly bestowed. From his first entrance upon the stage of public life, Lord Macartney seems to have been governed by a sense of duty, rather than by those interested considerations which are usually uppermost in the thoughts of politicians. He adjusted his measures by those principles of moral obligation, which though they be so generally neglected in the conduct of statesmen, are what alone can ultimately confer dignity of character, and entitle the individual to our reverence and esteem. Lord Macartney made but a small addition to his fortune by his residence in India; and the East India company thought proper, as a tribute to his integrity, to settle on him an annuity of 1500l. a year.

During several years of his life after his return from India, Lord Macartney passed a great part of his time on his estate at Lissanoure, in the county of Antrim, where he employed himself in a variety of agricultural improvements and works of general utility.

'He caused a whole town to be built on his estate at Darvock, consisting of small neat dwellings, so that every one of his tenantry might be cleanlily and comfortably lodged, which is not usually the case among the peasantry of Ireland. He had no middle men upon his estate, but let it out in small allotments immediately from him-

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self to the respective occupiers, and gave them every possible encouragement which could tend to the promotion of their happiness and prosperity.'

From this scene of tranquillity, and those exertions of virtue, he was invited to undertake an embassy to China. The event of this is well known; and the account which he has himself given of this interesting expedition has been incorporated in the more detailed narrative of Sir George Staunton. His lordship returned to England in September 1794, and in 1795 he was dispatched on a confidential mission to Italy, the particulars of which the writer of his life has not thought proper to disclose. In 1796 he was created a British peer; and in the same year he was reluctantly prevailed upon to accept the government of the Cape of Good Hope. His health was at this time in a precarious situation; but he sacrificed his desire of repose to the importunities of the government and to the public good. He arrived at the Cape in May 1797; where his firm and judicious administration promoted the prosperity of the colony, and excited general satisfaction. In the month of October of the same year, the mutinous spirit, which had exploded at Spithead and the Nore, broke out in the squadron which was anchored in Simon's bay. On this occasion Lord Macartney acted with a promptitude, a decision, and an energy, which evinced that the vigour and activity of his mind were not broken by the infirmities of age.

'He repaired with his aides de camp to the battery, ordered the guns to be loaded, and the shot to be heated in the ovens. And taking out his watch, he dispatched a message to the Tremendous, that if the mutineers did not make an unconditional submission in half an hour from that time, and hoist the royal standard as a signal of their doing so, he would blow their ship out of the water.'

This had the desired effect. Lord Macartney found his health decline so rapidly at the Cape, that he resolved to return to England in the following summer.

'I am now,' says his lordship, in his letter to Mr. Dundas, 'sixty years old, of which near four and thirty have been chiefly employed on foreign service, in different stations of distance, difficulty, and hazard, circumstances that formerly served to me rather as incentives than discouragements; but of late, and particularly within these few years, I feel myself declining fast, and am at this moment afflicted with the gout in my head and stomach, so much as to render any exertion painful and ineffectual. I have the piles if not a fistula, and am not without apprehension of a stone in my kidneys. To this I am to add an increasing weakness in my eyes, which makes me more melancholy than all the rest,' &c.

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On relinquishing the government of the Cape, as formerly on quitting that of Madras, Lord Macartney determined to leave a solemn declaration in writing of the rule which he had followed in the measures of his administration; and which we willingly extract, while we express an anxious wish that it may be copied most religiously, both in the spirit and in the letter, by all future governors of the Cape, and of every other part of the British dominions.

Declaration.

'I, George, Earl of Macartney, governor and commander in chief of his Majesty's colony of the Cape of Good Hope in South Africa, now on the eve of my departure for Europe, do, to the best of my knowledge and belief, solemnly swear and declare in the presence of Almighty God, that from the time of my appointment to this moment I have never received nor accepted, nor expect to receive, any gift, present, benefit or emolument, except some small articles of fruit, venison, or such trifles which it was out of my power to refuse or elude, and which I am sure could not possibly exceed the value of from one to two hundred rix dollars; but have most strictly confined myself to the salary appointed by his Majesty, and to the use of the government house and garden, with the slaves belonging thereto: and I further swear and declare, that I have never been engaged or concerned, for my own use or advantage, in any trade, traffic, or commerce whatsoever; but have directed my whole attention to the business of my employment, and endeavoured to conduct the administration of this colony and its revenues with zeal, integrity, and economy, for the honor of my sovereign and the true interest and welfare of the people committed to my care, to the best of my judgment and ability, according to my instructions, and the circumstances and necessity of public affairs.

So help me God.

Sworn before us at the Castle of Good Hope,
the 19th day of November.
(Signed)
W. S. Van Ryneveldt, Fiscal.
A. Barnard, Col. Secretary.'

Lord Macartney returned to England in January, 1799. When Mr. Addington was placed at the head of administration, his lordship was strongly urged by Mr. Pitt to take the presidency of the Board of Control, but he declined the offer, and resolved to pass in reflection and retirement the remainder of his life. That remainder was indeed embittered by frequent returns of the gout, but he still experienced some intervals of ease, in which he could enjoy the company of his friends. His house was the resort of the most distinguished characters, who were both delighted and instructed by

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his flow of varied and elegant conversation. But this pleasure was soon to cease:—on the evening of the 31st of March, while his head was reclining on his elbow, he expired without a struggle or a sigh. His remains were buried at Chiswick: he left no family; and the title is extinct. Though Lord Macartney appears to have been of a very amiable and conciliatory disposition, yet he was, in the course of his life, reduced to the necessity of fighting two duels, in both of which he was wounded, but in neither of which he was the aggressor. The unaffected firmness and composure which he displayed in both these unfortunate rencontres, prove that a regard for his personal safety did not constitute one of his characteristic infirmities. The first duel was fought with a Mr. Sadlier, in 1784, in which his lordship received a wound in the ribs; the other with Major-General Stuart, in 1786. On this occasion, his lordship having received a wound in the right shoulder, the seconds declared the matter must rest here: General Stuart said, "this is no satisfaction," and asked if his lordship was not able to fire another pistol; his lordship replied, "he would try with pleasure," and urged Colonel Fullarton to permit him to proceed; the seconds however declared it was impossible, and they would on no account allow it. General Stuart said, "then I must defer it till another occasion;" on which his lordship answered, "if that is the case we had better proceed now; I am here in consequence of a message from General Stuart, who called upon me to give him satisfaction in my private capacity for offence taken at my public conduct; and to evince that personal safety is no consideration with me, I have nothing personal, the General will proceed as he thinks fit." General Stuart said, "it was his lordship's personal conduct to him that he resented." The seconds then put a stop to all further conversation between the parties, neither of whom had quitted their ground.

The second volume contains, 'extracts from an account of the Russian empire; a short sketch of the political history of Ireland; journal of an embassy from the king of Great Britain to the emperor of China; appendix to the journal.' These are all written by Lord Macartney, and afford very satisfactory proofs of the sagacity of his mind, and the perspicuity of his style. In the account of Russia, which is not brought down beyond the year 1767, the character, manners, and political history, are sketched with an able hand. Russia is a country of extremes, not only with respect to the variations of heat and cold, but of civilization and of barbarism. There is such a mixture of both, and both are placed in such a state of contiguity, as has hardly

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ever been seen before. When Peter, who in some respects is deservedly called the Great, ascended the throne of the Czars, he found his subjects advanced but a few degrees beyond the savage state. Possessing a mind elevated above the level of his contemporaries, and anxious to raise his subjects, by one great effort, to an equality in power, in splendor, and in arts with the most flourishing of the European states, he endeavoured suddenly to introduce those physical and moral changes, which, according to the nature of man, can be expected only from the progress of time. Revolutions of sentiment and habit must be slow; and to endeavour to force them before their time, is ultimately to retard their arrival, and to defeat the end which we have in view. Peter endeavoured to introduce the fine arts among a people who had hardly learned the common arts of life; but they were only like plants placed in an ungenial clime. He was ambitious of rendering his subjects, by one mighty effort, a great maritime, commercial, and manufacturing people; without considering that a progress in agriculture, far beyond what Russia had then attained, was previously requisite. Peter certainly erected many useful establishments, and effected many salutary reforms; but history will question the policy, and experience will refute the utility, of many of his innovations. A nation cannot reach a high pitch of civilization, without passing through the inferior degrees; nor can the mind of the legislator, however sagacious or profound, anticipate those changes which Providence has fixed as the slow and gradual accretion of habit and of time. Lord Macartney well remarks, that Peter, in endeavouring to make Russia the servile copyist of other states, weakened its native strength. The views of Peter were ably seconded by two of his successors, Anna Ivanouna, and the empress Catharine: but late events have proved that the military colossus of the north is less strong than was commonly supposed.

The religious toleration which is exercised in Russia, notwithstanding the despotism of the government, and the barbarous ignorance of the people, is worthy of a freer and more enlightened nation. No person is excluded from any office or employment under the government on account of his theological opinions, except the Jews, on whom posterity seems willing to avenge the intolerance of their ancestors. Notwithstanding the intervention of forms and ceremonies, of tenets more or less gross, or more or less absurd, the Supreme Being will be ultimately found the intended object of worship in all religions; and a wise man, contemplating only the essence of the thing, will not quarrel with another about the variation

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of the adventitious tenet, or the diversity of the associated form. The established religion of Russia comprehends a Trinity; but it is a Trinity which differs from that which is prevalent in the confessions of the west. The Holy Ghost is made to proceed only from the Father, without ascribing any of the emanation to the Son. The practice of morality has nothing to do with the difference of the tenets, or the ceremonies which prevail either in the east or in the west; but the preference, if any preference there be, will seldom be found due to those who profess the most, or believe that to which there is the greatest repugnance in the mind. The Russians have three liturgies, which are not often understood either by the people or the priest. Their fasts are more strict than those of the papists; and though the cold of the north must powerfully sharpen the appetite, they have no less than four lents in a year. They have seven sacraments. The burial of the dead, with the attendant ceremonies, seems to rank high in the scale of their religious observances. In opulent families, when a death occurs, the priests are sent for, who read the liturgy night and day without intermission, to the insensate ears of the deceased, till the funeral is performed. The coffin is uncovered during the ceremony. The religious service is afterwards continued night and day for six weeks; then every fortieth day till the end of the first year, and afterwards upon the return of the day on which the person died. This practice is of course observed as long as the priest is paid. The vestments of the clergy, which are the property of the church, are in many places very rich. The pearls belonging to the ecclesiastics of the Trinity monastery, would, it is said, fill a bushel. An ignorant priesthood endeavours to excite respect by external decoration. The principal religion of the Russian peasantry consists in crossing themselves and saying, 'Lord have mercy upon us.' Religion of a purer sort is not always found among the peasantry of more enlightened nations. The piety of the burghers, when decomposed into its constituent parts, is found to be made up of abstinence in Lent, intoxication on holidays, and confession at Easter.

In the account of the political history of Ireland there is an evident bias in favour of the government, the measures of which appear to us to have been systematically wrong. But in this piece, though the author appears to be rather an advocate for the prerogative of the crown than for the liberty of the subject, he unreservedly reprobates the cruelty and oppression which has been exercised against the catholics.

'To the lot of Ireland,' says he, 'it has fallen to engraft absurdity on the wisdom of England, and tyranny on the religion that professes humanity,' &c.—'The laws of Ireland against papists are the harsh dictates of persecution, not the calm suggestions of reason and policy.'

ART. V.—*Sermons, by Edward Evanson, A. M.; to which is prefixed, a Memoir of his Life, Religious Opinions, and Writings.* 2 *Vols.* 1*l.* 1*s.* London. 1807.

FROM a short account of Mr. Evanson's life, opinions, and writings, which is prefixed to the present publication, we learn that he was born at Warrington in April, 1731; that he was principally indebted for his education to his uncle, who was rector of Mitcham in Surrey; that he was admitted at Emanuel college, in Cambridge, at the early age of fourteen; and that after taking the degree of B. A. he returned to Mitcham, where he assisted his uncle in the tuition of his pupils. He went into orders in 1753; and in 1757, was presented to the vicarage of South Mims, near Barnet, where he resided about two years. Here his religious enquiries began gradually to shake the orthodoxy of his belief, and to unsettle his previous opinions. The common effect of preferment is, by encreasing the power of physical gratification, to promote intellectual inertness and repose. Thus the great emoluments of the establishment usually operate, as Mr. Hume and Adam Smith long ago remarked, as a premium on the mental somnolency and indolence of the ministers. Were not this the natural consequence of pluralities, of tithes, and of the many diversities of sensual repast which are appended to the altar, it is probable that the doctrines and the liturgy of the church, which still abound with the relics of popery and superstition, would not so long have remained in the state in which they are at present seen. But the uninquisitive indolence of the ministers, which has been so propitiously fostered by the opulence of the establishment, has been very favourable to the *status quo* of ecclesiastical dominion. For the majority of the clergy, having an infallible guide in the *ipse dixit* of men who lived three centuries ago, and finding themselves perfectly at their ease in the good things which are attached to *obsequious assent*, never feel the will, nor harbour the presumption, of thinking for themselves. In every body which is so circumstanced there is a desire to be at rest; and this desire becomes in most cases so strong, as to generate an indifference to truth. But the mind of Mr. Evanson was a striking exception to the monotonous dulness of the clerical intellect, when fostered by emolument, neither the acquisition nor the encrease of which has any connection with studious application, laborious research, or rational activity. The ecclesiastical preferment which Mr. Evanson obtained, instead of operating as a bribe on his sloth, proved a powerful incentive

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to his diligence, it furnished him with opportunities of study, and with leisure for research, which he employed to the best advantage. But this research, by disclosing to his view some very serious errors and unscriptural dogmas, which have been unfortunately suffered to constitute a part of the articles and liturgy of the establishment, finally caused him, after several years of doubt, to relinquish a service in which he could no longer minister without great self-disapprobation.

From South Mims Mr. Evanson removed to Tewkesbury, which he held in conjunction with the living of Langdon in Worcestershire. To the former he had been presented by Lord Camden, then lord chancellor, and the latter he had procured in exchange for South Mims. At Tewkesbury, Mr. Evanson becoming more and more convinced of the discordancy between the doctrines of the established liturgy and that of the Christian Scriptures, took the liberty of omitting some phrases, and altering others, which he could not consistently employ. For these innovations, combined with some interpretations of Scripture contrary to those which are generally received, he was exposed to a rigorous prosecution. In this he was gratuitously supported by Mr. Wedderburne, afterwards Earl of Rosslyn; and in this instance Mr. Evanson finally triumphed over the malice and bigotry of his enemies.

Finding his objections and his scruples respecting particular parts of the liturgy continually increase, Mr. Evanson, in October 1772, addressed a letter to Dr. Cornwallis, who was then archbishop of Canterbury, in which he fully developed the nature of his objections; and implored his grace to use his endeavours in promoting such a reform, as would satisfy the scupulously honest; and, by enlarging the charity, consolidate the peace and security of the establishment. But no answer was returned to this application. At this time it was generally believed that the metropolitan, in conjunction with some of his episcopal brethren, was preparing a revision of the liturgy and articles of the established church. Among the persons who were then strenuous in recommending such a revision were the present bishops of London and of Ely. But owing either to the fears of some, or the lukewarmness of others, no improvements were ever attempted to be introduced, either by the archbishop or his colleagues; and though biblical criticism has made considerable progress since that time, and the deviation of the established doctrines from the unvitiated simplicity of the gospel is better understood and more generally known now than it was then, yet there seems to be an increased determination on the part of those

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who have the power of reform in their own hands, to let things remain as they are, rather than to follow that principle of gradual improvement, the necessity of which is enforced by the history of the Reformation, by the progress of scriptural knowledge, and the increased diffusion of intellectual light. We know that a great repugnance is felt to every thing which bears the name of innovation. We do not consider that time is the great innovator; and that true wisdom always consists in accommodating the institutions of man to the innovations of time. That change is always politic and safe, which has already been anticipated by the progress of knowledge, by the dissipation of prejudices, and the improved sentiments of man. Where the passions of mankind are violently roused against any change, or where the good is faint and dubious, and the evil great and encreasing, it is highly impolitic to make the attempt; but where the measure in question is already anticipated by the desire and supported by the sentiments of man, where the good is great, and the evil that can accrue is only contingent and minute, not to attempt the alteration, whether it be in the civil or religious system of the state, is opposite to the convictions of reason and the interests of humanity. To have attempted fifty years ago to repeal the restrictions against the catholics would have been highly impolitic and unwise, as the good was remote, and the evil near; and the current of prejudice, which set in against the measure, too impetuous to be repelled; but, at the present day, the enlightened disposition of the catholics themselves and the increased liberality of the times, has made the measure safe, humane, and wise. When, therefore, the late administration proposed the repeal of part of that legal intolerance, which is still in force against the catholics, they did not attempt any dangerous innovation, but only suggested such a change as is in strict unison with the spirit of the times, and was imperatively demanded by the critical circumstances of the empire. The few reasonable and scriptural alterations which Mr. Evanson and many other good and wise men have wished to introduce into the liturgy of our excellent establishment, were not recommended in the wild spirit of tumultuous innovation, but in the gentle temper of pacific change; not from any wish to deform or to subvert, but to perpetuate and improve the venerable fabric of the establishment. When Mr. Evanson found that the superior dignitaries of the church were determined not to admit any change in her unscriptural tenets and opinions, and that he could no longer officiate within her walls with that conscientious reverence which he desired, he determined to forego all his ecclesiastical emoluments,

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and to renounce a worship which he thought so strongly tinctured with idolatry and superstition. In 1778, he resigned both his livings, and thus furnished an indisputable testimony to the sincerity of his conviction, and the disinterestedness of his heart. After abandoning his ecclesiastical preferment, Mr. Evanson resided for some time at Mitcham in Surrey, where he employed his time in the education of youth. Among his other pupils was Mr. Stuart, a grandson of the Earl of Bute, who had conceived such a respect and affection for his tutor, as induced him to request his father, in an illness which prematurely carried him to the grave, 'to give Mr. Evanson such a token of his regard as would help to render his latter days easy and comfortable.' This request was granted by the Hon. Col. Stuart, who settled on Mr. Evanson an annuity for life. In 1786, Mr. Evanson married a Miss Alchorne; and a few years after went to reside at Great Blakenham in Suffolk, where he purchased an estate. After having resided nine years in that county, he removed into the west of England, where he settled at Lympstone in Devonshire; and afterwards retired to Colford in Gloucestershire, where he ended his days. At Lympstone, Mr. Evanson preached in a congregation of Unitarian dissenters the greater part of the sermons which are found in the following collection. The sermons are altogether thirty-one in number: they are plain and rational discourses, without containing any peculiar beauties of diction, force of intellect, or profundity of reflection.

Some of the subjects, however, which he has discussed, deserve an attentive perusal. In the sermon on Christmas-day, which is found in the first volume, Mr. E. proves that many of the Christian festivals are of pagan extraction; and were adopted in order to reconcile the heathen converts to the new religion. For those converts felt much less repugnance to adopt certain abstract propositions, than they did to abandon the sensual indulgences and riotous carousals which were mingled with their idolatrous observances. But the early Christians, while they retained part of the sensual gratifications of the heathen rites, connected them with the commemoration of occurrences in the history and propagation of the gospel. Thus the festival which we call Christmas, was originally derived from the Roman Saturnalia, which were celebrated at that period of the year: For the most probable account is, that the nativity of Jesus took place in September, rather than in the month which we assign to it in our calendar.

'Under the law of Moses,' says Mr. Evanson, 'the Jews were commanded to celebrate three festivals in every year; and to re-

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strain them from the excesses and vicious irregularities to which such seasons might too easily lead them, they were expressly forbidden to hold these feasts any where but at Jerusalem, where the males alone were ordered to appear, and there to make the whole observance one continued solemn act of worship at the temple of God, at which only they were permitted to offer their sacrifices and burnt offerings. But the idolatrous nations of the world, who acknowledged and worshipped a multitude of different gods, and had altars and temples erected to them in every place, conceiving that every remarkable day in their calendar was sacred to some or other of their deities, kept each of them as a day of feasting and idle dissipation, in honor of the particular god to whom they thought it dedicated. As the christians observed no festivals of their own, and would not join their heathen friends and neighbours in honoring their idols, nor mix in the riotous intemperance and obscene impurities which usually attended their festive celebrations, they were ridiculed, despised, and hated, as morose and unsociable people, who had no customs like the rest of mankind. And at the same time the commonality of every nation being highly pleased with, and therefore particularly attached to these days of public mirth, and to the shows and processions which were generally exhibited upon them, were the less inclined to listen to those rational and sober arguments, which alone could influence them to embrace the Christian faith. With a view to remove this seeming obstacle to the conversion of the heathen world, and perhaps also with the hope of taking away the chief grounds of that inveterate contempt of, and prejudice against the christians, which had drawn on them so many grievous persecutions; about three hundred years after our Saviour's death, some bishops, or presidents of particular churches, began to form the project of permitting their disciples to observe the festivals of the country they lived in, upon this condition, that instead of celebrating those days in honor, and in the name of any heathen god, they should dedicate and reckon them all sacred to the memory of some martyr or Christian saint. This account is given us by the Christian historians of those early times; one of whom, speaking of a particular bishop in Asia, tells us that he instituted among all people, as an addition of devotion towards God, that festival days and assemblies should be celebrated to them who had contended for the faith, that is, the martyrs. And he gives this reason for the institution; when he observed, said the historian, "that the simple and unskilful multitude, by reason of corporeal delights, remained in the error of idols;" that the principal thing might be corrected in them, namely, that instead of their own vain worship, they might turn their eyes upon God; "he permitted that at the memories of the holy martyrs, they might make merry and delight themselves, and be dissolved into joy." Such a regulation as this could not fail of contributing greatly to reconcile the heathen to the professors of faith in the gospel; it was indeed forming a close alliance between Christianity and Idolatry, and compelling our religion, in order to meet paganism,

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to advance more than half-way. The consequence was, that from that time professed christians increased considerably in numbers, and decreased as much in purity and virtue. Yet as if the mere external profession of christianity had been all that was necessary in our religion, the fatal innovation was soon universally adopted and pursued, till at length every heathen festival was exploded, and christian holy days were substituted in their room. The Roman catholics still have a multiplicity of these feasts. But the church of England observes only the feasts of our Lord himself, his apostles, and the principal saints; and it is certain that all those days which are kept holy in their names, are precisely the same which, being distinguished by some signal circumstances in the old Roman calendar, were by the Pagans held sacred to their imaginary gods. For instance, the first day of May was dedicated by the heathen to Ceres and Flora, their two goddesses of corn and flowers: these early fathers of the christian church therefore retained the feast, but changed the names of the deities honored by it, and consecrated it to St. Philip and St. James. I mention that festival in particular, because you yourselves are witnesses, that part of the very same rites, with which the heathen used to celebrate it, is still kept up amongst our own people. For when we consider the festive processions customary on that day, with rural dances and garlands of flowers, it is easy to see the propriety of such a ceremony, when connected with the goddess Flora, but it is impossible to discover any relation that it can have either to St. Philip or St. James. In the same manner the feasts of Saturn and Bacchus, which were celebrated at this very season, which continued for several days, and were accounted the chief annual festival amongst the ancient Romans, were then unhappily appointed to be observed by christians in the name of our Saviour himself, and those who first were martyred for his sake. The fabulous god, Bacchus, was always represented by the heathen like a young boy, it is not improbable therefore, that with a view to preserve to the people their accustomed idea of a child, it was ordained to be the commemoration of the nativity of Jesus Christ, and the whole festival season, instead of being any longer called the Saturnalia and Bacchanalia, was dignified with the appellation of the Christmas holidays. Even now in this reformed country, many vestiges remain of the rites and customs observed by our Pagan ancestors at the same festivals; they used always on such occasions to adorn the temples, altars, and images of the god whose feast they celebrated, with boughs of such trees as were supposed to be agreeable to him, or emblematical of his peculiar attributes. And the characteristic description of their fabulous god of wine, being, that he was always young, ever-greens were looked upon as fit emblems of his nature in this respect, and the ivy in particular was esteemed peculiarly sacred to him. From hence arose that custom which so universally prevails amongst our own people, of thus decorating the churches and their own houses at this particular season, with boughs of ivy and other ever-greens. And I wish this habitual and unmeaning practice, as it is now per-

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formed, were all the footsteps that remained amongst us of the Pagan manner of celebrating this festival. But besides the sports and gambols, and the indulgences granted at this season to all ranks of people, which were peculiar to the feast of the Pagan god Saturn, those scenes of revelling, drunkenness, and debauchery, so frequent also during these holidays, with far too great numbers of those who call themselves after the name of Christ, are all of them the sad relics of those intemperate, immoral practices of the idolatrous heathen which always characterized the feasts of Bacchus. How long the venerable names of Jesus Christ, and the first teachers of that gospel which is so eminently distinguished by the simplicity and purity of all its doctrines, shall be made use of to support and sanctify the institutions of Pagan superstition; and whether it can answer any useful purpose of sound policy or true religion, under the pretence of observing extraordinary seasons of public devotion, to unhinge the minds of the labouring people, take them off from the usual industry of their respective occupations, and by that means lead them into the temptation of mispending not only their present idle time, but also the earnings of their former labour, in dissipated amusements, gaming, and such kinds of disorderly living, as tend both to injure and impair their health, and to vitiate and corrupt their morals, are points that must be left to the determination of our rulers.'

This extract will serve as a specimen of Mr. Evanson's sentiments and style; but most of the sermons in the present volumes are of a practical tendency, and evince the zeal which the author felt in the cause of righteousness and truth. There are several opinions which Mr. Evanson held with which we by no means coincide; but we greatly respect the openness of heart with which they were divulged, and the firmness of principle with which they were maintained. Of his notions on the Apocalypse, we need not say that they were completely at variance with our own, when we refer our readers to our review of archdeacon Woodhouse's, and of Mr. Faber's Dissertations on that work; in which we have attempted to prove from internal evidence, that this prophetic vision, which is ascribed to St. John, is a spurious production.—We beg leave to refer the reader to our Review for January, 1807, p. 31, and for June of the same year, p. 113.

One of the most remarkable opinions of Mr. Evanson, and in which it does not appear that many will ever coincide, was that, of our four canonical gospels, that of Luke was a genuine production, while the other three were the forgeries of a later age:

'The evidences of truth,' says his good and intelligent biographer, 'which everywhere abounded in the gospel of St. Luke, he in

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vain sought for in those of Matthew, Mark, and John. They neither agreed with one another, nor with that of Luke, which he makes the standard of divine authority, and the touchstone by which he tries the validity of their claims to our belief. But some of them he charges with palpable ignorance of Jewish customs; with false quotations from the scriptures of the old testament; with language and expressions which he contends were not in use till a much later date than that which the canon has allotted to them,' &c.

'For these and other reasons which appeared to Mr. Evanson unanswerable, he concluded that they were not of the apostolic age, but writers of a much later date, and members of a church then becoming very corrupt both in principles and practice.'

These opinions Mr. Evanson supported at length in his work, intitled, 'The Dissonance of the four generally-received Evangelists.' But Eichhorn, a man of very superior perspicuity and erudition, (whose 'Introduction to Christianity' we reviewed in the Appendix to the 10th volume of the *third series* of our Review,) maintains that the gospel of Luke was only a copy from that of Marcion, with numerous aditions and improvements; and that not one of the three first gospels was ever quoted by any writers of the first century, who made use of gospels different from those in present circulation. On this hypothesis we shall not at present offer any decided opinion; but of this we are sure that the gospel of John contains *internal marks* of genuineness, which will not easily be found in the other three. The few miracles which are recorded in John, are related with a more circumstantial enumeration of particulars than we find in the other evangelists. We allude particularly to the cure of the man who was born blind, and to the restoration of Lazarus to life. In these two descriptions of miraculous power, there is a vivacity of detail, and a sort of natural but incidental mixture of dialogue and narrative, which wears the unvarnished character of truth, and seems to evince that the author had visible and audible proof of the fact which he commemorates. In the discourses of Jesus, as they are exhibited in the gospel of John, there is also a copiousness of explanation far beyond what we find either in Matthew, (if we except the sermon on the Mount, which was probably never delivered at one time, but intended as a compendious summary of the Christian doctrine,) in Mark, or Luke. To this we must add, that in the discourses of John, the manner is more characteristic, more majestic and impressive. While Jesus is speaking in John, we find his discourses frequently interrupted by the objections of his adversaries; we see, or rather feel, the warmth which is naturally kindled by opposition; we

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observe a rapidity in the transitions, and often a striking brevity in the remarks, which exhibit a more perfect idea of this wonderful teacher of righteousness and truth. In the discourses of Jesus, which John has recorded previous to his crucifixion, and which do not appear in the other evangelists, we find a mixture of tenderness and majesty, of the most winning simplicity and yet the most transcendant sublimity of manner and of thought, which seem to convey the impress of supernatural power. With these discourses, considered as furnishing internal evidence of the genuineness of the gospel, there is nothing in Luke to which any parallel can be found. If we were to compare the distinguishing excellencies of the two gospels of Luke and of John, we should say, that that of Luke excelled in the exposition of the parables, and John of the discourses; that in Luke we discern more of the moral beauty of the doctrine, and in John we behold more characteristic features of the supernatural pretensions of the person by whom it was communicated to mankind. We believe that these sermons have been edited by a friend of Mr. Evanson for the benefit of his widow; for this reason, as well as for the love of truth which they breath, and the useful instruction which they contain, we wish, heartily wish, that they may obtain an extensive circulation.

ART. VI.—*The Reign of Charlemagne considered, chiefly with Reference to Religion, Laws, Literature, and Manners. By Henry Card, A. M. of Pembroke College, Oxford. 8vo. pp. 208. 6s. boards.* Longman. 1807.

THE interest which must always attach itself to the reign of Charlemagne, as a memorable epoch which marks the boundary between ancient and modern history, the cornerstone of European policy, the cradle of European science, and of the laws and constitutions of European governments, is encreased by its reference to the peculiar posture of present events. Buonaparte, in the spirit of several of his institutions, in the influence he maintains on the general complexion of the times, and the new character which he is likely to impress on future ages, bears so much resemblance to the founder of the French empire, as naturally leads us to desire a comparison between their respective designs and exploits, and, for that purpose, to institute a particular investigation of those circumstances of age, nation, and individual

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character, which have influenced them and led to their accomplishment.

Yet such an investigation, however agreeable and instructive in theory, is difficult, and would probably be very unsatisfactory in the practice.

The character of Charlemagne is discoverable only through the medium of very partial and imperfect histories, together with such letters, as still exist, of learned contemporaries, and a few attributed, perhaps on disputable grounds, to the emperor himself. Some of the statutes also which issued from his cabinet, are still extant; but all the rest is darkness and conjecture; and the bare attempt to supply the void out of fabulous chronicles and romantic legends, involves a manifest absurdity.

The first, and most essential of our sources of information, is the history written by Eginhard, who, as is well known, was secretary to Charlemagne, and is said to have lived with him in habits of the strictest intimacy. Undoubtedly he had sufficient opportunities of giving ample satisfaction to posterity, respecting the character of his illustrious friend. But, as Voltaire laughs very fairly at those eastern princes who cause the memoirs of their reigns to be written by their favourites, so it may on the same principle be questioned, whether Eginhard used or abused the opportunities of knowledge so afforded him. That he did not use them to the full extent is very evident, and is much lamented by those who are best disposed to give credit to his veracity. His history contains an imperfect detail of ill-connected facts, and is absolutely silent on many most important subjects. The omission of every circumstance respecting the birth and early life of its hero, added to many other instances of negligence and ignorance, which are unaccountable in such an author, has been objected, not without apparent good sense, to the authenticity of the whole work; and the charge of gross partiality is not merely probable in itself, but supported on grounds which it would be extremely difficult to dispute. Bayle (Art. Eginhard) has given us some account of a book written expressly to controvert the authority of this celebrated history, which appears to have been ably written, and has never been fully answered.

On many accounts the monkish chronicler of Saint Gall is entitled to less implicit credit than Eginhard himself; and the fragments of history preserved in collections of the early German writers are by no means calculated to supply us with what we want, an insight into the real character of Charlemagne. The clearest and most favourable evidence respecting it to which we can now attain, must be collected from the scattered reliques of the corre-

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spondence which he held from time to time with the famous Alcuin and other men of genius and learning about his court, and these, as long as any of them are extant, will be proof sufficient of the liberal encouragement he gave to literature, of the bent of his own mind towards the acquirement and extension of knowledge, and of the free and social temper which animated his intercourse with chosen companions and friends. Yet even here we are left much in the dark respecting the progress really made in literature by the emperor and his associates; nor can it inspire us with any profound veneration for that learned academy which was formed under his auspices, to find that its president, the illustrious David* himself, is more than suspected of having been unable to write his own name. We must however add, that the charge appears to us so very improbable that we are surprized at Mr. Card's seeming acquiescence in the truth of the tradition. We can hardly persuade ourselves to give credit to it, at the same time that we admit those epistles to be genuine which evince a refinement so far above the spirit of the age. It has also been said and even confidently asserted of Alcuin, that he treated all polite and classical learning with the contempt of an ecclesiastical barbarian. Mr. Card, with just indignation, repels this evidently false and unfounded accusation. Why then admit so easily the equally improbable story that Charlemagne was ignorant of his letters?

Except what we are able to distinguish by the glimmering lights thus afforded us, every finer trait of character is swallowed up in boundless ambition, or lost in the immense space of ten centuries full of clouds and darkness extended over our prospect. The general outline, which is all we are able to discern of the age in which he lived, will probably serve with sufficient accuracy, to fill out the defects in that of his individual character.

It appears to us, that Gibbon (though Mr. Card accuses him of injustice) had sufficient foundation for the remark, 'that in the institutions of Charlemagne he seldom could discover the general views and immortal spirit of a legislator who survives himself for the benefit of posterity.' A few of his statutes indeed, such as those for regulating and circumscribing the protections afforded by holy places; for correcting the dissolute lives of the clergy; for rendering the practice of duelling infamous; and a few more, reflect honour on his intentions as far as they prove his wish to extirpate those evils against which they

* The academical name assumed by Charlemagne; as Engilbert took that of Homer; Alcuin, of Horace; and Adelard, of St. Augustine, &c. &c.

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were directed; but under what prince or what government, however weak or unprincipled, have not laws equally salutary been occasionally enacted? The general tendency of all government is to restrain vice, to abolish ill customs and practices. In neglecting or perverting this tendency, governments expose themselves to the censure or abhorrence of mankind; nor is it by following its occasional impulses only, but by a regular and unbending perseverance in acting according to its dictates, that they can justly claim our gratitude and admiration.

The law for instituting public schools, and promoting the diffusion of knowledge, is the only one among the statutes of Charlemagne that would incline us to qualify the general words of the historian we have quoted,—for this, and this only, the thanks of posterity are strictly due to him as a legislator.

He has also been accounted the first founder of tithes; but this honor (if it be one) Mr. Card allows to have been unjustly attributed to him. That he regulated them, and rendered their payment more exact throughout the extent of his dominions, cannot be doubted. But this seems to have been rather a temporary than a lasting benefit, if we may judge from the continual disputes and bickerings to which the establishment has been subject during all succeeding ages, down to our own.

After all, the greatness of Charlemagne depends more on the grandeur of his military exploits, his genius and talents in the art of war, and the unconquerable constancy with which he pursued the objects of his ambition, than on his character in any of the points in which Mr. Card has made it his peculiar province to consider him: and even as a conqueror, his reputation is considerably diminished when we reflect on the disorganised and perishable state in which he left the mighty fabric of his empire. It is true that the conquests of Alexander fell asunder also on his death; but the difference is great in this respect; Alexander was suddenly cut off in the very midst of his career, and in the flower of his age, when he had not half accomplished the great scheme of dominion which his mind was equally qualified to execute as to plan, and which we have therefore every reason to believe he might have brought to perfection had he been allowed the natural extent of life assigned to man. But Charlemagne had accomplished all that he ever intended to execute, and much more than he durst originally conceive, and died at an advanced age, in the arms of a secure and uninterrupted peace. Yet he had not thought of binding together the discordant parts of that

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immense mass of power which he had spent his life in collecting; he had not even formed the project of a well-organised constitution, or of any system calculated to preserve and perpetuate the concord and happiness of society.

In saying that he appears to have been actuated by the mere lust of conquest, without any of those ulterior views which, properly directed, may render the name even of a conqueror a blessing to posterity, we do not mean that he had no design of perpetuating, for the benefit of his descendants, that empire which it had been the whole pursuit of his life to acquire. The very hypothesis would be ridiculous, and is at once overset by a reference to his testament, which proves his solicitude for those who were to come after him. But that record itself is sufficient evidence of what we would be understood to maintain, his incapacity to form any well-connected scheme for keeping together the conquests he had made; since nothing could have been devised worse calculated to produce such an effect, than the very instrument in question.

Voltaire has been accused, and with justice, of indulging a too general and unqualified mode of assertion, of catching a prominent feature, or dwelling on a strong light, to the neglect of all the under parts and less striking shades of a picture. Nevertheless, the more we examine the figure of Charlemagne by the imperfect lights which history affords us, the more we are inclined to approve the truth of that resemblance which he has drawn, and the less reason do we find for objecting to the universality of his censure. At any rate, Mr. Card has done little to shake us in our opinion.

We have given our reasons for thinking the subject Mr. C. has chosen, an unhappy one. Yet some points of interest might have been found in the life of Charlemagne gratifying to the military, or even to the philosophical, historian. A modern politician might also, as we hinted before, find amusement, if not instruction, in the contemplation of events which, however distant, bear so striking an analogy in several particulars to the state of things by which he is at present surrounded. And though on all topics which could possibly produce either pleasure or profit, Mr. C. has unaccountably forborn to enlarge, yet we have, in some passages, been entertained by the close resemblance in exterior appearance between the fortunate usurpers of the eighth and the nineteenth centuries. In the main points of comparison, indeed, the character of Charlemagne sinks infinitely below Napoleon's level. Conquerors of nearly an equal extent of territory, masters of almost the same dominions, the victories obtained by the Franks were against hordes of undisciplined

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barbarians, or over governments already tottering to decay. The fortune of Buonaparte has been opposed to the meridian power of all civilized Europe, and he has seen it crumble piece-meal away before the very terrors of his name. In the rapidity of their marches, the decisive vigour of their counsels, the undaunted perseverance and restless activity of their minds, the comparison is more close; but the effects produced by each are incomparably in favour of the Corsican, who has accomplished, in less than ten years, what Charlemagne employed the whole of his extensive reign in performing. In one striking particular of his policy, Buonaparte has evidently kept the system of his great predecessor in view; the number of dependent sovereigns with whom he has surrounded his throne, and the real intrinsic splendour of his imperial establishment.

Bishop Hetton had been sent ambassador by Charlemagne to the empress Irene, and received such barbarous insults from the populace of Constantinople during a general insurrection, as obliged him to consult his safety by a timely retreat. The new emperor Nicephorus was scarcely seated on the throne when he became extremely apprehensive of the consequences which the angry complaints of the prelate might produce, and immediately sent a splendid embassy to anticipate, if possible, the return of Hetton, to palliate the affront which had been offered, and diminish by milder suggestions the force of those representations which he so much dreaded. The monk of St. Gall gives the following account of the arrival of the Greek ambassadors, in which, if we substitute the white and black rods of modern ushers to the *colaphi* of Charles's less polished courtiers, we may imagine ourselves undergoing the ceremony of an introduction to the court of Napoleon.

'The ambassadors of Nicephorus, after a journey of peril and tediousness, arrived on the banks of the river Sala, where Charlemagne had then fixed his camp. In his palace of Seltz, in Alsace, they were successively led through four halls of audience, each surpassing the other in splendid decorations: in the first, which was consecrated to military pomp, a crowd of warriors and officers appeared, whose dress and arms, ornamented with costly gems, inspired the deepest reverence. One of them was seated upon a throne, to him they prepared to make their genuflexions; to their surprise, however, they learn that he was only a domestic, the constable of the emperor. In the second hall, another personage met their eye, surrounded with all the pomp of royalty: to him likewise they were ready to fall prostrate, had they not been stopped by the intelligence that he was no more than the count of the palace, who administered justice in the name of the emperor. In the third

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and fourth halls they were equally deceived by the high steward and great chamberlain, appearing with the like forms and ceremonies of ostentatious grandeur; and if we may believe our historian, they were politely admonished by blows in each hall, to reserve their homage for the emperor.

'Having thus artfully worked up their impatience and curiosity to the highest pitch, the doors of the presence chamber were at last thrown open, and Charlemagne stood before their eyes familiarly reclining on the shoulder of the bishop Hetton; while to heighten the stately magnificence of the scene, he was encircled by kings his sons, princesses his daughters, by archbishops, bishops, dukes and counts, all glittering in gold and silver. In the first moment of their amazement and confusion to behold the distinguished favor shewn to Hetton, the Greek ambassadors cast themselves at the feet of the emperor to implore his pardon for the violation *of the laws of hospitality and the faith of treaties to his representative.* The emperor moved his hand for them to rise: and then in a tone of mingled dignity and sternness thus addressed them: Hetton forgives you, and upon his solicitations, I am willing to bury the past in oblivion; but henceforth learn to respect the person of a bishop, and the character of an ambassador.'

The reflections which are occasionally interspersed in this work, are distinguishable neither for depth of penetration nor vivacity of expression, and the author is not often very logical in his deductions. As, for instance, where he imagines Theodulphus to have been a Spaniard rather than an Italian, from his applying the term 'consanguineos meos' to the Visigoths, who, as we know, were settled in Spain. Yet, supposing him to have been of the *same* nation, we should rather have expected from him the nearer appellation of *brethren* than the more distant one of *cousins*, which, on the contrary, applies exactly to that kind of relationship and connection which always subsisted between the *Visigoths* of Spain and the *Ostrogoths* of Italy; and from among the latter people Theodulphus is generally allowed to have sprung. Mr. Card's grammar is, generally, unexceptionable, and his style gentlemanlike, though frequently too inflated for the sense. Yet carelessness (we cannot attribute it to a worse cause) has betrayed him into many gross inaccuracies in both respects; and in his Latin quotations, the faults are so frequent and unpardonable as to impose on us a piece of complaisance rather hard of digestion, in imputing them all to the errata of the press.

Mr. Card has often appeared before the public as a writer before now, and (as we find from the advertisements of his former works, subjoined to the present publication) has been highly complimented by some of our brethren, for 'brilliancy of style,' and for 'splendid composition.' *We*, however,

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lament in him an additional instance to the many already before us, of writers who have been spoiled by their vicious imitation of the too seductive eloquence of Gibbon. With one word of advice respecting that celebrated writer, we therefore conclude our remarks:—Though he may delight us as a friend and companion, it is impossible to select a worse preceptor.

ART. VII.—*Caledonia; or, an Account, historical and topographic, of North Britain, from the most ancient to the present Times; with a Dictionary of Places, chorographical and philological. In four Volumes. Vol. I. By George Chalmers, F.R.S. and S.A.* 4to. 3*l.* 3s. Cadell. 1807.

THE Greek adage relative to a large book, could not be more strikingly exemplified than in the present instance. A more unwieldy quarto (and it threatens no less than three successors of equal dimensions) has rarely met our eyes; and it would not be easy for any book, whatever its bulk, to contain a larger proportion of presumption, error, and, we will venture to add, of ignorance. The author, from his official situation of chief clerk to the Board of Trade, has had access to numerous valuable documents, from which less favoured writers are excluded. He cannot be accused of having neglected the golden opportunity. He has on the contrary availed himself of it with great liberality; we wish we could add, judgment. But he has endeavoured to build a superstructure without having laid the foundation, and has proved himself incompetent to make a proper use of the store-houses of information which lay open to him. The plan of this article will be to prove our assertions by a selection of such instances as are glaring and unpardonable. Nor will we allow that this vituperative mode of criticism, which points out the deficiencies, and passes slightly over the merits of a work, is, in the present case, unfair. When an author possesses exclusively the incalculable advantages above-mentioned; when that author issues forth his dogmas with a tone of authority that indicates a pretension to infallibility, and forces opportunities, where he cannot find them, of depreciating writers whose merits have long been gratefully acknowledged by the public; when that author moreover demands an exorbitant reward for the instruction he imparts, and levies an enormous tax upon the time and purses of his readers; it then becomes no more than our duty, as far as in us lies, to make the pub-

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lic understand how far their time and money are likely to be laid out to advantage.

It must be premised, that Mr. Chalmers's pretensions are founded in a great degree on his knowledge of languages. Let us endeavour to ascertain whether that knowledge be real or imaginary.

'The Gothic word,' says Mr. C. 'for the British *Aber*, is *Aros*; as *Nid-Aros*'. (p. 34, note 3.) This is rather an unhappy specimen of Mr. Chalmers's philological knowledge. The name is not *Nid-Aros*, but *Nidar-os*, the mouth of the Nid; *ar* being the mark of the genitive in one of the declensions of the ancient Norwegian, or Icelandic language, and *os* the mouth of a river. (See Run. Jonæ Gram. Islandicæ rudimenta.)

P. 40, note 12, '*Caledar*,' (Brit.) signifies the 'hard water.' What is hard water?

We are told by this master of languages (at p. 58, note 13), that the French word *Eglise* (church) is derived from the British or Irish *Eglwys*, *Egles*, &c. Now, the youngest dabbler in antiquarian or philological science could inform him, that *Egles*, and all other words connected with religion, are foreign, and were received from the people who converted our ancestors to Christianity.

In like manner several of his Gaelic primitives are English words gaelized; and in p. 215, the gaelized Greek word *Eccles* (which in p. 53. was the Gaelic radix of the French Eglise) is adduced as peculiarly British. Of Mr. Chalmers's skill in the Latin tongue, a few words hereafter. Our attention is at present arrested by a literary misdemeanor, which ought never to pass unnoticed, and of which the instances are not to be counted in the book before us. We mean the voluntary mutilation of passages quoted from different authors. When Mr. Chalmers has once laid his hands on a sentence of the venerable Bede, or any other authentic writer, no matter whether of ancient or modern fame, whether long since dead, or actually living, to give the lie to the kidnapper who has stolen and disguised it, that sentence no more resembles itself, than a lady of fashion in an evening resembles the same lady of fashion in a morning. And yet passages thus garbled, disfigured, and transformed, are given in inverted commas, as the *ipsa verba* of an author. At p. 98, note (s), we read, 'Caves, capable of holding *several* men, are at present used as farm-houses.' Who would believe that in the Statistical Account of Scotland, (vol. II. p. 288.) from which the words are professedly taken, the caves are said to be 'fit to contain a number of cattle,' and 'serve at present for offices to the farm-house placed near

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them?' For another example see the note (l) in p. 147, compared with the Statistical Account, vol. XV. p. 527.—Sometimes Mr. C.'s audacity goes so far as to convey, in his quotations, a meaning directly opposite to that of the author quoted. Thus, at p. 358, he quotes Bede, (L. 1. c. 1.) for the Scots having settlements in Cuningham and Kyle; whereas that writer expressly says, (c. 12.) that the Scotti and Picti lived to the N. W. and N. of the Britons, from whom they were separated by the Firths of Forth and Clyde, and were from that circumstance called transmarine nations. Turn next to p. 477, note (k). 'That the language of the Irish prevailed in Scotland,' saith the Enquirer, 1789. v. II. p. 160, 'after the time of Kenneth, the conqueror of the Picts, there is not the shadow of proof.' In Pinkerton's Enquiry the words are: 'That the language of the Scotti, the Irish, prevailed in Scotland after the time of Kenneth, there is not a shadow of proof.' Now, though this be egregious nonsense, as the language which Pinkerton so wildly denies to have prevailed in Scotland after the time of Kenneth, prevails, as all the world knows, to this day in the Highlands, a very large portion of Scotland, yet it is very unfair to represent him calling Kenneth *the Conqueror of the Picts*, when it is the principal object of his (Pinkerton's) book to make us believe that Kenneth was hereditary king of the Picts (we beg pardon, the *Piks*), and that he conquered the Scots. Let him who is not satisfied, turn to p. 367, note (a), where Mr. C. dreams of a fictitious donation of Egbert to Kenneth III. for which William of Malmesbury and John of Wallingford are quoted. But if Mr. C. had bestowed time in his *evening amusements* (see the first sentence of his Preface) to look at the authorities which he cites, he would have found that it was not Egbert, but Edgar, the fifth in descent from him, who resigned Lothian to Kenneth IV. and not Kenneth III. Thus his triumph over 'the fallacy of Wallingford,' and his notable discovery that Egbert, king of England, and Kenneth the Third, king of Scotland, were not contemporaries, only excite the smile of contempt. A similar instance of wilful perversion, and ignorant triumph, appears in p. 615, note (s), where he says, 'we are told by a late commercial annalist' (meaning Mr. Macpherson, who is still alive, and we hope, adding to our stock of authentic historical information), 'on the weak authority of Snorro, "that in 1098, Scotland was deprived of Kintire by a *quibble* *."' He goes on to charge

* These words are marked with inverted commas, as if written by Mr. Macpherson. But no such words are to be found in his work. What good can any man propose to himself by such misrepresentations?

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that author with an anachronism in making Malcolm III. alive at that time; and a little lower he triumphantly asks, 'what could Snorro know of such an event?' because it happened about 150 years before his time, as if an historian ought to record nothing but what he had seen with his own eyes. Mr. C. must surely have protracted his evening amusement to a very late hour, and been absolutely dozing, when he wrote the strange farrago of absurdities contained in this note, to notice all which would require more labour than our limits will admit us to bestow upon them. We have examined the place pointed at in our Annals of Commerce, (a work, by the bye, of great literary research, and full of *ungarbled and impartial* documents of unquestionable authenticity,) and we find that Mr. Macpherson, instead of making Malcolm III. concerned in the affair, as Mr. C. with equal truth and modesty asserts, has not given the name of the king of Scotland in the text, and in a note has pointed out the mistake of Snorro in calling him Malcolm, which, however, does not affect his veracity with respect to the fact; and he has animadverted upon some of the late Scottish writers, who, like others still later, 'do not regard fact more than fiction,' for inventing and repeating a fable of the cession of the islands by Donald, the brother of Malcolm; and he concludes by shewing the probability that Edgar was the King of Scotland, whose name should have stood in place of Malcolm's. Will not this be enough to shame Mr. Chalmers?

The *explanation* of the names of the Pictish kings, which we find at page 207, is almost equal to the *Pikish* etymologies of our author's friend, Mons. *Pinkerton*, the Enquirer: no other person can match the absurdity of either of them—unless, perhaps, Dean Swift.

Mr. C. has revived the dormant story (p. 299.) of Kenneth Mac-Alpin being the true heir of the Pictish kingdom, *in right* of his grandmother, whom he calls Urgusia, instead of Fergusia or Fergusiana, the name given her by Hector Boethius, and his followers. This he does upon the authority of Boethius, Lesly, Buchanan, and Chambers, authors whom no person desirous of discovering truth would ever pay any attention to; and he endeavours to make the reader believe that Fordun is also a voucher for this story, which does not, however, appear to rest upon any authority, even as old as Fordun's. The story, it is true, passed with Innes, who says (p. 141.), 'all our *modern* writers do also agree, &c.' This acquiescence in mere modern authority was by no means justifiable in Innes, who was attempting to wrest the history of Scotland out of the hands of fabulists. But what shall we say of our present author, who professes to establish

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all his facts upon the basis of unquestionable authority, and from his ample magazine of original documents, looks down with contempt upon all others who have ever presumed to write in any of the numerous departments of literature which he has taken into his own hands, and yet builds a most important part of his history absolutely upon nothing? He has, whether by oversight or design, entirely omitted Urquis, the father of Urgusia, and also her two brothers, in his history of the Pictish kings. This is a specimen of the accuracy and judiciousness of his historical researches.

P. 501. 'Edgar, the first of a new dynasty.' What was new in it? Is it that his mother was an Englishwoman? So was his grandmother, so was the wife of King Duncan, and probably others of the earlier queens of Scotland, whose names are not recorded, or are not at present recollected by us.

Mr. Chalmers has the honour to imitate his friend *the Enquirer*, in the overbearing confidence and contempt with which he notices those who happen to differ from him; and like him, he is often unfounded in his confidence. For instance, he insists (p. 269.) that there were no Scots settled in Britain before the beginning of the sixth century; and at p. 193, he sneers at the *absolute* decision of Gibbon. (Decline and Fall, 8vo. edit. 4th vol. 291—295.) It is, to be sure, a decisive proof of the Scots being in no other country than Ireland, that Orosius says that Ireland is inhabited by tribes of the Scots. In like manner it may be said that North America is inhabited by English people, *ergo*, there was a time when Englishmen were no where but in America, and the people of England have originated from North America.

At p. 198, it is said, 'Bede repeats the *sentiment* of Gildas respecting the Scots.' It is very extraordinary that Mr. C. should shut his eyes against the distinct explanation given by Bede, whose words (L. 1, c. 12.) are these: 'Denique subito duabus gentibus transmarinis vehementer sævis, Scottorum à *Circio*, Pictorum ab *Aquilone*, multos stupet gemitque (Britannia Romana) per annos. Transmarinas autem dicimus has gentes, *non quod extra Britanniam essent positæ*, sed quia e parte Britonum erant remotæ, duobus finibus maris interjacentibus:' viz. the Firths of Forth and Clyde, which he describes with marks which cannot possibly be mistaken or misrepresented. If Mr. C. had read Bede even with the guidance (sometimes not very faithful) of his admired friend Whitaker, he might have found that the Scots were *permanently settled* in Britain long before the æra which he assigns to their *first* settlement. But Beuda, who, accord-

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ing to Bede, (L. 1, c. 1,) led the first colony, is (we know not why) annihilated by the potent pen of this new dictator of Caledonian history, *philology*, and antiquities. Even the Enquirer, notwithstanding his inveterate hatred of the Celtic *savages*, sees the reality of Reuda's colony, and fixes the æra of it with tolerable accuracy. (Enquiry into the History of Scotl. vol. i. p. 60.) It must be very pleasing to the Enquirer to see his ponderous antagonist contradicting his random assertions upon the wild authority of Bryant and Gobelin. See the first chapter throughout.

The discovery of Roman coins in any part of the country whatever, is adduced by this logical writer, in many parts of his work, as a proof that it was subject to Rome, where those coins were struck. By this mode of *proof*, almost every part of Europe is, in the present day, subject to his majesty George III., whose subsidies have been liberally bestowed on most of the princes in Europe, and consequently his gold coins may be found in greater abundance on the continent, than in any part of Britain: Mr. C. forgets that coins are portable, and that the Romans gave money to the Caledonians to purchase their forbearance; though in p. 164, he seems to know that the Britons could carry money.

The *silence* of historians is repeatedly brought forward as a *proof* that there were no wars or commotions in Britain during certain periods. Is it possible that the author can be so ignorant as not to know that we have lost the first thirteen books of Ammianus Marcellinus, who refers, in his 27th book, to his account of British affairs in those lost books of his history? and also that the British history has been peculiarly unfortunate in the loss of several other classic works?

'Theodosius,' says Mr. C. (p. 194.) 'is said to have found the Picts and Scots in the act of plundering Augusta, the London of modern times. But this improbability was reserved for the ignorance or the inattention of modern writers to assert.' And in a note he actually quotes Ammianus Marcellinus (lib. xxvii. c. vii.); and adds, that 'Gibbon (V. iv, pp. 296-7.) gives some countenance to what was too absurd* for positive assertion.' If he had turned the leaf of Gibbon's book, he would have seen, that he does not merely give some countenance to the story, but absolutely asserts, that 'in his march *from Sandwich to London*, Theodosius defeated several parties of the barbarians, (Picts,

* We copy his own punctuation.

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Attacots, and Scots,) released a number of captives, &c.' Ammianus, from whom Gibbon takes these *undoubted facts*, and whom perhaps Mr. C. reckons one of the ignorant and inattentive *modern* writers, expressly says, that Theodosius fell in with scattered parties of the enemy, loaded with spoil, and driving off the captive people and cattle, when on his way from Rutupiae (near Sandwich) to London ('tendens ad Lundonium'). Thus we see, that, instead of not having penetrated to London, the northern invaders were actually in possession of Kent. Who shall we say is inattentive, Ammianus and Gibbon, or our infallible dictator?

Let us take another instance. In transcribing General Roy, (but, according to his usual custom, without acknowledgment,) Mr. C. asserts as follows: (p. 145.) 'Bede and Richard agree in saying that Agricola founded Victoria as a memorial of his victory over Galgacus, at the Grampian.' We should have been much obliged to Mr. C. if he had condescended to let us know in what part of Bede's works this curious information is to be found. After searching for it in vain (for which waste of our time we forgive Mr. C., like good christians), we see no reason to believe that Bede knew any thing of Agricola, or Galgacus, or Victoria having ever existed. This is equal to the erudite compilers of the Magna Britannia, who inform us (p. 1071.) that the people of Kent are mentioned by Herodotus.

Mr. C. is continually nibbling and carping at Lord Hailes, General Roy, Mr. Gibbon, and other respectable writers, who have bestowed more attention upon what they wrote than he does, and whose works will be esteemed after his are forgotten. So fond is he of bespattering every body that comes in his way, that Ainslie, who published a map of Scotland about twenty years ago, is continually brought in as an accomplice with General Roy, in the crime of differing from Mr. C. in the position of some of the Roman stations, which he inserted in his map implicitly and avowedly from that gentleman. As Mr. Ainslie, we believe, does not pretend to be an historian or antiquary, he ought not to be dragged in his old age from the rural dwelling to which he has retired with the esteem of all who knew him, before a court of antiquarian criticism, especially such a court as that of which Mr. C. has constituted himself the sole judge: but, to borrow the words of Mr. C.'s own preface,

'Facilius carpere quam imitari;'

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and, to borrow nearly the words of another work, which, we believe, lately had his helping hand,

'Gude Maister Chalmers, tak your ain tall hame!'

It is a very usual practice with this self-satisfied author to apply the words 'unquestionably,' 'undoubted,' 'unalterably fixed,' 'demonstrated,' &c. to his positions of Roman stations; and in general he decides with as much confidence, as if he had been chief clerk to the Roman office for the consideration of all matters relating to roads and foreign stations. More judicious antiquaries know that more than half of the Roman towns of the southern part of Britain, (where, we humbly presume, the means of information are as copious as in Caledonia,) cannot be positively fixed, and that this is a species of investigation which very seldom admits of demonstration. Mr. C., when he talks of places being exactly fixed in Richard's map, must be supposed to be so little acquainted with maps, of which he appears, however, to possess a very ample store, as to imagine that accuracy of positions or distances is to be found in ancient maps. Every body knows that some approximation to the truth, in respect to the relative positions of places, is all that can be expected.

It is asserted (p. 459.), though without any shadow of authority being offered for the assertion, that the ancient Britons adored the water, and therefore abstained from eating fish. This abstinence, it is added, is still kept up; and it is assigned as the cause that the Highlanders do not enter into the views of the legislature in promoting the catching of fish as a national object. Genuine history and record, and, what may surprise the matter-of-fact reader still more, even Mr. C.'s own work, afford hundreds of proofs of the falsehood of this most extraordinary assertion. See especially pp. 783 et seq. It is truly wonderful that a man of any reflection could run into three such stupendous blunders as this paragraph exhibits, in the two assertions, and the inference drawn from them. But Mr. C., like a staunch politician, (we mean in the modern sense of the word) is desirous of imputing the failure of the fishery to any cause rather than the true one.

Mr. C. has the merit of doing more justice to the antiquarian investigations of Mr. Maitland, than has been done by some other writers upon Scottish antiquities, who have endeavoured to bury in oblivion the name of that industrious author. This distinction Maitland perhaps owes to his being

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dead before our author turned his attention to the study of antiquities.

He also has merit in duly observing the changes in the constitution of Scotland, which, most of the Scottish writers supposed, had been in all ages what they saw it in their own. Nor would he be entitled to inconsiderable praise for encountering the unfounded dogmas of Pinkerton upon the origin of the Picts, and their conquest of the Scots, if he had not conducted the controversy so much in that writer's own style of supercilious assumption and abusive language. But as they are both would-be dictators, we shall only say that they are a *par nobile fratrum,* worthy of each other.

Our author's account of the origin of the Stewarts, (p. 572.) that hitherto perplexing subject of genealogical research, appears in its essentials to be authentic, and what may seem surprizing, the information is drawn from the Baronage and Monasticon of Dugdale, works which have been in the hands of the public above a century. Where were the eyes of all the Scottish genealogical antiquaries? Did they see it, and think the origin not sufficiently illustrious for a royal family?

We cannot bestow the same commendation on the subsequent genealogy of Wallace, (p. 577.) wherein Richard Walense is supposed to be of an Anglo-Norman family, apparently for the very curious reason, that people of the same name occur in English records. Does Mr. Chalmers compose so rapidly in his *evening amusements,* as not to recollect that there were Welshmen (Walenses) in the south as well as the north part of Britain, and that neither the one nor the other were Anglo-Normans? Does he forget that he himself (pp. 219. 353.) had found the people of the south-west part of Scotland called by the name of Walenses in an age prior to that of Richard *Walense,* as he most strangely calls Richard *Walensis,* deceived apparently (for we are not so well stock'd with chartularies as he is) by having found Walense in the ablative among the witnesses,—*teste Ricardo Walense.* Crawfurd, in his history of Renfrew, (pp. 5. 10. of the Stewarts) properly called him Ricardus Wallensis; or, by the bye, this is no new discovery. Any school-boy would blush at letting such an egregious mark of ignorance pass through his hands. But this is only one of a thousand instances of blunders in the Latin passages introduced or quoted in this work, many of which would puzzle a tolerably good Latinist to guess at the meaning of them, and induce a reasonable belief that Mr. C. has scarcely any knowledge of the language. Thus, in p. 686, we find *Charta antiqua* used as a plural.—Uxellum-montes, p. 581.—

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Me et Johannis. At p. 194. is *Jovien*, copied from a French author, probably Tillemont; and hundreds of others too tedious to be detailed.

Before taking leave of this author, we cannot help noticing one other error, of inattention or design. It is his frequent custom to quote charters in Bibl. Harl., i. e. the Harleian library of manuscripts in the British Museum, without marking the number or folio; and chartularies in MS., without saying where are they to be found. Does he desire that we should read through all the manuscripts of the vast Harleian collection, and hunt over all Britain for the chartularies; or does he wish to prevent us from verifying his quotations?

It is not our intention to insinuate otherwise than that, as a thesaurus of Caledonian antiquarian matter, this work is of considerable value; but it is encumbered with innumerable repetitions, which harass the reader and swell the book; it is deformed by inaccuracies, which have their birth sometimes in negligence, sometimes in ignorance; by presumption, which disgusts; and by a spirit of detraction which savours strongly of malevolence. Many minor defects might be pointed out, as the punctuation, which is frequently so injudicious as to leave us to guess the meaning; the coining of words which were never used before, and which every person of taste will hope may never be used again; the use of substantives for adjectives, (e. g. Selgovastowa, p. 120; Union-period, p. 885.) Great want of judgment is also displayed in the adoption of figurative language; and of unmeaning, superfluous, or impertinent epithets; and, generally speaking, in an imitation of the awkward style of Whitaker. The use of 'run,' instead of 'ran,' 'during a year,' instead of 'in a year,' and innumerable other marks of disregard to propriety of language, of a similar nature, are not worth noticing in the work of an author who makes a language for himself. Still less would it be worth while, where there are so many gross blunders (to call them no worse) in the composition, to observe that the book is deformed with numerous typographical errors in every page, especially where any Latin words are introduced.

The notes, which are numerous, would be very valuable, as authentic documents, if we could have any reliance upon the correctness of the extracts.—The embellishments are a 'British Roman map of Caledonia,' and some plans of ancient camps.

We seem to see reason for believing that the threatened remainder of this very ponderous work will never see the

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light. Several anticipations are observable, which appear to betray a conscious apprehension on the part of the author that the present publication, at least in one sense, will be more than enough; and in concluding it with a 'supplemental view, comprehending the most prominent transactions of subsequent times,' which is brought down to the late union of Great Britain and Ireland, Mr. Chalmers seems to have chaunted his own requiem.

ART. VIII.—*Struggles through Life; exemplified in the various Travels and Adventures in Europe, Asia, Africa, and America, of Lieutenant John Harriott, formerly of Rochford, in Essex; now Resident Magistrate of the Thames Police. In two Volumes.* 8vo. Hatchard. 1807.

THE author of these volumes has gone through more adventures than we had believed to have fallen to the lot of any single individual since the days of Sindbad the sailor. He has also proved himself a most useful member of society, and has rendered a signal service to the mercantile part of the community by the establishment of the Thames Police, which he originally planned and proposed, and of which he is at this day the resident magistrate. Of this institution a more detailed account will be given before the conclusion of the article. Previous to his finally settling in life, he sowed his wild oats in almost every region of Europe, Asia, Africa, and America; and has now in his declining years published, for the amusement or benefit of his children and grandchildren, a regular and detailed account of the singular events of his chequered life, from his boyish days to the present hour. One of the greatest objections we have to allege against this work, is its decided vulgarity of sentiment, manner, and language, which cannot fail to rush upon the notice of the most superficial reader, and to offend the sensibility of those who have the least acquaintance with the nice decorum of polished life. Mr. Harriott has been, at different periods in the course of his motley career, an officer in the army and in the navy, a country gentleman, a justice of the peace, and in several other respectable situations. He appears to have enjoyed the benefit of much good company at one time or other, though by no means uniformly, in different quarters of the world; he displays on all occasions the sentiments and feelings of an honest, upright, and benevolent man; but his ways of thinking and expressing himself, evince him utterly unconversant with the ha-

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bits and notions of that comprehensive but indefinable term —a term peculiar to the English language,—*a gentleman.*

Mr. Harriott took his first bias for travelling, from reading Robinson Crusoe. Accordingly, at the age of thirteen, he sailed as a midshipman on board a man of war. His first voyage was to North America, and he commenced his series of 'struggles' with a storm the first night after sailing from Spithead. At New York he had a romantic adventure with a distressed female, which does credit to his heart. On the coast of Newfoundland he narrowly escaped shipwreck, and on his passage from thence to Gibraltar, had an engagement with two French frigates, one of which was captured.

His ship was next sent on a cruize up the Mediterranean, and being stationed at Leghorn during the Carnival season, our hero fell in love with a young Italian lady of great beauty, to whom he narrowly escaped being married. The lady however seems to have displayed a degree of prudence very uncommon in her age and sex, and, it may be suspected, not very compatible with the enthusiasm of unbounded love. She not only refused to sacrifice her own religion (Lady Clementina had done as much before her) but she refused, with a most desperate generosity, to hear of her inamorato's giving up *his* religion. The artful Italian was too much for the simplicity of the British tar; she had probably found a more agreeable lover, and persuaded John Bull not only to go about his business, but to be satisfied with her reasons, and to admire her heroism.

Soon after, while at anchor in the isle of Cyprus, the plague broke out on board of our author's ship, having been communicated by a Greek passenger, who died on the passage to St. John d'Acre. After much alarm, and labour to prevent the diffusion of the contagion, they escaped with the loss of three of the crew. Passing over a quarrel with the Bashaw of Acre, and several engagements of more or less note in the Mediterranean, we shall bring our sailor to the island of Lampadocia, where he entertained serious notions of leaving the ship and turning hermit. No more than three inhabitants were found on the island:

'They styled themselves Mahometan Religiosos, living there as hermits, but abounding with the good things they reared and cultivated. Their situation, full half a mile from the shore, was beautifully romantic; and their habitation was formed by a rude front, built up near the entrance of a cavern, and appeared to have other apartments besides the one which they only permitted us to enter. At a small distance opposite, they had another such place, but less, which was called their mosque, or chapel; in the middle of which was a large coffin, elevated from the ground, with lamps burning, and where they said one of them continually watched and prayed, &c.

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'Doubts arose in some of our minds whether they were really Turks, or whether there were not more inhabitants, and we particularly suspected them to have females concealed. Captain R—— however, gave strict orders that they should be in no way molested, and what poultry and fruit they could spare was paid for. They had a few patches of ground, inclosed by walls built with loose stones, where they grew corn and kept a few sheep that were in good condition.'

In the island of Corsica Mr. H. and two of his shipmates were very near being put to death by the servants of a gentleman, who caught them in the act of robbing their master's garden. We gently beg leave to refer Mr. Harriott to the third page of his first chapter, where, after relating a similar prank which he performed when a school-boy, he assures us that the peculiar punishment then inflicted upon him 'made a wholesome impression on his mind, never to be effaced.' Was his morality then confined to England, that several years after, when he had no longer the excuse of childhood, he should without scruple be guilty of the same offence in Corsica?

While off Lisbon, it having blown very hard all night, and suddenly dropt to a calm, 'leaving a cross-popling swell,' while the crew were all at dinner,

'a general alarm,' says Mr. H. 'spread quickly throughout the ship, above and below, occasioned by a violent tremulous motion of the ship, as if likely to shake to pieces. The guns and carriages actually rattled on the decks; and, in our more deliberate thoughts afterwards, we could compare the agitation of the ship to nothing but that of a vessel driven violently by a very strong current or tide over a hard gravelly bottom, which she raked all the way.

'The consternation in every countenance was stronger than language can describe, for no one could divine the cause, though all expected immediate destruction. A rumbling noise accompanied the agitation, arising gradually but speedily from the bottom upwards. It lasted between two and three minutes, subsided, and left us as if nothing had happened.'

On the following day it was ascertained to have been an earthquake (the second at Lisbon) which caused this agitation. They were then in two hundred fathoms water. How mighty must have been the concussion of the earth beneath this immense weight of waters, to cause so powerful an effect on the ship!

Mr. H.'s discretion ought to have prompted him to omit the profligate and indecent anecdote with which the twelfth chapter concludes.

Returning to England he suffered shipwreck when a-breast

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of the Mewstone rock. The whole of the crew were providentially saved, though in a most forlorn and lamentable state. They passed three days on the Mewstone, in a severe frost, without shelter, and almost without cloathing or food, except what little they could recover in a damaged condition from the wreck. What encreased their calamities was, that a report having been spread of their having had the plague on board, though considerably more than a year before, and though they had since performed quarantine several times in different ports, no boats were suffered to communicate with them from the shore. At length an old French prize was sent round with a supply of provisions to receive them, on board of which they performed quarantine.

Here the author received letters from his friends, inviting him to quit the sea, and offering him an establishment in a lucrative business; which his love of adventure induced him to decline. He was appointed to another frigate, and ordered to the West Indies, where he was present at the attack of the Havannah, and the re-taking of Newfoundland, and on the conclusion of peace, returned home, and was turned adrift.

It was at that time the fashion to enter into the Russian service. Our author took a trip up the Baltic to reconnoitre, but did not approve the speculation. Sir George Macartney, then Ambassador at the court of St. Petersburgh, sent a present of a large Russian sheep and some other articles to Lord Holland, with the delivery of which Mr. H. was entrusted on his return. This furnishes matter for a vulgar and indelicate story in the sixteenth chapter, which, with many others of a similar nature, disgraces the book.

He now entered into the merchant-service; fought a duel at Jamaica; carried a challenge from an old friend and shipmate to his *ci-devant* commanding officer; was obliged to fly his country along with the challenger, who however was arrested at Dover by a tradesman in his way to France, and committed to the castle, whither our adventurer accompanied him out of friendship; they were traced and taken back to London, where our author got bail, and his friend was committed to the Fleet, but on making an apology, set both himself and Mr. H. at liberty.

His next frolic was a visit to the savages of North America, to whom it seems he had on a former occasion made some sort of a promise to that effect, which, having nothing else to do, he now determined to fulfil. He staid with them long enough to satisfy his curiosity (about four months), and to be disgusted with the boasted independence of sa-

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vages, and narrowly escaped with his life, having been threatened by some Indians, who were jealous of the impression he had made on the hearts of the young squaws by the help of some trinkets which he had carried out with him. He returned to England, where he accepted a cadetship in the East India Company's service; and, after relating an impertinent story of his exploits at the theatre on a crowded night, embarked for Madras, where he arrived just in time to assist at the close of the war with Hyder Ally.

Those who have been accustomed to the decorous observances of polished society, will find some difficulty in believing the tales which are here related of the behaviour of the officers at General Smith's table in India. It was the amusement, we are told, of those gentlemen who were on the general's staff, to throw bread and other things, even whole joints of meat, at each other during dinner time, and with such good will, that on one occasion a servant was knocked down by a shoulder of kid, which missed his master, for whom it was intended. The author, a stranger, on shewing some unwillingness to take a share in this strange entertainment, though he highly admired the spirit of it, was encouraged to do so by the general himself, who, he observes, 'though a strict officer on duty, was *the pleasant private gentleman when off.*'

'The Prussian discipline being about this time introduced among the English troops, our author, who had learned it before he left England, was employed to instruct those in the district of Ellore, whither he was shortly ordered. He was likewise appointed judge-advocate, both of which were highly creditable distinctions to so young an officer. He also voluntarily undertook the office of chaplain, by marrying, christening, burying, &c., there being no regular one in the company's military service.

Chap. xxxi. consists of a few anecdotes, strung together, of extraordinary incidents which occurred during the author's residence in India, and which he desires his readers to believe or not, as may suit their respective ('powers of digestion.')

'In a heavy shower of rain, while our army was on the march, a short distance from Pondicherry, a quantity of small fish fell with the rain, to the astonishment of all. Many of them lodged in the men's hats; when General Smith, who commanded, desired them to be collected, and afterwards, when we came to our ground, they were dressed, making a small dish that were served up and eaten at the general's table. These were not *flying fish*, they were dead, and *falling* from the common well-known effect of gravity; but

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how they ascended, or where they existed, I do not pretend to account. I merely relate the simple fact.

'At another time, part of the army marching in line, a small herd of wild deer suddenly came across; and, without halting or turning, fairly bounded over the men's heads without the smallest mischance to the men or themselves, continuing in a direct line until out of sight. These may be called *flying deer*, and approach near enough to the old lady's *flying cow*.*

'The conjecture was, that they had been closely pursued by a tiger, who, not making his appearance, I suppose was not quite so hungry as the tiger, who, at another time, sprung upon and seized a serjeant's girl, as she rode on a bullock, accompanying the baggage belonging to the army, and carried her away in sight of the guard attending the baggage. This was a *flying tiger*, and I think may fairly be allowed to beat a *flying cow*.

'And as it may be prudent not to attempt flying our kite any higher for the present, I will turn to a different subject, and endeavour to recommend a little palateable kind of physic.'

He accordingly proceeds with more anecdotes of people violently afflicted with the Gingee fever, and almost at the point of death, who were completely restored in an inconceivably short time by drinking such particular things as they happened to have a longing for, though of a nature apparently so pernicious as to have been strictly forbidden by the physicians. One, for instance, by taking a large draught of claret; another, of milk; a third died from being refused porter, for which he had a violent desire. These instances gave rise to an agreement among the officers to administer to each other whatever they might wish for, in case of illness, in spite of the prohibitions of the faculty to the contrary.

Further on, is an account of a soldier who had proved incorrigible by repeated floggings of five hundred and a thousand lashes at a time, but was was at length cured of his habitual crime of drunkenness, by the ingenious device of sentencing him to fifty lashes on his bare breech. Some curious instances are also related of the dexterity of Indian conjurors; and likewise of a feat performed by our author, for which we give him great credit. An Hindoo of the lower order had behaved with so much insolence as to occasion directions for his being turned out of the tent, into which he had intruded himself. One of the palanquin bearers, who assisted in executing the order, being a Paria, that is, one of the lowest cast, whose very touch is pollution, and the obnoxious person, who pretended to be a devotee, affected to swoon away from the effect of the fancied contamination, and fell down, apparently lifeless, on the ground. A report of his

* This has reference to an absurd story told in the Preface.

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death was immediately spread and believed by the crowd of superstitious natives who flocked around him. Our author undertook the management of his recovery. He told the bystanders that he would convince them of the man's being still alive by drawing a flame from his body, which would continue to burn and consume him unless he arose from the earth. He accordingly took a wax taper, a small bottle of phosphorus, a match, and a piece of sealing wax, and applying the phosphorus just above the fellow's navel, lighted the match at the flame, which, to the great astonishment of the ignorant spectators who believed themselves to be witnessing a miracle, appeared to issue from his body. Proceeding to melt the sealing-wax, and drop it hot close above the navel, the fellow 'jumped up after the second or third drop,' says Mr. H. 'and ran away bellowing and clawing his belly, without stopping to thank me for my cure, or answering the calls of others.'

Our adventurer having received a severe wound in the leg, which rendered him incapable of further active service, declined an offer of settling at Madras *as a lawyer*, where it seems many people were at that time making fortunes, who had no more been brought up to the profession than himself. We have understood that the same abuse prevails to this day in the East Indies, in regard to the surgical and medical professions. He embarked for Sumatra, intending to return from thence to England. During this voyage, he was a near witness to the formation of a water-spout.

'In crossing the Bay of Bengal, I saw more water-spouts than I had seen in all my preceding voyages. One morning, about sunrise, the mate called me to view five in sight at the same time, in different points of bearing and various distances from us. It was a perfect calm, and a beautiful morning.

'While we were making remarks upon them, and comparing their different appearances, our attention was suddenly called by a loud hissing noise, and, turning about, we observed the sea on our larboard-bow in a strange commotion, bubbling and rising up in hundreds of little sharp pyramidical forms, to various heights, alternately falling and rising within an apparent circle, whose diameter might be about sixty feet.

'It was soon evident that another water-spout was beginning to form, in a critical situation for us, not being half the ship's length off. All was alarm and confusion; Captain P—— was soon upon deck, but neither he nor any other on board knew from experience what was best to be done. It was nearly impossible to withdraw the eye from this object: the sea, within the circle of its influence boiled up with increasing rage and height, whirling round with great velocity and an indescribable hissing kind of noise. At times, the water was thus raised nearly as high as the fore-yard; then sinking, as from some impediment or obstruction, and again commencing as before.

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'We had all heard of firing guns at water-spouts, and directions were given accordingly; yet, though we had several loaded, not one was found in condition; they only burned priming. Orders were then given to load a fresh gun; but, excepting the mate, it was difficult to get any one to move, so rivetted and fixed with gaping astonishment were all the Lascars and people on board. While the mate was busy after the carriage-gun, Captain P—— and I concluded it would be right to try the effect of making a slight concussion in the air, by getting all the people to exert their lungs by loud cheers. God only knows whether this did really produce any good effect, but we fancied so. I had a lighted match in readiness; and, when the mate had loaded and primed the gun, I fired it, and two or three salutes caused the whole to subside. The ship was not in the least affected the whole time, except by the undulating swell when the water fell down again; yet, from the whirlwind kind of hissing, we were in momentary expectation of seeing the yards and masts torn to atoms and whirled into the air, and doubtful whether the whole of the ship might not soon be engulphed in the vortex.

'It has ever remained a doubt with me, whether the proximity of the ship, at the commencement of the water spout's formation, did not alone check and prevent its rising and composing one of those tremendous columns of water, reaching from the sea to the clouds. I do not pretend to account for the causes which produce these sea-phenomena. I am content to relate simple matter of fact, leaving the explanation to the more studious and enlightened.'

Mr. H. visited most of the ports of Sumatra, Dutch, British, and native. At Acheen, the principal of the Malay ports, and the residence of the Sultan, he was surprized to see so many cripples destitute of one or more hands or feet.

'In my first walks about Acheen, particularly in the buzar, or market-place, I was surprised to see so many cripples, some without hands and feet; many with the loss of either one hand or one foot; and others with the loss of two. On inquiry, I found they were all culprits, punished, according to the enormity of the offence which they had committed, by the cutting, or rather chopping, off a hand or foot. Some of them, by a repetition of offences, had been so often punished as to have neither hand nor foot left, and thus far were rendered nearly incapable of committing farther offences. But the most extraordinary circumstance, as it appeared to me, was the account I received of their mode of treating the stump of the leg, after the foot was literally chopped off by an instrument, at one stroke, a little above the ancle. A bamboo cane was prepared, ready suited to the size and length of the culprit's leg; the hollow of which cane was nearly filled with heated dammer*. The instant the punishment was inflicted, by lopping off

* A resinous kind of substance, something like pitch, but apparently of a harder nature, and not so ready to melt.

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the limb, the bleeding stump was thrust into this heated resin within the bamboo, which, as it cooled, became fixed; and thus, if the victim of the law lived, he was provided with an excellent bamboo jury-leg, to stump about on."

At Bencoolen, he was witness to another earthquake. He staid ten weeks at this unwholesome settlement, and after six of perfect health, was seized with a destructive fever, which had carried off numbers of the inhabitants. He cured himself by the desperate remedy of having cold water poured over him, and taking purgatives and emetics of the most violent nature, in direct defiance to the advice of medical men. This account, as well as that of the miracle of the sealing-wax, is given in the usual style of vulgarity. He also caught the itch in passing from Madras to Acheen, which he cured by the same remedy as is applied to dogs that are afflicted with the mange, viz. a strong tobacco-water. This Indian itch was much worse, the author informs us, than that which he had had in London some years before.

Chap. L. brings Mr. Harriott to the Cape of Good Hope, on his return to England. Here are some good hints, which, it seems he has suggested to government, for the improvement of that settlement as an English colony. He staid some days at St. Helena, devoted one day to exploring the Isle of Ascension, and landed in safety at Plymouth. He married shortly afterwards, and had the misfortune to lose his wife and child in less than a year. He returns again to the charge, and marries a second wife; commences underwriter at Lloyd's; gives it up, and engages largely in farming, and in an extensive liquor business; is reduced to an awkward dilemma by his wife's father, and arrested for 5700l., a part of the debt of 60,000l. which that gentleman had incurred, and which was attended with certain *mistakes*, rendering it necessary for Mr. Harriott either to hang him or to sacrifice a great part of his own property. He prefers the latter mode for the sake of domestic peace and quietness; quits mercantile concerns, and retires solely to farming. The work now becomes much less entertaining, and few will take an interest in the anecdotes of the families who resided near our author, and other country occurrences. His residence was on the banks of a navigable river, in which was a sunken island, covered by the sea at half tide, and containing between two and three hundred acres of land. Mr. H.'s active and ingenious mind suggested to him the possibility of rescuing this from the sea and cultivating it. He accordingly purchased it for 40l. For the first six or seven years he lost a good deal of

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money, but was rewarded with empty praise, and the gold medal from the Society for the Encouragement of Arts and Sciences. Soon afterwards he becomes a widower for the second time, and marries again for the third; acts as a magistrate with great honour to himself and utility to the public; takes a trip to France; gets another premium from the above-named society, for the invention of a road harrow, and begins to receive solid profits from the improvement of his island; when early in the Spring of 1790, a dreadful fire consumed the whole of his house and offices, and with difficulty admitted of his saving his wife and family, with the loss of one third of his whole property. On this occasion he met with the kindest attention from his neighbours, but declined their offers of accommodation, and fitted up an old wash-house, the only part of his premises that escaped the flames, and inhabited it, like another Vicar of Wakefield, with his wife and children, till his house was rebuilt. In the mean time his island daily increased in value, and flattered him with hopes of speedy and ample remuneration. But the freaks of fortune were not yet at an end. Eleven months after his losses by fire, the waters swelled to a height that had never been known before, and he was doomed to see the little of his hard-earned property (as he feelingly expresses himself,) that yet remained, swallowed up by the ocean. He was completely ruined. On the occasion of this his second calamity, he again met with the most generous conduct on the part of his creditors and friends, and the most soothing attentions from many of the nobility and gentry, to whom he was entirely unknown, as well as from the public in general. A liberal subscription was raised for him, which enabled him to recover his island, but it was so injured by the inundation, and the prospect of restoration was so dangerous and tedious, that he resolved upon the desperate alternative of removing to America, where he was assured that his agricultural knowledge could not fail to realize a rapid fortune. He had hardly landed at Baltimore before he was convinced, like many other well-meaning men who have been deluded into a similar resolution, of the fallacy of these representations. To all those who are misled by golden dreams of American wealth, we recommend the perusal of the second volume of this work, the scene of which lies almost entirely in that country. Suffice it to say, that he explored almost every part of the United States, and was more and more convinced that his schemes of extensive farming were impracticable. Previous, however, to his tour through the country, he had purchased a small farm, for the residence of his family during

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his absence, in Rhode Island. Jealousies arising at that time between the United States and this country, he was suspected of being a spy, and was glad to get back with his wife and children to England.

He soon afterwards formed a project of recrossing the Atlantic for the third time, for the purpose of executing an extravagant plan which he had conceived of purchasing near twenty millions of acres in Georgia, from which great advantages were to arise to government, as well as to himself, and which, as far as we understand the 27th chapter,) seems to have been more or less encouraged by ministers. He embarked with his eldest son for the Bahamas, where further investigations were to be made. After some stay at those islands, of which an account is given, he passed over to the continent, and every thing went on promisingly, till he applied to ——— (we presume some one of the ministers), who had engaged to furnish the one thing needful, when it should be required, but who of course refused to advance a single shilling when the time came. Here was an end of this visionary project, and the disappointed speculator was content with the humble expedient of again purchasing a farm for himself in Long Island, which he speedily resold, and determined upon quitting the New World altogether; which however he did not do, till he had visited New York, Philadelphia, Washington, and several other places, which he had omitted in his former tour. Those who take an interest in America, and its concerns, will doubtless find some amusement in the details of this and his former journey, and in the anecdotes which are related. We shall not dwell upon them, but hasten to bring the author once more home to his native country, and to the conclusion of his singularly variegated and eventful career. His mind was still as active as ever. He formed a plan for an agricultural academy, for the purpose of educating young men to the profession of farming, and of which he once thought of undertaking the superintendance, but determined for certain reasons to decline it. He now furnished 500l. to the loyalty loan, because he thought it every man's duty to assist in filling it; busied himself with forming plans for the defence of the country, which were proposed to the Lord Mayor, and by him to the Duke of York, from both of whom he received handsome letters of thanks; sent suggestions, which met with similar acknowledgments, to the lords commissioners of the admiralty, at the time of the mutiny in the navy; and finally proposed the institution of the Thames Police. There existed till lately on the river Thames a numerous horde of vagabonds, who had long considered plunder as a privilege,

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and whose depredations had increased with their impunity, till they were become a most serious nuisance to the commerce of the port of London. There were, for instance, twelve or fourteen hundred Irish coal-heavers, who had been in the constant practice of taking each man his sack, containing two or three bushels of coals, whenever they went on shore from the ship they were unloading. Neither the captain, nor owner of the ship or cargo, dared resist what, from long custom, was considered as a perquisite. The same with every other description of workingmen, who were to be seen in boats, (says Mr. H.) ready to sink with their plunder, bringing on shore from forty pounds to two hundred weight of sugar, coffee, tea, pepper, or other merchandize. To check these flagrant evils was the object of Mr. Harriott's proposal; and by the great exertions of Mr. Colquhoun, who warmly patronised it, his plan was submitted to, and approved by, his majesty's ministers. The office was opened at Midsummer, 1798, under the immediate direction of Mr. Colquhoun and our author, whose lives, during the time of organizing and carrying the establishment into complete execution, were oftener than once in danger from the unprincipled rabble, whose depredations they were thus endeavouring to put a stop to. On one occasion, shortly after its opening, the office was actually besieged by an armed multitude, several of whom, as well as one or two of the officers of the police, lost their lives in the affray. The interference of the military quelled the rioters, and the apprehension, trial, and condemnation of one of the ringleaders, was attended with the most salutary effects. Since that time the institution has been brought to full maturity, without suffering any interruption. Government allows 8000l. per annum for its support, but is notwithstanding a considerable gainer, in consequence of the almost entire suppression of smuggling on the river. The difference in the sales at the Custom-house alone, since the establishment of this police, is infinitely greater than the annual allowance for maintaining it, and the saving in the plunder of naval, ordnance, and victualling stores, is not of inferior amount. The advantages to individuals are too great and too obvious to be enumerated. Mr. Harriott has the exquisite satisfaction of having lived to see the important benefits produced by this child of his ingenuity and patriotism. He is possessed of an income adequate to all the comforts of life, and to his own wishes. The world has nothing new for him to admire or covet. Of his seven children, five are respectably settled in life, two of whom were provided for in the East India Company's service, by the public or private liberality of the directors. He continues to attend to his

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duties at the Police, and still occupies himself with plans and projects of inferior consequence, but all tending eventually to the benefit of the community.—Of this, his history, some parts must be objected to as improper, particularly as he is addressing himself to his children and grand-children; others as trifling or impertinent; and we much lament that the whole has not been presented to the world in a more gentleman-like dress. With tradesmen of the second and third classes, it will, we doubt not, be a great favourite, but can never be tolerated by those who have the slightest turn for taste, literature, or good-breeding; though all will unite with us in wishing many more years of prosperity and happiness to the benevolent and useful character, whose own life has furnished the numerous adventures and 'struggles' which he records.

ART. IX.—*Affection; with other Poems; by Henry Smithers, of the Adelphi.* 1 *Vol.* 8*vo.* 1*l.* 1*s.* Miller. 1807.

IN Mr. Smithers' publication, which our duty rather than our inclination has induced us to peruse from the beginning to the end, and in the perusal of which we have throughout cherished rather a wish to be pleased than a propensity to find fault, we cannot in conscience, as directors of the public taste, commend any thing but the paper, the type, and the vignettes. The work is indeed free from bombast, but the mere absence of bombast cannot atone for the total want of poetic excellence. We are not so fastidious as not to be pleased with any productions which do not display the highest efforts of genius and taste; for if we were to commend only such works, the whole boundary of our critical existence would furnish but few occasions for eulogy or incitements to praise. But still even our utmost urbanity and good nature will not suffer us to applaud a poem which from the first line to the last is uniformly dull.

The remarks which we shall offer on this poem will at least not be the effusion of personal hostility or dislike, since we know nothing more of Mr. Smithers than that his christian name is Henry; that he resides in the Adelphi; and that Providence has blessed him with a numerous family;—all which interesting information may be acquired at the moderate price of one guinea. It is now, however, full time to give a particular account of his poetical offspring, especially as we have discerned in them several symptoms of debility, which prognosticate a speedy close to their precarious

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existence. 'Affection' is divided into two parts; and we are indulged in the following analysis of each division:

Contents of Part I.

'Affection eternal and universal. The Ivy and the Woodbine emblems thereof. Apparent in the Nightingale. The Horse. The Dog. The Bear. The Elephant. In savage life. The Savage of Avignon. Abba Thullé. Prince Lee Boo. The blacksmith of interior Africa. Attachment to inanimate objects and places. To pleasures long past. To friends beloved separated by death. Petrarch and Laura. The stimulating motive of true patriotism. Hampden. Sydney. The Swiss episode to Freedom. Public affliction for the loss of distinguished characters. Address to Britain, and to her sailors. Patriotism of Washington. Alfred. Affection early displayed by children. The sexual affection. Whence arises the conjugal, paternal, filial and fraternal. Friendship. Episode on monarchy. Patriotism of the volunteers of Britain. True affection disinterested, and strongest in Females. Often very vivid, when the human frame is near dissolution. Displayed with sweet simplicity in children. Modern times not degenerate. Howard. Affection has sometimes disarmed the murderer. Often produces extreme misery. The Maniac.'

Contents of Part II.

'Affection traced to its source, the benevolence of God. In *Creation*. In the happiness of Paradise. Enduing man with powers of reason. With the gift of speech. And in the wonderful conformations of nature. In *Providence*. In the common blessings of life. In fitting the mind for perceptions of beauty and sublimity. In fixing so strongly the desire of happiness. In the appointment of a sabbath of rest. In the sympathetic feelings. In the pleasures of religion, particularly in times of distress. In the support it renders to the martyr at the stake. Apostrophe to England. Bigotry inconsistent with Christianity. In *Redemption*. Commencing with the prophecies and promises. Flowing with increasing strength, till their accomplishment in the Saviour of the World. What benevolence in his life and actions! At the marriage of Cana. In his mild reproof to his sleeping disciples. At the grave of Lazarus. In the happy effects of Christianity. Abolishing human sacrifices. And in promoting all the charities of life. Mary at the sepulchre, an episode. On the comforts which Christianity affords in adversity, under the loss of friends by death. The deaths of Socrates and Addison compared. But the benevolence of the Deity towards the human race shines forth most gloriously in the happiness and durability of Heaven, and the new powers with which man will there be invested.'

These materials are unquestionably good, but the execution is 'most impotent and lame.' We have before stated that the elegant apparel in which this affectionate father has attired his poetical bantlings deserves commendation, and

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nothing but our duty should induce us to exhibit them clad in our coarse and vulgar garb. But every reader expects a fair specimen of the author's composition, by which he may form his own judgment; we have accordingly subjoined a longer extract than usual, for when a work is so systematically dull as the present, even so long an extract conveys but a very inadequate idea of their disastrous fate, who are doomed to wade through the whole volume. Page 6.

'Unwieldly Elephant! sagacious beast,
Connective link to man's intelligence,
And liable to passion's strong extremes;
When first by art surrounded and entrapp'd,
Kindness and care must prompt thee to obey;
Then to thy master ever faithful found,
And mild and temp'rate as the summer's breeze;
But, once incens'd, the tempest in its rage
Bursts not with greater fury to destroy,
Than darts thy vengeance on thy feeble foe.
A hungry Elephant, his food withheld,
Angry, and worried to a savage state,
The offender seiz'd in his resistless grasp,
And life's sustaining pulses beat no more.
The widow'd wife—(the mother all forgot)
Impell'd by frenzy, seiz'd her orphan babes,
And bade him glut his horrid vengeance there:
As if relenting, straight he raised the boy
With tenderness upon his lofty trunk,
And thence became his servant and his friend.

Ask of Batavia's sons, they can attest
Some dreadful instances of such revenge.

By nature social form'd: and seemingly
Of dignity and consciousness possess'd,
When roaming Africa or Asia's wilds,
Some new-discover'd pasture is enjoy'd;
Not like the glutton, greedily devour'd,
A solitary covetous repast,
But instantly the well-known signal given,
That others may partake the grateful feast.
And when subdu'd to man's imperious rule,
Obedient found; and fondling to the hand
That feeds and tends thee; alive to shame,
And sensible of benefits conferr'd;
Partaking too of man's infirmities,
Proud of the gaudy trappings, and of state.'

The same uniform heaviness and languor pervade both parts; indeed Mr. Smithers himself seems conscious of this

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trifling defect, and often endeavours to rouse himself by a studied abruptness, or perhaps an involuntary exclamation.

For the sake of uniformity we have selected only those verses which begin with and; and as they are severally placed at the head of their respective paragraphs, we must not call them conjunctions copulative.

Page 11. And who that long hath trod the path of life.
21. And see yon polish'd marble seems to say.
23. And from amidst the scenes that flit around.
27. And who that love as mothers ought to love.
29. And in a world allow'd so deep in crime.
31. And what is purest friendship's ardent flame.

There are seven other columns, all prefaced by this inelegant expletive. We are also regaled with a collection of minor poems. The following is by far the most spirited.

Page 78.

'Mark yon oak, and note its birth,
Hardy, vigorous, noble tree,
Rooted to thy parent earth
Long ere I began to be.

'When within the mould'ring tomb
Cold and senseless I am *laid*,
Fresh and verdant thou shalt bloom
Proudly to the tempest *spread*.

'But when time has wither'd thee,
And thou art sinking to decay,
Then may the germ, that lives in me,
Flourish in eternal day.'

We were once influenced by the concurring weight of rhyme and reason, to alter *laid* to *lead*, a metal to which our worthy author's headpiece must apparently bear a very close affinity. This inestimable volume contains 232 pages, in ten of which, instead of the poem of 'Affection' fair, we are presented with an universal blank.—And here, in compliance with the present fashion, we could be monstrous comical, and draw divers savoury comparisons between this book and a thousand and one other things; as for instance, we could compare it to a lottery, because there are more blanks than prizes; or to the Irishman's apple-tart with quinces; because it would be altogether excellent, if it consisted of nothing but blanks, &c. &c. : but, unluckily, Dr. C. our purveyor of jokes, is now busily employed in brushing his best coat, as he is going to dine with the Blue Stocking Club, and we must therefore proceed in our usual

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dry manner.—Affection, part 1. Affection, part 2. Miscellaneous pieces fill three more. Fifteen are occupied by the preface and dedication to Princess Charlotte of Wales. The notes, as we are modestly informed in the preface, 'extend to some considerable length,' (that is 114 pages) 'but as they contain several facts illustrative of the most engaging circumstances of animated nature, it is presumed that they will not be without interest.' These 114 pages mostly consist of copious extracts from Bewick's Quadrupeds, and Carr's Northern Summer; books by no means remarkable for originality, though the former is deservedly a favourite with children: and yet for such poetry and such notes we were charged a guinea! Seven pages and a half are dedicated to a full account of this newly-discovered animal, the elephant; six to Alba Thullé and Captain Wilson; and eleven to 'Matilda, Denmark's Murder'd Queen.' All these well-known facts are certainly interesting, but we have also a right to expect information. It is very evident to us, that Mr. Smithers possesses very slender abilities, whether natural or acquired; yet still he has no business to suppose that his readers are as illiterate as himself, or to imagine that the stories of Arria and Pætus, and of Zaleucus (which both figure at full length), were not known to every grown up person. But what will be thought of a certain gentleman's conscience, when it is found that in addition to all this he has not been ashamed to quote a long passage from Scott's Lay of the Last Minstrel, and to insert the whole poem of Beth Gellert. Few we believe are unacquainted with the song of

'The loud wind roar'd, the rain fell fast.'

Yet we meet with it here introduced by the corresponding passage from Mungo Parke, by no means 'curtailed of its fair proportion.' We are also gravely informed, page 123, that 'it is evident from the savage of Aveyron's frequent attempts to escape again to the woods, after so much kindness and attention had been paid to him, that he must have had some inducement to return to those woods;' and are further exhilarated by a long description of the manner in which hens hatch their eggs. We did not indeed expect much novelty from the latter article, as the subject had been exhausted by a certain book-making gentleman, who in his zeal for the honour of Old England, gave us a lengthened detail of the Egyptian manner of hatching eggs, together with an account of his own success in rivalling, if not in surpassing, them. He had indeed more admirers than followers, for he commenced his labours by laying the eggs in the oven, which to the unenlightened part of the commu-

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nity, appeared a grace beyond the reach of nature. From what we have already stated relative to this 'some considerable length' of notes, it may very reasonably be suspected that our author does not labour under any distressing degree of modesty; our suspicions on this head are somewhat strengthened by frequent passages in his poem of 'Affection,' which he has convey'd (as the wise call it) without acknowledgment. Ranks of death, freedom, holy flame, muses, harmonies, harmonies of song, charities of social life, &c. &c. are all fair game enough; but surely

'Turning the tide of battle with his arm;'

'And only look through nature to my God;'

with numerous others, are scandalous plagiarisms. The following extracts bear ample testimony to the fineness of Mr. S.'s ear:

'That feeds and tends thee, alive to shame.' Page 7.
'In strong affection; and early thus imparts.' Page 19.
'That in its progress burst the slight barrier.' Page 38.
'Conspicuously he shines, the God of love.' Page 55.
'To hope's strong fortress, and her haven of rest,' &c. &c. &c. Page 59.

If our assertion stands in need of farther proof, let the sceptic read the last stanza of the 'Oak.'

In two of these instances the error may arise either from ignorance or wilfulness: Pope has once accented barrier on the last syllable; but as he has also used the customary accent, bar-ri-er must be a poetical licence to which of course our worthy friend has no pretensions. Given, heaven, seven, &c. are also pronounced as monosyllables, but the same analogy does not extend to haven.

Subjoined are a few passages, which we think rather unintelligible. Mr. Smithers indeed professes to speak rather to the heart than the head, nor can we expect him to furnish us with comprehension, if it be true that no one imparts what he does not possess.

'Among the evanescent moments of past existence.' Preface, 1st page.
'Panoply complete.' 13.
'Long as your isle emerges from the waves.' Ditto.
'Bid Russell bleed beneath the rugged axe.' 31.
'Fire, the great vital principle of life.' 48.
'How considerable a share of men's diversion so essential to the mind of a poet.' 179.

From these and similar instances some might conclude,

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that our poet is the identical poor scholar commemorated by Mr. Joseph Miller of facetious celebrity; for our own part, we rather imagine that 'vital principle of life,' 'complete panoply' &c. are beauties arising from Mr. S.'s superior knowledge of the Greek and Latin languages.

Should our idea prove correct, we earnestly entreat, that in addition to the very essential services of Messrs. Schiavonelli, Masquerier, and Bulmer, Mr. Patrick, the philanthropic oilman of Newgate-street*, may in future be engaged for the benefit of the country gentlemen. There are numerous other beauties in this volume, but, lest we should o'erstep our limits, we shall content ourselves with mentioning three passages equally beautiful and interesting. In a glowing apostrophe to the shores, the hospitable shores of Pelew, we are informed that,

> 'When from the fragments of the shatter'd wreck
> A bark was built and bore thy guests away,
> How swell'd the surges with the parting tear!'

Now if this be a fact (and the subject of the present article seems too honest and plain-spoken a gentleman to deal in fiction), whenever a vessel runs aground, all the men and women should immediately turn out with an onion in one hand and a correct list of all the taxes in the other. As for the children, half a dozen able-bodied schoolmasters posted advantageously in their rear would no doubt sufficiently awaken their sensibilities; and thus from the magic effect of tears incalculable benefits may arise. In another animated apostrophe to Switzerland our author enquires,

> 'Was it in envy of thy simple charms,
> Thy manners bland, thy dear domestic joys,
> Deep contrasts to the restless tyrant's soul,
> That thus he bade the minions of his power
> Tear up thy furrows, and despoil thy homes?'

What amazing light does this throw upon the vindictive policy of Buonaparte, if we suppose that the Swiss furrows are trenches made by the plough!

The last is likewise an agricultural beauty, and well deserves the medal, since we learn from it that sheep may be fed on bare mountains. We shall now take the liberty of bidding Mr. Smithers, aye, good night; assuring him that we have been "cruel only to be kind;" and that if his present

* Mr. Patrick, in his advertisements, professes to provide both internal and external illuminations.

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work had been printed in Lilliputian folio, price sixpence, we would most willingly have recommended it to the nursery; as we can most conscientiously avow, that we never met with a book less likely to astound the poor babes with thoughts beyond the reaches of their souls.'

ART. X.—*Historiæ Anglicanæ circà tempus Conquestûs Angliæ à Gulielmo Notho, Normannorum duce, selecta monumenta; excerpta ex magno voluminе, cui titulus est "Historiæ Normannorum Scriptores Antiqui, a doctissimo viro Andreâ Duchesne, Turonensi, olim edito Lutetiæ Parisiorum, Anno Domini Jesu Christi M.DC.XIX. Cum notis plurimis Anglico sermone ad illustrandum textum conscriptis. A Francisco Maseres, Anglo Curiæ Scaccarii regis Magnæ Britanniæ, in Angliâ, barono quinto.* 4to. White. 1807.

Select Documents of English History, relative to the Times of the Conquest of England by William the Bastard, Duke of Normandy; taken from the large Collection of Norman Historians, published by Duchesne at Paris in the Year 1619; illustrated with English Notes. By Francis Maseres, Cursitor Baron of the Exchequer.

WE are not acquainted with a more honest, frank, and enlightened old English gentleman, than Baron Maseres, who has long devoted his leisure and his fortune to the culture of literature and science. His edition of the writers of logarithms alone would be sufficient to place his name in a high rank among those who have contributed to promote the best interests of philosophical truth. The present volume, which contains some of the most antient authorities, with respect to the times of the conquest, and to the state of England for some years before and after that event, will be an acceptable present to the lovers of English history. The first tract contains a panegyric on Emma, queen of England, daughter of Richard the first, duke of Normandy. It was written about the year 1040, or about 26 years before the Norman conquest, and furnishes the oldest and best account of the invasion and conquest of England by Swein, king of Denmark, and his son Chute, or Canute, and of the reign of Canute, and of his eldest son Harold I. that is any where to be found. It extends from A. D. 1013 to 1040. The second tract is intitled, 'The Actions of William, Duke of Normandy and king of England, by William of Poitiers,' a contemporary historian. It begins with the death of Ca-

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nute in 1605, and exhibits a rather circumstantial detail of Norman affairs, from that time to the invasion of England in 1066. It furnishes a clear narrative of that memorable event, and describes the subsequent progress of the Norman army through Romney, Dover, Canterbury, and Southwark, thence along the southern bank of the Thames, to the neighbour of Wallingford, where they crossed the river, and advanced on the north side towards the metropolis. At about four miles from London, the historian relates that the conqueror received the homage of the English prince Edgar Atheling, of Stigand archbishop of Canterbury, and many of the nobles, who had abandoned the design of making any farther opposition to the enemy. The history terminates abruptly after recounting the proceedings of William both in England and Normandy for three or four months after his coronation on the 25th December 1066. The third tract with which baron Maseres has enriched this interesting volume, contains extracts from the ecclesiastical history of Ordericus Vitalis, a monk of Uticum, or St. Evrault, in Normandy. These extracts begin with the invasion of the north of England by Harold Harfager, king of Norway, in the month of August in the year 1066, which was effectually suppressed by Harold king of England, in a battle which was fought at Stamford bridge, and they end with the account of the trial and execution of Waltheof earl of Huntingdonshire, in 1075. These three tracts are accompanied with copious notes which evince great and accurate knowledge of the more early period of the English history, and comprise a mass of important information. Besides these we have several smaller pieces, which will be perused with satisfaction by the historian and the antiquary. Of the instructive and interesting notes with which baron Maseres has enriched this valuable work we shall subjoin two or three specimens, to which we are convinced that the intelligent reader will agree with us in assigning the praise of scrupulous accuracy and elaborate research.

In the extracts from Ordericus Vitalis, we are told, p. 255, that Godfrey bishop of Coutances, who had been present at the battle of Hastings, had obtained from the liberality of William the grant of two hundred and eighty *villas* (quas a manendo, *manerios* vulgo appellamus), which we commonly call manors from their having a *mansion-house* upon them. The note of baron Maseres on this occasion is replete with information.

'Here,' says he, 'we have the derivation and original meaning of the word manor, namely, the mansion-house of a country gentleman. The French use the word manoir in the same sense at this

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day; but in England the word manor now denotes a parcel of land (with or without a house upon it), of which a part remains in the lord's or owner's hands, and is called his demesne land, terra dominica, or terra domini; and another part has been granted away before the eighteenth year of the reign king Edward I. or the year of Christ 1290, to two or more other persons, to hold to them and their heirs for ever, of the grantor, or lord, and his heirs for ever, either by knight's service or in free and common socage. In that year the statute of Quia emptores terrarum was passed, which prohibited the making of these under grants of land to be holden of the grantor (which were found to be attended with many inconveniences), and ordained that all lands that should afterwards be granted away to be holden in inheritance by the grantee, should be holden of the same upper lord of whom the grantor himself had held them before the new grant. In consequence of this statute, it has been impossible to create a new manor ever since the year 1290, which is now near 500 years ago. But before that time, any man that was possessed of freehold lands of inheritance might have converted them into a manor whenever he pleased, by granting two or more portions of them to two or more other persons, to be holden to them and their heirs for ever, of him and his heirs for ever, either by the tenure of military service (called in the law books knight services), or in free or common socage. Thus, for example, if a man had had three hundred acres of land lying together in any county, holden to him and his heirs for ever, either of the crown or of some inferior lord, by some free service, and had granted twenty-five acres a piece out of the said three hundred acres to eight different persons, to hold the same to them and their heirs for ever, of him and his heirs for ever, in free and common socage, doing fealty to him and heirs for the same, and paying him a quit-rent of a penny a year for each of the said lots of 25 acres, the said three hundred acres of land would thereby have been converted into a manor, of which the said grantor would have been the *lord*, and the hundred acres which he would have reserved to himself after he had thus granted away the other two hundred acres to the said eight persons in lots of twenty-five acres a-piece, would have been the demesne land; and he would have had a right of holding a court-baron in his said manor to determine actions of debt and some other civil suits between his said eight tenants, or grantees; and more especially to hold plea of a writ of right brought against any one of them concerning his right to the land he held in such manor: and his right of holding such a court-baron would have belonged to the lord of such a new manor of *common right*, as the law expresses it, or without any grant of the crown, and would have been the natural necessary consequence of his having thus granted away a part of his three hundred acres to other persons to be holden in inheritance of himself by a free tenure. In this court-baron, the suitors of the court, or those who are bound to follow (from the French word suivre) or attend it, that is in the example just now given, the eight grantees above-mentioned, are the judges who are to determine the matters that are contested in it; and the lord, or his stew-

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ard, is only the register of the court, and is bound to adopt the decisions of the said suitors or grantees, and to cause them to be executed. These suitors of the court, or freehold tenants of the same lord, are sometimes called each other's peers, or equals, *or the peers* of the court, *pares curiæ*, and sometimes, in very old records, the barons of the court, *barones curiæ*, or the barons of the lord, *barones domini*.

'There are also oftentimes, and indeed most usually, some other tenants of lands in a manor, who do not hold their lands by any free tenure, but at *the will* of the lord. These tenants are admitted to the possession of their lands either by the lord of the manor, or his steward (called in old Latin records Seneschallus), by the ceremony of the lord's or steward's presenting a rod, or staff, to the tenant, which the tenant takes hold of at one end, while the lord, or steward, hold it by the other, and in this position the lord, or his steward, pronounces the words of admission of the tenant to his land; and then a *memorandum* is made in the court-rolls (or register-book of the transactions of the lord's court) of such admission, and a copy of this *memorandum* is afterwards delivered by the lord, or his steward, to the tenant so admitted.

'And this copy of *the court-roll* (as it is called) is the tenant's title-deed to the land to which he has been so admitted, and answers to the deed of grant, or deed of feoffment, or other regular law-conveyance of land to a freehold tenant. And from this circumstance, of holding their lands by virtue of these copies of the court-rolls, the said tenants at will are usually denominated *copyholders*, or *copyhold tenants*; and from the former circumstance of their being admitted to their lands with the aforesaid ceremony of the rod, or staff, they are also sometimes called *tenants by the verge*. These tenants, it seems probable, might in former days have been turned out of their lands whenever the lord pleased, seeing that they held them at the lord's will. But for some centuries past the courts of justice have controuled the lords in the exercise of this power, insomuch that they can now no more dispossess a copyhold tenant, or molest him in the enjoyment of his copyhold land, than they can a freehold tenant, provided the copyhold tenant performs all the duties and observes all the restrictions belonging to his tenure, which are greater than those belonging to freehold tenures. For a copyholder is not at liberty to pull down any building upon his copyhold land without his lord's leave, but is bound to keep them all in good repair; and, for the most part, he is not at liberty to cut down any of the trees upon his tenement. And when he alienes his land to another, it must be done in the lord's court by surrendering it up to the lord for the use of the purchaser, or to the end that the lord may grant it to the purchaser: and on these occasions the lord is at liberty to take from the purchaser, for his new grant to him of the copyhold tenement, a sum of money not exceeding two years full rent of the land. This sort of tenants is to be found in most manors of the kingdom, but not in all. In the royal manor of East Greenwich in Kent, there are none but freehold tenants.'

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In p. 258, we are informed by Ordericus Vitalis, that the *settled and regular revenue* of William, exclusive of presents, fines, and various contingencies, amounted to one thousand sixty pounds sterling, thirty shillings and three halfpence a day.

'This,' says baron Maseres, 'is an immense revenue, for the pound sterling in the Conqueror's reign was a pound weight of silver, and therefore contained more than three times as much silver as a pound sterling at this day, therefore the sum here mentioned, of 1060l. 30s. 1½d. or 1061l. 10s. 1½d. must have contained more silver than 3184l. 10s. 4½d. or, in round numbers, 3185l. sterling, contain at this day. Therefore the king's revenue for the whole year must have been, 365 times 3185l. or, 1,162,525l. sterling of our present money. And, if we suppose the value of money at this time to have been only about 20 times as great as it is in the present year 1787, so that an ounce of silver would have bought only twenty times as much bread, or corn, or meat, as it will at this day (which I take to be a very reasonable and moderate supposition, and rather under than over the true difference of the value of money then and now), this revenue will have been equivalent to a revenue of 20 times 1,162,525, or, 23,250,500l. a year at this day. Our author tells us that this revenue was the regular, fixed, or permanent revenue of king William, arising from his settled rents in England, *ex justis reditibus*, and was exclusive of the presents made to him on various occasions, and the fines paid him by criminals, as compositions or commutations for the punishments of their crimes, *reatuum redemptionibus* (which in these times were very numerous and very great, and must have produced a very great sum of money), and various other contingent profits which contributed to fill the royal treasury. If this account is true, King William must have enjoyed a revenue equivalent to twenty-seven or twenty-eight millions of pounds sterling *per annum* at this day. This seems to be hardly credible; and yet from the minute exactness with which the author states the permanent part of the king's revenue to be 1061l. 10s. 1½d. *per diem*, one would be apt to think he spoke from some known and approved account of it.'

Baron Maseres says, p. 259, that it was in the fourth or fifth year of the Conqueror's reign that the famous survey of the kingdom which is contained in Doomsday book begun to be made. King Alfred, about two hundred years before this, had also

'caused a general survey of all England to be made, and a record of it in writing to be kept at Winchester, which was the chief town of the kingdom of Wessex, to which Alfred had succeeded by an hereditary succession of long standing, and which was the most powerful and distinguished of all the seven kingdoms into which England had, till some few years before that time, been divided. This

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roll or *record*, made by King Alfred, obtained the name of the *Winchester roll*, from the place in which it was deposited: and it contained a description of the kingdom according to the districts into which King Alfred had caused it to be divided for the better government of it, and preservation of the peace throughout it, to wit, counties, hundreds, and tythings; but it did not contain an account of the several quantities of land possessed by the several tenants of the crown, or principal land-holders of the kingdom, as the record made afterwards by King William did. This last record was likewise called by King William the *Winchester roll*, on account of its resemblance to the former roll, which had been made by King Alfred, and had been called by that name. But, by reason of its great extent and minuteness, in setting down the quantities of every man's land, with the different kinds of it, whether arable or pasture, or woodland, &c. and of its great importance in ascertaining and determining men's claims, this latter record obtained amongst the English the significant name of *Doomsday-book*, as being (as I understand the author to mean) of the same importance in settling the claims of all men in the kingdom, the great and rich as well as the poor, to their possessions in this world, as the final judgment of mankind at the last day will be in determining their future condition of happiness or misery in the other world. It appears likewise by this passage of Ingulphus, that this survey of the kingdom made by King William's order, was made from the accounts given by select persons in every district, who were called together by the king's commissioners, and required to inform them (probably upon oath, like jurymen upon inquisitions of various kinds) of all the particulars that were to be recorded; and we likewise are told that these select persons, or jurymen, did not always give true accounts of the possessions that belonged to the several landholders of their respective districts, but sometimes represented them as less, both in the rents or profits arising from them, and in the extent of ground they consisted of, than they really were.'

These extracts will prove that Baron Maseres is no mean proficient in the knowledge of English history and antiquities, and they will serve as specimens of the curious and valuable matter which is to be found in the notes which are attached to the present publication.

ART. XI.—*The radical Cause of the present Distresses of the West India Planters pointed out; and the Inefficacy of the Measures which have been hitherto proposed for relieving them demonstrated; with Remarks on the Publications of Sir William Young, Bart. Charles Bosanquet, Esq. and Joseph Lowe, Esq. relative to the West India Trade. By William Spence, F.L.S.* 5*s.* Cadell *and* Davies. 1807.

IN reviewing a pamphlet, intitled 'Concessions to America,

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the Bane of Britain,' in our number for August last p. 442; and Mr. Lowe's 'Enquiry into the British West Indies,' in our number for October, p. 218, we have briefly, but explicitly avowed our opinion respecting the policy of affording any temporary relief to the West India planters, as well as on the only effectual remedy which the exigency of the case seems to admit. We have expressed our opinion of the wisdom of laying open the trade of the colonies, and putting an end to the injurious and impolitic monopoly of the mother country. On these points we do not appear to be at variance with Mr. Spence, with whom however we do not agree in the conclusions which he has drawn in his celebrated pamphlet respecting the inutility of foreign commerce. See Critical Review for last September. The real cause of the distress which the planters experience, is the excess of the supply above the demand; but this is an evil which will soon cure itself; and it seems more wise to leave it to work its own cure, than to invent pernicious palliatives which are likely to prove of great ultimate disadvantage. It is, besides, a bad precedent for government to advance pecuniary relief to any set of merchants, in order to make good their losses in trade, or to fill up any deficiency that has been occasioned by the failure of their commercial speculations. For all commerce is founded on the chances not only of profit but of loss; and however much the chances of profit may exceed those of loss, yet loss may always occur, even in the most promising undertakings. When in the year 1793, the convulsed state of St. Domingo deprived the continent of Europe of an annual supply of 114,000 hogsheads of sugar, the demand for the sugars of the English colonies increased, and the price experienced a considerable rise. This increase in the price and the demand operates as a stimulant to the increased growth of sugar in the English colonies. More capital and industry were employed in the culture of the islands; and the crops were rapidly augmented. So far all was the luxury of hope; and the planters for some time revelled in the profits not only of the domestic but of a considerable part of the continental supply. But they did not consider that the same causes which contributed to increase the culture of our islands, were likely to operate in the same manner on the islands of the enemy. This in fact took place; and in a few years Cuba, Porto Rico, Guadaloupe, Martinique, were enabled to produce a sufficiency of sugar for the supply of the continent, and at a cheaper rate than it could be procured from England. The continental demand thus failing, the English market became greatly overstocked;

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the islands furnished more sugar than the mother-country could consume.—Hence the distresses of the planters; but surely there is nothing in their case to entitle them to relief from the government more than in that of any other individuals, who have engaged in a speculation of gain which has frustrated the hopes of the projectors. In this respect we think that the planters have no claim to redress from the government; for as, if the speculation in which they embarked their capital had been prosperous, they alone would have reaped the emolument, they alone, now it has been otherwise, ought to bear the loss. This is the plain and rational way of considering the question, and of estimating the claim of the planters to relief, without suffering our judgment to be misled by the fallacy of their statements, the sophistry of their arguments, or by those pathetic details which are purposely designed to impose on our sensibility. The relief, which we should propose to administer to the planters, would not be confined to any fugitive aid or any temporary expedients, which, if they delay, cannot avert the impending woe; it would on the contrary be permanent in its benefits, and mighty in its effects. Let us at once do gratuitously what we must otherwise in no great length of time concede from compulsion; let us throw open the trade of the colonies; and instead of forcing the planters to transport all their sugar to Great Britain, where it must be sold at a loss, permit them to dispose of it to the Americans, or in short to whomever and wherever they can do it with most advantage. We are persuaded that the interests of the colonies and of the mother-country are ultimately the same; but to make them one, there must be a reciprocity of advantages. The mother-country disposes of the produce of her capital and her industry in the way that best accords with her own emolument and convenience; why should not the colonies do the same?

ART. XII.—*An Essay on the Nature of Fevers; being an Attempt to explain the Principles of its Treatment. By A. Philips Wilson, M.D. F.R.S. Ed. Fellow of the Royal College of Physicians of Edinburgh, &c.* 8vo. 5s. Murray. 1807.

DOCTOR Wilson is well known as the author of a systematic treatise on Febrile Diseases, a work of considerable reputation, and which has excited a general good opinion of the talents and industry of its author. The object of that work was principally to serve as a guide to the practitioner

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in the treatment of the various forms of fevers which are constantly falling under his notice in performing the duties of his profession. In the present work, he attempts a task perhaps of less utility, but certainly of far greater difficulty; 'that of assigning the proximate cause of fever; 'that state of the body which, when present, causes, when removed, removes, and when changed, changes, the disease.'

Before proposing his own opinions, Dr. Wilson takes a review of the doctrines of some of the most celebrated of preceding writers, of Hoffman and Boerhaave, of Cullen and Brown. Those of the two former, as attracting little regard at the present day, are but slightly commented upon. The theory of Dr. Cullen, is extracted at large, from his 'First Lines;' a useless labour, as the original is in the hands, perhaps, of every medical student in the kingdom; nor can we say, though we think the theory itself of little value, that we are satisfied with Dr. Wilson's objections to it. He objects, in the first place, that it is little more than an hypothesis, calculated to give arrangement to detached facts, which, without some system, readily slip from the memory. But what is any theory whatever, but a just arrangement of facts, in the true series and order in which they are produced by nature. A second objection is, that the doctrine is wholly constructed on a hypothetical basis, on the supposed operations of the *vis medicatrix naturæ*. But we cannot regard a power, the reality of whose existence is so evident in the phænomena of diseases, as a mere hypothesis. If Dr. Cullen has erred we think it is in the basis of his theory, which is that the remote cause of fever are sedative powers, which induce debility in the whole of the functions. For we see fever arising spontaneously and connected wholly with processes confined to the system; as in the cutting of teeth, the cicatrization of ulcers, &c. As therefore in these cases no debilitating or sedative powers can be suspected, it is surely unphilosophical to suppose them essential in any. On the other hand, as in these examples, the fever is manifestly a process tending to health. Dr. Cullen, we think, is fully justified in supposing that, in all cases, many of the symptoms are the effects of those spontaneous and salutary motions designated by the *vis medicatrix naturæ*.

The view of the Brunonian doctrine (about which so great a clamour is made in the medical school, and so little is heard elsewhere) is more satisfactory, and its weakness, defects, and incongruities, are ably exposed.

But to come to the Doctor's own theory. It approaches

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so nearly to that of Cullen, except in the mode of expression, that it requires some attention to discover their difference; and though it may please the imagination for a moment by its simplicity, we think it wholly inadequate to account for the phænomena. He supposes with Cullen, that the remote causes are debilitating powers applied to the vital system. But causes simply debilitating cannot excite fever: witness the effects of blood-letting or the abstraction of animal food, which rather tend to remove fever than to excite it. The debility, he supposes, acts most powerfully on the extremities of the vital system, in consequence of which acrid matter is retained which stimulates the large vessels, and exciting them to action, restores the tone of the capillaries. But in this supposition he avoids the troublesome interference of the *vis medicatrix naturæ*; seeming to have a great regard to the well-known maxim,

Nec Deus intersit, nisi dignus vindice nodus.

But first of all, this is a mere hypothesis, unsupported by any proof. It is rather probable that the matter destined to be excreted, can act as a stimulus only to the organs fitted to that purpose. Next, it were easy to adduce examples, particularly in hysteric affections, where there is every sign of the excretions being completely suspended, without the slightest symptoms of fever being excited. And we would ask, lastly, when this morbid matter is expelled, what is to prevent the return of the symptoms, and the perpetual recurrence of the same phænomena? Cullen himself argued in a circle in the detail of his theory. He assumed a spasm in order to rouse the heart and arteries, and again excited the heart and arteries in order to solve his spasm. But presuming the whole process to be the efforts of the *vis medicatrix naturæ*, when once it was fairly gone through, his patient of course was well. But Dr. Wilson's patient, when he once has the misfortune to be seized with a fever, must, for aught we see to the contrary, continue to have a fever for the rest of his life.

We have bestowed as many words on this theory as we think it deserves. It gives us more pleasure to extract from this work a practical remark of some importance. It is on the use of stimulants in the second stage of fever, when a state of debility has succeeded to that of increased excitement.

'The feeble state of the circulation,' he observes, 'and the temporary good effects of powerful stimuli have led most physicians, and particularly those of later times, to employ them with great freedom;

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many however confess, that they have been disappointed in their effects; of this number I can feel no hesitation in declaring myself to be one. I have found the second stage of fever most tractable when all powerful stimuli were avoided.

'It is true indeed, that large quantities of opium, or wine, will often give a degree of vigour, increasing the strength and lessening the frequency of the pulse. But these effects are transitory. It is soon necessary to repeat the remedy, and at length to increase its power, in order to procure the same effects; and this transitory vigour seems frequently obtained at the expence of exhausting the strength, which, had it been more carefully husbanded, might have carried the patient through his disease.

'Were I to state the result of my own experience, it would be, that opium is only useful when small doses allay irritation, and procure composure, if not sleep; and that wine is rarely beneficial if given in larger quantity than might be taken in health without subsequent debility, and can seldom, perhaps, be given without injury even to this extent.'

It is but justice to departed eminence to observe, that these are the precise rules which were always inculcated by Dr. G. Fordyce. Of the talents of Dr. Wilson we think respectfully; and wish to see them better employed than in the fabrication of frivolous theories, which explain nothing, and lead to no useful practical result.

ART. XIII.—*Researches, Anatomical and Practical, concerning Fever, as connected with Inflammation. By Thomas Beddoes, M.D.* 8vo. 6s. 6d. Longman. 1807.

THE Inquiry of Dr. Clutterbuck into the Nature and Seat of Fever, which we noticed in one of our late numbers*, seems to have excited this active and able-bodied writer to transfer to the more pleasing form of a neat octavo, the scribblings of his common-place book, and to thrust the mishapen mass, the *rudis indigestaque moles*, upon the public. We are here dazzled with the display of a wonderful store of foreign learning; have histories of fevers at Aumele, Wetzlar, Geneva, Leipsic, Plenée, Jugon, Provence, Andalousia, Philadelphia, &c. &c. But we do not know that much light can be thrown upon the intimate nature of diseases, by thus taking the poll and casting up the votes of all the writers who have ever treated on the subject; and some of those who are cited betray marks of preconceived opinions and narrow views too strongly for us to attach much weight to their authority.

We conceived from the perusal of the first pages, that it was the author's design to support the hypothesis of Dr. Clut-

* See Crit. Rev. vol. xi. p. 260.

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terbuck; but proceeding farther undeceived us. The first examples cited are of fevers in which there was a great determination to the brain; and Dr. Clutterbuck's claim to originality in his hypothesis of the seat of fever is completely overthrown. Without broadly accusing the Doctor of plagiarism, he has produced two academical theses, defended under the presidency of Dr. Plouquet, professor of medicine in the university of Tubingen, in which, in the years 1800 and 1801, the same doctrine was maintained, and grounded upon the same proofs. 'The coincidence of exposition,' says Dr. B. 'is such that the English may often seem a diffuse translation from the Tubingen professor; an assertion which is amply demonstrated by the production of a number of parallel passages, that Dr. Clutterbuck will find some difficulty in wiping away the suspicion of having been a servile copyist.

Of the theory itself we have already expressed our opinion; and we think that Dr. Beddoes has proved satisfactorily, that as far as the changes produced in the body have been hitherto detected by anatomical investigation, '*in idiopathic fever, the stomach and contiguous parts have been found more constantly and more deeply affected with inflammation than the brain and its membranes.*'

To a second conclusion of the Doctor's we are equally willing to subscribe, though we do not think it so fully and distinctly proved. It is this, '*In whatever organ this process* (inflammation and its consequences) *may be detected, its symptoms appear in all stages of the disease alike; nor does the head offer the smallest peculiarity in this respect.*' It cannot indeed be doubted that inflammations are commonly to be regarded as the consequence of fever (considered as an universal disease), and resulting from the condition in which the body has been left, after the fever has passed through its course. This is sometimes evident to inspection. The tongue affords a clear example of it. Its surface exfoliates, and it is often raw, bleeding, and chapped. The same condition must pervade the whole tract of the intestines; if the powers of the constitution are unimpaired, some tension and soreness of the abdomen, with a critical diarrhœa is the only consequence. But where the constitution proves unequal to the business of restoration, extensive gangrenes are discovered after death, which, however, were not the cause but the consequence of the fever. We see the same thing on the surface of the body after scarlatina: in mild cases the cuticle simply peels off in branny scales; but in more severe affections the skin itself is abraded, or even deep ulcerations are formed. But no one would for a moment suppose that

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these ulcerations were any thing more than the *sequel* of the preceding disease. We cannot doubt that the abscesses, which have sometimes, though rarely been detected in the brain after fevers have a similar origin; and if in some of these cases, a phrenitic affection has shewn itself through the course of the fever, it must be attributed to a diseased condition of the sensorium previous to the attack of the fever.

Under the the head of *Analogical Considerations*, this writer has attempted to illustrate his argument by considering the variety of appearances detected in hydrophobia. We think the analogy is very remote and farfetched. But we fully coincide in opinion with him, that delirium, heat about the head, and the other marks of sensorial derangement, are by no means indicative of proper inflammation. We think even that some effusion between the membranes of the brain is a very doubtful sign of there having existed any proper inflammation. Such effusion has been found, where the patient has died from an external injury. The fact is particularly noticed in one of Mr. Abernethy's publications, where a man was killed by having been gored in the neck by an ox. Indeed how ridiculous is it to presume inflammation of the brain from delirium, or any appearances of deranged sensorium, when we know that apoplexy, epilepsy, and hemiplegia, may be excited from disease of the abdominal viscera? when the sensorium is immediately acted upon by every change in the most remote part of the system, and reacts in its turn? when there cannot even be a scratch upon the skin which does not immediately influence the brain, and through it the whole body in a ratio which seems to be compounded of the force of the impression and the susceptibility of the system?

To those who have watched the progress of this assuming and self-satisfied writer for many years past, the tone of the present volume will afford an amusing and not uninstructive speculation.

He entered upon his career with a thorough contempt for all established practices; and was constantly indulging in sarcastic sneers or bitter railings against the sloth, negligence, and torpor, of his professional brethren; new agents were to be introduced in medecine, grand institutions to be founded; consumption and a host of evils were to be exterminated; and a new era was to begin in the history of mankind. These visions have at length wholly vanished; and we find the doctor contented to use the established methods, which have been sanctioned by the experience of ages: bleeding and blistering, emetics and cathartics, volatiles and tonics, are the agents he now condescends to employ in common with

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the rest of his fraternity. Still however Dr. Beddoes cannot be contented to use common methods in a common way: murderous effusions of blood are recommended, and leeches should be laid on by relays. Whatever is advised is done with an air of extravagance, which wholly takes away our confidence in the adviser.

We have ourselves an apology to make to this writer for an unintentional offence committed against him in our review of the 'Manual of Health,' of which he is avowed to be the author. When in that work he mentioned the ease with which hydrocephalus internus might be cured, we thought so extravagant an assertion not the effect of ignorance but of a wilful design to impose on the credulity of mankind; and we averred that no writer would hazard such an assertion, except anonymously. But we were mistaken; Dr. Beddoes has here repeated the assertion, and we verily believe he has done it in the simplicity of his heart, and conceiving what he says to be true. We must therefore retract our opinion, and set this idle boast to the score of pure ignorance and a perfect misconception of the powers of medicine. Bleeding, he tells us, gives relief to the last, even where it fails to cure. True, most sapient doctor, and so it does often in *phthisis pulmonalis;* though it never yet cured a single patient. The course of the genuine hydrocephalus internus is equally steady and equally fatal.

In the course of the work before us we have met with acute remarks and ingenious suggestions; but with nothing that we can convert to use: and we think that the species of proof to which the author has resorted is very badly adapted to the end he had in view.

ART. XIV.—*Palmerin of England; in four Volumes; Corrected by Robert Southey, from the original Portuguese.* 1*l.* 4*s.* Longman. 1807.

WHILE Mr. Johnes is employed, so much to his own honour and the advantage of literature, in rescuing the old chroniclers of France from the unmerited neglect of time; and while the spirit which he has been instrumental in exciting, exerts its influence in an equally useful manner on the public press, in the reproduction of the venerable fathers of British history; Mr Southey is not without his claims to our approbation for the comparatively trifling occupations to which his hours of literary leisure are devoted. For if the historical records to which we allude present us

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with a faithful picture of the extraordinary institutions and manners of our chivalrous ancestors, it is to romances that we must look for the finer features, the nice peculiarities of distinction, which are wanting to complete the resemblance. In this point of view, romance itself is an authentic record of past ages, and the labours of Mr. Southey may be viewed as accessary to those of our most active and industrious antiquaries.

The public has now for some years been in possession of this gentleman's translation of "Amadis de Gaul." Among all the books which composed Don Quixote's eccentric library, that romance and the present, 'Palmerin of England,' are the only books of chivalry which the merciless curate consents to spare. His reasons for this exemption in favour of the latter are contained in the words which Mr. S. has very appropriately chosen as the motto to his publication:

"This book, sir comrade, is of authority for two reasons: the one, because it is a right good one in itself; and the other, because the report is that a wise king of Portugal composed it. All the adventures at the castle of Miraguarda are excellent, and managed with great skill; the discourses are courtly and clear, observing with much propriety, and judgment the decorum of the speaker."

The authenticity of the tradition on which the curate founded his second reason, is controverted by Mr. Southey, who, in his preface, investigates the point of authorship, and assigns the merit of the work (on grounds which appear to us at least as satisfactory as the importance of the question demands) to Francisco de Moraes, who in a dedication under his own signature, prefixed to an edition published at Lisbon in 1592, gives us to understand that he travelled into France in the train of the Portuguese ambassador, and there formed the design of writing the present *Chronicle*.

'Palmerin of England,' indeed, forms only one link in a long chain of successive *Chronicles*, beginning with that of 'Palmerin de Oliva, the famous emperour of Constantinople,' which is damned to all eternity by the curate (in Mr. S.'s opinion, with great justice), and descending through those of his sons, sons-in-law and nephews, 'Primaleon,' 'Polendos,' 'Don Duardos,' &c. &c. to that of this second Palmerin, his grandson. All or most of these have been translated, though not very faithfully, by one Antony Munday (a bookseller's hack, who worked in his calling about the close of the sixteenth century); and the restoration and improvement of that part of his labours which comprised

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the last and best of the string, by an accurate comparison with the original, has formed the object of Mr. S.'s design in the present publication.

Mr. Southey's preface, to which we have already referred, contains in itself so fair and candid a critique on the original work, and so just a comparison of its respective merits with those of 'Amadis de Gaul,' that it actually supersedes whatever we might otherwise have been inclined to say on the subject; and we recommend it to every reader who may be doubtful how far he is likely to derive advantage or pleasure from the perusal of the work, to look over that essay by way of a review, and then if he finds himself encouraged by it to pursue his task, we think he will not be disappointed, nor have reason to complain of being seduced by false appearances.

In the course of our late criticisms on the Chronicles of Froissart, we found an opportunity of discussing somewhat at large the characteristic qualifications of true knighthood. Were we inclined to renew the discussion, this romance might afford us ample materials for our labour. Palmerin is meant, of course, for the image of a perfect knight; and however ridiculous great part of his conduct may appear in the exaggerated picture of romance, it may in general be regarded as a faithful *historical* painting.

The virtue of *friendship*, 'to esteem great dangers lightly in cases where it is to be manifested,' and 'that friends should conform to each other in inclination as well as in deeds,' which caused 'Florian and Pompides, perceiving Palmerin's discontent, though they knew not the cause thereof, to be in consequence little chearful,' is not only highly extolled, but exemplified in many chivalrous instances: but should a mistress come in competition, the true knight 'must needs offend against friendship in obedience to love.'

If the most romantic *constancy* distinguishes the hero, *courtesy* is no less the characteristic of his inconstant brother Florian. The termination of the combat between him and the giant Dramuziando, which occurs in volume ii. p. 112, bears a very strict resemblance to an anecdote of Froissart respecting the like courteous result of an encounter between a French and English knight, who by accident became known to each other during the fight. In another place we meet with a knight who, in mortal combat, seeing his antagonist deprived of his shield, throws away his own, to put himself on an equality with him. Of the like nature is the knightly behaviour of Floraman, who, though exceedingly exasperated, declines to fight with Albayzar at an advantage, he being somewhat weakened by a former engagement with certain giants.

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Albayzar shews himself a true knight in *modestly* declining the praises that are bestowed upon him; and so does Dramuziando, in refusing to accept of foreign succour when in great danger from a single combat in which he finds himself unequally matched. The *reverence due to age* was as much understood and practised by the heroes of chivalry as by the youths of Sparta.

'It is so much more fitting, replied he of the Savage, to err by the advice of one whose long age hath had experience of many things, than to do right by that of those who have had none, that were there no other reason I would follow your counsel.' Vol. iii. p. 180.

St. Palaye reckons *eloquence* in the catalogue of knightly virtues. We have many examples of this in Froissart; the present romance, equally true to the character of the age, affords us an instance of the same in Prince Floraman. Nothing can be too absurd for a knight in love to preach and practice. We have no intention of multiplying instances on so general a subject; but recommend the character of Prince Floraman to the study of all true lovers. We were peculiarly delighted with the fantastic occupation of that romantic champion, in writing virelays to the spirit of his dead mistress, all the while that the other knights and ladies were dancing and revelling in the palace of Constantinople.

The battles of Moraes are, in general attended with very little variety or interest; but we remarked one singularity in them which may astonish the amateurs of the present day, many of the single combats closely resemble the newspaper details of pugilistic battles. Even the terms employed are strikingly similar. The engagement between Palmerin and Florian, in vol. i. p. 300, is entirely chivalrous, and yet the very model of that between Gulley and Gregson; and we were much entertained on finding that, after the Knight of the Savage had effectually wreaked his vengeance on the Giant Dramoran (vol. iv. p. 336.) 'he himself was *not so little punished* as to be able to do more that day.'

The character of 'A Good King' is well summed up in the language of chivalry, on the death of Frisol of Hungary, vol. ii. p. 227; and we will here remark, that the old Emperor Palmerin cuts a very respectable figure throughout the work, and greatly exceeds the stupid Charlemagne, celebrated by the Italian poets of the school of Turpin.

As for the ladies, Francisco de Moraes appears to have been no friend to them; for never was a book written in which their characters are so scurvily treated. To say nothing of the many heroines who make no scruple at all of breaking the law of chastity, those who pride themselves in their invio-

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ble virtue are much worse; and the general reflections with which the work abounds are of the most scurrilous nature. 'It is their quality to choose that the life of men should be at their pleasure, and their recompense to the reverse of their deserts.' Another quality is, 'that they know no mean betwixt the extremes of love and hate.' It is also 'natural when fear is at the height, that despair should accompany it, especially in women, whose courage is so little that their presence of mind fails them in every thing, except in things of appetite; for then their sudden determinations are better than what the wisest man in the world could devise after long reflection.' Again: 'it is the nature of women to wish to see discord and danger.' 'Dislike in them is more durable than love;' and moreover 'they are composed of so much vanity, that they would give their lives and souls to obtain any thing by which they could provoke others to envy; and so strong is this passion in them that nothing can equal it.'

In short, so strong is the passion of our author for this species of blasphemy, that there would be no end to our quotations if we singled out every individual instance of his unknightly spite.

The character of the heroine is more conformable to the rules of Madame de Scudery and what we may call the *depraved* age of romance, than to the principles of ancient chivalry. It forms, indeed, the precise model that Mrs. Lenox's 'Female Quixote' chose for her imitation. The least intimation of love from the most modest admirer calls down scorn and indignation on his devoted head; and, after years of faithful service, should the slightest expression of esteem or gratitude be drawn by the feelings of nature from the lips of his inexorable tyrant, she instantly flies from his sight to hide in solitude the shame and self-reproach which must necessarily ensue on so gross a violation of decorum. All this arrogance and cruelty are unaccountably represented by our author under the term 'free condition;' and here it is observable that a knight of 'free condition' is one who falls in love with and corrupts every pretty girl he meets; while a lady of 'free condition' is she who kills with disdain every unhappy wight who ventures to approach within the sphere of her attractions.

But while the 'free condition' of Miraguarda endures without any relaxation from the beginning to the end of the romance, it is but justice to the heroine to remark that she insensibly softens down, and betrays occasional symptoms of human nature, particularly during the trial of the cup, and in the interview in the garden with which she at last indulges

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her constant knight, which make some amends for the unfeeling coldness of her former conduct.

The admirers of Cervantes (a very comprehensive description of readers) will find entertainment in many passages of this work, from which that great and natural painter may be supposed to have taken his designs. The adventure of the dead body, vol. ii. p. 206, probably gave occasion to one of Don Quixote's adventures. The scheme of Estrops for overturning Christendom, by means of withholding the assistance of a few of her most famous knights, may have suggested to the poor gentleman of La Mancha his plan for the destruction of the Turkish empire. In vol. iii. p. 19, we find a truly Quixotic reason why food is unnecessary to knights errant; and Florendos, after his defeat before the eyes of Miraguarda, is but the type of the worthy master Quixada, when he determined to pass away the sad year of his enforced probation in the habit of a shepherd.

"So turning away from him, he wandered up the Tagus, his eyes bent toward the ground; and thus he went on the greater part of the day; then seating himself under the shadow of a rock, he fell asleep for pure weariness; but that sleep did not bring with it such repose as to leave him free from care; contrarywise, dreaming a thousand vain sorrows, he suffered as much trouble as though he had been waking. When he awaked, he perceived a flock of sheep by him, and around the rock under which he lay, who were passing the *sesta* under the shade of some ash-trees. The shepherd who kept them, seated on the rock above, touched a flute from time to time, whereto he recorded ditties and madrigals of such passionate and rare conceits, that they did not seem to proceed from a man of such low degree; at other times he ceased to play, and with his flock around him talked of his sorrows, as one not free from sorrow, interrupting his words with such heavy sighs as made those who heard him greatly resent his pain. The trustful knight, who heard all, sate thinking upon this man's grief, not therefore feeling his own the less; for that great grief is not diminished by perceiving that of others. Acknowledging then the greatness and power of love, how mighty it is and how widely it extends, it came into his mind that he would fain become that shepherd's companion, and if he would consent to it, pass his days with him: for every one seeks his like, the sorrowful would consort with the sorrowful, the mirthful with him that is glad; that like should rejoice with like, being the rule of reason and nature. He found this shepherd so much a friend to a solitary life, that he would have rejected his offered company; nevertheless, when he understood wherefore it was offered, he was content that they should be solitary together." Vol. ii. p. 77.

Like all the poets of his country, Francisco de Moraes was fond of descriptive scenery, and 'the pleasant Tagus'

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always brings to his imagination every thing that is agreeable and delightful. It turned out that this shepherd whom Florendos met, was no other than Prince Floraman; and the manner in which he passed his days previous to his being joined by this pleasant companion, is described with great pastoral elegance.

'Then seeing the banks of the Tagus so fair with trees, and its gentle waters bringing to those who beheld them thoughts not less of contemplation than of delight, a wish arose within him to pass his time in those goodly woodlands, and there to make his end; so forsaking horse and armour, there he passed his days in that solitary life. And the greatest contentation he had, was to play mournful devices upon his flute, and to grave in the bark of trees some virelay of amorous and rare conceits, such as love and sorrow could devise, cutting the letters upon the trees, for in that place he had no other ink; and then this lasted long time, growing as the poplars grew in which they had been graven.' Vol. ii. p. 176.

Of the adventures best described and most worthy of notice, besides the leading ones of Miraguarda's shield, and the enchanted cup of the Thracian damsel, we shall only point out those of 'the vaulted chamber,' vol. i. p. 158; 'the perilous island,' vol. ii. p. 28; 'Urganda's library,' vol. iii. p. 289; and above all that of unreal things, particularly the basket held by a rotten rope, &c. &c. in the very beginning of the same volume. All these exhibit great fancy and very artful management. The whole history of the grand invasion of the Turks and Persians, the terrible battles which ensued, and the deaths of most of the leading characters on both sides, which occupy the latter half of the concluding volume, are as wild and romantic indeed as need be, but yet put together in such a manner as to excite considerable interest and produce a very pathetic effect.

We have now said enough to justify the good curate's criticism, and again refer our readers to Mr. Southey's preface for a more general estimate of the merits and defects of our author.

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MONTHLY CATALOGUE.

RELIGION.

ART. 15.—*Sermons by David Brichan, D. L. Minister of the Scots Church, Artillery-street*, 8vo. 8s. Williams *and* Smith. 1807.

THESE Sermons contain neither any glaring defect nor any shining excellence. The matter is common-place without being enlivened by any novelty of illustration, or energized by any force of eloquence. The doctrines are what are commonly called orthodox; but they are not unaccompanied with the persuasions of practical morality. The author seems to have taken Blair for the model of his style; but it is wanting in those beauties of sentiment and diction which have obtained for the sermons of Blair such general circulation and such deserved applause.

ART. 16.—*Thoughts upon that Part of Revelations which comprehends the History of the Western Empire, or Europe, from the Commencement of Popery to its Overthrow in 1796; comprehending a Series of 1260 Years; shewing the Unity of the Prophecies of Daniel and Esdras, with the Apocalypse; and their clear Explanation of the Events which are now acting in Christendom. By C. Goring, Esq. late of Bengal.* 8vo. Walker. 1807.

IN our review of Dr. Woodhouse's Commentary on the Apocalypse, (see C. R. for Jan. 1807, p. 31,) and of Mr. Faber's Dissertations, (see C. R. for June, 1807, p. 113,) we have very fully and explicitly assigned our reasons for considering the book of Revelations as a spurious production. Every additional work which is written on the subject, tends to fortify us in that conviction; for we see that the progress of time, instead of diminishing, seems rather to augment the difficulties of the interpretation. Each succeeding interpretation seems to abound in more numerous absurdities than that which preceded. All is extravagant fancy, vague hypothesis, and wild conjecture. Modern commentators, however much they may differ in other respects, seem to agree in one particular; an endeavour to accommodate as much of the prophecy as possible to the leading events and characteristic history of their own times. This serves to inflame curiosity, and to create a relish for the dull mass of matter with which their performances usually abound. For this purpose they twist and torture every expression into that form which best accords with the monstrous incongruities of any hypothesis which they espouse.

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Though we cannot bestow any praise on Mr. Goring's commentary, yet we are convinced of the goodness of his intentions, and wish that he had employed his pen on a subject less likely to bewilder himself, and to delude his fellow creatures.

ART. 17.—*A Sermon, preached at the Anniversary of the Royal Humane Society, in St. Ann's Church, Westminster, on April 12, 1807; and on July 26, 1807, at the Church of All Saints, West Ham. By the Rev. Richard Yates, B. D. F. S. A. Chaplain to his Majesty's Royal Hospital, Chelsea; Rector of Essa, alias Ashen; and alternate Preacher to the Philanthropic Society. With an Appendix of miscellaneous and appropriate Observations on Resuscitation, by the Society.* Rivingtons. 1807.

AT the anniversary festival of the Humane Society, it was 'resolved unanimously, that the thanks of this meeting be presented to the Rev. Richard Yates, for his excellent sermon preached in favour of this institution; and that he be earnestly requested to grant a copy of the same to the society for publication.' Though we do not approve of one or two points of doctrine on which Mr. Yates has, we think, unnecessarily glanced, we shall not presume to controvert the judgment of this charitable institution on the general merits of his performance.

ART. 18.—*A Letter to Mr. D. Cox, on the Subject of his Address to the Dissenters.* 1*s.* Burditt. 1807.

'Many of the reformers,' says the intelligent author of this pamphlet, 'were excellent and venerable men; and if their successors had imbibed their spirit, imitated their example, and *continued the great work which they had begun*, the church of England would long ago have been purified from many errors and corruptions which now disgrace it.' We shall not enter into the subject of controversy between Mr. Cox and the author, but request both churchmen and dissenters to live in harmony with each other, and to unite in advancing the great work of righteousness and truth.

POETRY.

ART. 19.—*Poems by the Rev. George Crabbe, L. L. B.* 8*vo.* 8*s.* 6*d.* Hatchard. 1807.

MR. Crabbe's pictures of low life are here painted with great force and, unhappily, also with great truth. Several of these poems passed the ordeal of public criticism twenty-five years ago; amongst them, the Village and the Library, which had considerable eclat, and appear to us yet the first in merit of the collection. However since the author has in his preface brought forward testimonials in favour of his compositions from Dr. Johnson, so parsimonious of praise; from Edmund Burke, the celebrated analyzer of the Sub-

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lime and Beaufitfil; from Charles Fox, correct of taste in works of genius, as mighty in power, had he been called *in time* to the helm, to have saved this empire from all the evils which measures contrary to those he urged have produced;—since those great men stand now before the public as the reviewers of Mr. Crabbe's poetic works, we feel ourselves emancipated from every duty of praise or censure on the collection before us. Verse which pleased and engaged the attention of *such* men, may fairly expect approbation from the present race of readers, who do not abjure the Muses in whatever paths those divinities may choose to wander.

POLITICS.

ART. 20.—*Remarks on the Injustice and Impolicy of our late Attack upon Denmark.* 8vo. 2s. 6d. Matthews and Leigh. 1807.

ART. 21.—*The Policy of the Blockading System; refuted with Observations on the present Stage of the War. In a Letter to a Friend.* 2s. 6d. Effingham. Wilson. 1807.

WE have perused both these excellent pamphlets with considerable satisfaction. The political opinions which they contain, are wise, and the morality which they breathe, particularly the first, is transcendantly good. The authors of both very justly reprobate the late atrocious aggression on Denmark; the consequences of which England will long have occasion to deplore. Had the value of the plunder which we have brought from Copenhagen been ten times as great as it is, it would but ill have repaid us for the loss of that character which we once held among the nations of Europe, for generosity, for honour, and integrity. Viewed apart from all moral considerations, by which it is unequivocally condemned, there was nothing manly or courageous in the plan, or in the execution. The Danes, supposing that we cherished towards them the same pacific intentions which they did towards us, were surprised and attacked unawares in the midst of the security of peace and the confidence of amity. With the most insidious treachery our ministers watched a favourable opportunity, and assailed them with unexpected ferocity as a tyger pounces upon his unsuspecting prey. But though the crime was successfully perpetrated, because no resistance could be made, yet let those who advised the measure remember that the day of reckoning is still to come! All Europe from one extremity to the other is crying aloud for vengeance on their guilty heads. When we think on the act, we cannot help blushing for the irretrievable disgrace which it has brought on our country. And if any thing be likely, either as a moral or a political cause, to consummate our destruction, it is this black and bloody deed. As a moral cause, it has subjected us to the displeasure of the Deity, and to the retributive wrath of his moral government; as a political cause, it

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that produced a sensation of horror and of hostility towards us throughout the continent, which is not soon likely to be abated. Our commercial habits render us more apt to decide on the policy of any measure by considerations of profit or loss, than by its agreement with, or its repugnance to, the great principles of morality. We have a code of ethics written in the gospel which we nominally revere, but we have another and very opposite code written in the ledgers of our merchants and in the minds of our mercantile politicians, which we practically obey. We do not consider that the spoliations of injustice are never permanent; and that at best they constitute only a precarious property, which in the end proves a cause of calamity which greatly exceeds all the contingent benefits. When our ministers found that they had got the Danish fleet and stores into their possession, we have no doubt that they congratulated themselves on the vigour and the wisdom of their proceedings. Elated with the present gain they little reflected on the eventual loss which must accrue from thus prostrating the honour of the nation in the dust, and exciting the indignation of the world against an act of unparalleled injustice and atrocity. The measure of a general blockade of the whole coast of Europe, which the English ministry have since adopted, is a declaration of nothing but impotence and folly. It is impotent, because we can never carry it into execution; and if we could carry it into execution, it would still be unwise, for it would operate less against our enemies than ourselves. It is indeed only enabling our exasperated foe to carry his own design into execution, of excluding us from every species of trade and intercourse with the continent. Buonaparte will not admit into his harbours a single ship that has touched upon our shores, and we ought to remember, that the continent can better dispense with our produce and manufactures, than we can with the commerce of the continent.

ART. 22.—*The Critic. By the Author of Plain Facts, or a Review of the Conduct of the late Ministers. Third Edition.* 8vo. 3s. Stockdale. 1807.

THE remarks which we have made on the last article will in a great measure serve as a refutation of the train of sentiment which pervades the present performance; the author of which commends the seizure of the Danish marine as a *master-piece of policy*, and applauds the *brilliant execution* of this Machiavelian contrivance. With respect to the policy, it is of much the same species as that which in private life elevates many an individual to the distinguishing altitude of the gallows; and with respect to the brilliancy of the act, we think that brilliancy might with more justice be predicated of a robber, who breaks into a house when the family are asleep, plunders it of every valuable, sets it on fire, and leaves the women and children to perish in the flames!

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ART. 23.—*On the Maritime Rights of Great Britain.* Budd. 1807.

THIS writer says, 'we can only counteract Bonaparte's code of *continental aggrandizement* by a British code of *Maritime Rights*: a code which, whilst it is founded on the principles of security and self-preservation, is compatible with the purest principles of justice; and in enabling us to carry on the war with vigour, will open to us the portal of a secure peace.' We do not precisely know what this author means by 'Maritime Rights;' and we suppose that he uses the word as one of mighty sound, but to which no definite meaning is affixed. The ocean is not and cannot be made private property. It is a vast highway, designed by Providence for the intercourse of all nations; and to connect the most distant parts of the world in bonds of amity and peace. As far as right is concerned (if by right, we mean what is founded on the basis of justice, or the will of the Deity), one nation has as good a right to navigate this liquid road as another: and if therefore by the 'Maritime Rights' of Britain, this writer means that the ocean is our exclusive property, over which no ship of any other nation has a right to pass without our permission, the precepts of justice and morality, in violation of which no permanent right can be established, will not authorize the construction which he puts upon the term. As the ocean is the common property of all who have ships to launch upon its waters, THE MARITIME RIGHTS OF NATIONS MUST BE RECIPROCAL; but for one nation to declare its maritime rights to be paramount to those of every other nation in the world, is downright tyranny and injustice: it is a right which force only can support: but that which morality disclaims, and which nothing but violence upholds, is, in our vocabulary, not a right but a wrong; it is much the same as if a robber should post himself on the highway, and declare that no passenger, who was weaker than himself, should proceed on his journey without submitting to what he might, in civil, diplomatic language, call his *right of search.*

MISCELLANEOUS.

ART. 24.—*A concise Treatise on the Elementary Principles of Flower Painting, and Drawing in Water Colours, without the Aid of a Master; with Instructions for mixing the various Tints. Embellished with a Number of easy Examples, delineated from Nature. To which are added, Instructions for Painting on Satin, Silk, &c.* 8vo. Riley. 1807.

THE writer of this pamphlet, whoever he may be, seems to be a complete master of the art of puffing; and we think that the lottery office-keepers who want an addition to their host of puffers, would do well to take this gentleman into their employ. He might then adorn their attractive bills of fare with some of Mr. Riley's cake water colours, or make them more delicious by some of his *wove atlas, wove columbine, wove elephant, wove imperial, wove royal,*

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wove super-royal, wove medium, and other drawing paper, which this pamphlet is intended to recommend. The name of Dr. Thornton is so abundantly praised in the course of this illiterate performance, and there is withal such a dearth of substance, and such a superfluity of froth in every page, that we should have been inclined to believe that the pamphlet was written by the doctor himself, if we had not known that the doctor's *uncommon modesty* and *transcendant attainments*, precluded the possibility of such a supposition.

ART. 25.—*Mr. Blore's Statement of a Correspondence with Richard Phillips, Esq. Sheriff, &c. &c. respecting the Antiquary's Magazine.* 1*s.* Crosby.

IN the various disputes, which happen between individuals, it is so difficult to ascertain who is right, and who is wrong, and so impossible to judge fairly and candidly from the statement of only one of the parties, that we shall dismiss the subject without further consideration.

ART. 26.—*A familiar Treatise on Perspective, designed for Ladies and those who are unacquainted with the Principles of Optics and Geometry; whereby in a few Days sufficient of this useful Science may be learned to enable any Person, accustomed to the Use of the Pencil, to draw Landscapes, and the simpler Objects of Art, with perspective Accuracy. By W. Daniel.* 12mo. Darton and Harvey. 5*s. half bound.* 1807.

THIS treatise is written with sufficient perspicuity, and is well calculated to answer the end for which it was designed.

ART. 27.—*Introduction to an Analytical Dictionary of the English Language. By David Booth. Edinburgh.* 8vo. Johnson. 1806.

IN the year 1805, the learned and ingenious author of the present work published 'A Prospectus of an Analytical Dictionary of the English Language;' in which he had proposed to distribute the vocabulary in classes, beginning with the explanation of the root, and proceeding with the ramifications of meaning in its different combinations. As the prefixes and terminations in the English language, which vary the primitive signification of a word, are very numerous, Mr. Booth in order to avoid the perpetual repetitions which would otherwise have been occasioned, determined to define their meaning, once for all, in an introduction. And as circumstances, which we sincerely regret to hear, have retarded the publication of this proposed dictionary, Mr. Booth has published his introduction in a separate volume. Many parts of this volume we have perused with singular satisfaction; and can safely recommend it to the reader, as containing within a short compass a greater quantity of genuine etymological

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erudition, relative to the formation and structure of the English language, than any work with which we are acquainted. Mr. Booth has certainly been much indebted to the labours of Mr. Horne Tooke; but still, after deducting his obligations to that gentleman, enough will remain to establish his claim to the title of a correct, erudite, and penetrating philologist: we wish that any thing we could say could encourage him to proceed with vigour in the publication of his dictionary. We cannot assert that great will be his reward; for we well know the capricious and volatile nature of public favour, and the uncertainty of literary undertakings; but we are well assured from the present specimen, that great will be his desert.

ART. 28.—*A Reply to the Strictures of the Edinburgh Review on the Foreign Policy of Marquis Wellesley's Administration in India; comprising an Examination of the late Transactions in the Carnatic. By Lawrence Dundas Campbell, Esq.* 5s. Cadell. 1807.

THE publication which passes under the name of the Edinburgh Review, has in many of its disquisitions exhibited a considerable share of intellectual ability, enlivened occasionally by some sallies of wit, and what many may perhaps feel equally stimulant, considerable virulence of abuse. As these gentlemen review only a few articles, they have an opportunity, which the Monthly or Critical reviewers do not enjoy, of selecting out of the diurnal mass of publications, such as they are either best prepared to criticise, or most prone to censure or comment; and as their numbers appear only at the expiration of every three months, they have more time to digest their matter than they could have if they were compelled to notice the multitudinous productions of the press, and to bring out a number at the end of every month. These circumstances have operated very much in their favour, and have procured for their work a very extensive circulation. But we were not a little surprised to find those gentlemen, who in many instances have manifested no small portion of strong and discriminating intellect, recommending the propagation of the church of England among the Hindûs, under the power and influence of government, as *the best means of conciliating their affections.*'

If these be the *best* means of conciliation which we possess in India, they will, if persisted in, as recent accounts tend to prove, sever that continent for ever from the grasp of our dominion. The conversion of the Hindûs, if it ever take place, will be produced by the silent progression of reason, and the slow operations of time, rather than by the pragmatical intrusion of methodist missionaries, with their senseless and intolerant confessions of faith, supported as the writer in the Edinburgh Review proposes, by '*the power and influence of government.*' We cannot enter at length into the subject of difference between Mr. Campbell and the writers of that review; but we think that Mr. C. does not appear to any disadvantage in the combat with the formidable rank and file of his critical antagonists.

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ART. 29.—*A general Pronouncing Dictionary, shewing at one view the Orthography, Explanation, Accentuation, and Pronunciation, of all the purest and most approved Terms in the English Language, according to the present Practice of the most eminent Lexicographers and Orators. By W. Enfield, M. A. Author of Elements of Natural Philosophy.* 12mo. Crosby. 1807.

THE type of this work is very clear, the paper very good, and the accentuation of the words in general correct.

ART. 30.—*Chronological, Biographical, and Miscellaneous Exercises, on a new Plan, designed for the daily Use of Young Ladies. By Wm. Butler, Teacher of Writing, Accounts, and Geography, in Ladies' Schools. The third Edition, enlarged.* 12mo. Harris. 1807.

THE peculiar characteristic of this work is that of recording the most remarkable circumstances *under every day in the* year; as for example, under January the first, we find the coronation of William the Conqueror; the origin of Swiss liberty in the history of William Tell; the death of Louis XII; the Union of Ireland with Great Britain; the discovery of the new planet Ceres, by M. Piazzi, &c. A variety of information is thus mingled with a certain *quantum* of amusement, and though we cannot assent to all that Mr. B. says in praise of his own plan, yet we think that it may render some service to the memory. But we are of opinion, that it is on the whole better calculated for a lounging book to lie on a parlour-window for fortuitous perusal, than as a chronological instructor for the *daily use* of young ladies. The great events of history may be studied with much more advantage in the regular concatenations of time, than in their incidental connection with any particular day of the week. With respect to literary information, this is an age of technical expedients; and hence perhaps there is so little real depth or solidity of erudition.

ART. 31.—*A Guide to useful Knowledge, or the Elements of Astronomy, Geography, Natural Philosophy, Mythology, and History. Designed for the Use of Schools. The Fourth Edition.* 12mo. *2s. 6d. bound.* Boosey. 1807.

THE most useful part of this work is the chronological table subjoined; the demand for a fourth edition, auguring its favourable reception, precludes us from the necessity of entering into any detail of its merits or defects.

ART. 32.—*Sketches of Human Manners, delineated in Stories intended to illustrate the Characters, Religion, and regular Customs, of the Inhabitants of different Parts of the World. By Priscilla Wakefield.* 12mo. Darton and Harvey. 1807.

WE are always rejoiced to see any production of Mrs. Wakefield. It is intended in this small volume to combine, in a few simple sto-

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ries, innocent and moral entertainment with an account of the characteristic manners and peculiar customs of different countries. Most of the incidents, as well as the descriptions, are gathered from the writings of travellers of established reputation. We trust that the fair author will experience that indulgence from the public which the able manner in which she has executed her design justly entitles her to expect.

ART. 33.—*The Twin Sisters; or, the Advantages of Religion.* 12*mo.* 3*s. Second Edition.* Harris. 1807.

ON the score of morality we have no objection to the 'Twin Sisters;' but as a novel, it has not the least claim to our applause, inasmuch as it is as dull and prosing a performance as ever issued from the pen of methodism, and as opposite to the manners of the present generation as methodism to reason and common sense.

ART. 34.—*Report of the Committee of the African Institution, read to the general Meeting on the 15th July 1807; together with the Rules and Regulations which were then adopted for the Government of the Society.* 8*vo.* Phillips, Lombard Street. 1807.

THE objects of this institution are represented to be,

1. To collect and diffuse, throughout this country, accurate information respecting the natural productions of Africa; and, in general, respecting the agricultural and commercial capacities of the African Continent, and the intellectual, moral, and political condition of its inhabitants.

2. To promote the instruction of the Africans in letters and in useful knowledge, and to cultivate a friendly connection with the natives of that Continent.

3. To endeavour to enlighten the minds of the Africans with respect to their true interests; and to diffuse information amongst them respecting the means whereby they may improve the present opportunity of substituting a beneficial commerce in place of the Slave Trade.

4. To introduce amongst them such of the improvements and useful arts of Europe as are suited to their condition.

5. To promote the cultivation of the African soil, not only by exciting and directing the industry of the natives, but by furnishing, where it may appear advantageous to do so, useful seeds and plants, and implements of husbandry.

6. To introduce amongst the inhabitants beneficial medical discoveries.

7. To obtain a knowledge of the principal languages of Africa, and, as has already been found to be practicable, to reduce them to writing, with a view to facilitate the diffusion of information among the natives of that country.

8. To employ suitable agents and to establish correspondences as shall appear advisable, and to encourage and reward individual en-

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terprize and exertion in promoting any of the purposes of the Institution.

These objects appear to be highly rational in the plan, laudable in the attempt, and not likely to miscarry in the execution. We cannot help bestowing great praise on the good sense of the society, for not combining their benevolent plan for spreading the benefit of civilization over the continent of Africa with any absurd project for changing the religious creed of the natives by means of *evangelical* missionaries and methodistical fanatics. A *nominal* christianity is all that can ever be expected to be introduced among a people immersed in ignorance and barbarism, and unacquainted with the arts of civil life. The *true* christianity is a pre-eminently rational worship, and best fitted for that people who have attained a high degree of civilization. In proportion as Africa becomes civilized, the facilities will increase for her becoming christian. But to attempt to *christianize*, before we *civilize*, is to begin the work at the wrong end, and to raise a superstructure without first laying a foundation. The absurd and preposterous attempt of the Calvinist Missionaries to make proselytes in India, will, if they be not checked, produce an internal convulsion in that vast continent that will end in the subversion of British government in that quarter of the world. The massacre at Vellore ought to teach us a wary circumspection in any attempt which opposes the rooted and long-established prepossessions of the natives.

ART. 35.—*A Speech on the Utility of the learned Languages, delivered at the Great Room, No. 22, Piccadilly, on the 9th of April, 1807, when the following Question was discussed:* "Is the assertion of Mr. Cobbett true, that the learned Languages, as a Part of general Education, are worse than useless?" *To which is added, a humourous Speech on the Question relating to the Mad Dogs. By Samuel Fleming, A.M. late Tutor to the Young Roscius, Author of several Publications.* 8vo. 1s. Bent. 1807.

IF the sense or wit of this pamphlet be measured by the length of the title-page, Mr. Fleming may be thought to possess a considerable share of both; but if any other criterion be employed, we fear that he will be found deficient both in sense and wit.

TO CORRESPONDENTS.

WE have received Mr. Josse's reply to the strictures which appeared in the Anti-Jacobin, on Mordente's Spanish Grammar. We are obliged to Mr. Josse for the high opinion which he expresses of our impartiality; but we have not the presumption to sit in judgment on our fellow-labourers in the business of reviewing. Mr. Josse's MS. is left for him at our publisher's.

We are satisfied with Mr. Parkinson's explanation.

We request Mr. Cormoul to amuse himself with his philosophical speculations.

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ADDRESS TO THE PUBLIC.

THE numerous testimonies of unsolicited approbation, respecting the impartial conduct of our Review, which we have lately received from all parts of the country, have determined us to make new and more vigorous exertions to merit the favour which we have obtained. We have accordingly made such arrangements as will better enable our critical industry to keep pace with the rapid motions of the press. We are far from wishing to draw any invidious comparisons between ourselves and our competitors; but we believe that, even at present, no other Review is superior to our own in an interesting variety of matter, or in the early notice of new publications.

Our political and our religious principles are, we trust, such as will secure us the steady support of the good and wise of every sect and party in the United Empire. In politics we maintain the pure principles of the British constitution; and in religion, the unsophisticated doctrine of the New Testament. We are the friends of all who are the friends of truth, of their country, and mankind. No bad book has ever been commended by us, because it was written by our friends: nor any good book been reviled, because it was the production of our enemies. We will continue to distribute impartial justice both to friends and foes; and not only an elaborate criticism, but a pure morality, shall preside in our decisions. Such is the plan which we will prosecute with unabating perseverance; and according to the degree of the execution, will be our share of the public approbation.

In future we shall enumerate at the end of each number, the principal articles which will be reviewed in the next; and to the Appendix we shall subjoin a summary of politics, principally domestic, for the last four months; and a compendious history of literature and science during the same period.

List of Articles which, with many Others, will appear in the next Number of the Critical Review.

Coxe's House of Austria, vol. I.
Corry's Observations on the Windward Coast of Africa.
Stone's Letter to the Bishop of London.
Farwell's Life of Morland.
Three Comedies from the Spanish.
Siddons's practical Illustrations of Rhetorical Gesture.
Bridgman's Nicomachean Ethics.
Polwhele's Poems.
Curtis on the Diseases of India.
Medland's Oil without Vinegar.
Howard's Translation of Ovid's Metamorphoses.
Murray's System of Chemistry.

*** *The Appendix to the present Volume of the Critical Review will be published on the 1st of next Month.*

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THE

APPENDIX

TO THE

CRITICAL REVIEW.

VOL. XII. No. V.

ART. I.—*Œuvres de Louis XIV.*

Works of Louis XIV. in 6 Vols. 8vo. Imported by Deconchy.

PRINCES are commonly viewed from so great a distance that it can cause little surprize to find historians forming false judgments of their actions and characters, and that in the pictures which are given of them, we are often amused by the imagination of the painter, instead of viewing lineaments taken from nature and truth. We may hope to come nearer to reality, if it should have happened that the pen of the monarch has been exercised upon his own government, and that we can be made to hear from himself the motives, springs, and consequences of actions, in which he has been a principal actor. If he possessed the talents requisite for such an undertaking (and it requires not those of a very superior order) it would be a task equally agreeable and instructive. To retrace his own steps in the middle of his career, to measure the space passed over, and the obstacles surmounted, to confirm by the evidence of facts, the good opinion he has conceived of himself, these are pleasures which have nothing in them ignoble or irrational; and the habitual indulgence of a generous pride may destroy the relish for lower and more ruinous pleasures. The pride of a prince is the least dangerous of all his flatterers: it would rather serve as an antidote to the corrupting influence with which he is on all sides surrounded. The meditation on what has passed, the selection of the motives, and the actions which excite the delightful sentiment of self-applause, cannot but awake likewise the remembrance of errors and of faults; frequent examination leads to the most useful of all knowledge, that of self; in the conduct of the enquirer are found examples

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to avoid as well as to follow : and the lessons come home with a force and vivacity which foreign examples can never impress. Above all, what is of the greatest moment to the reader, from such a writer we may receive as truths, details or opinions which from others would amount to no more than conjectures and probabilities. His own character, the predominant passion which influenced his conduct, will be brought to light, as well as the extent of his capacity, the lights and the shades of his character. We are admitted to converse with the very man, towards whom, when pursuing the thread of his history, our curiosity is principally directed. If France is the country which has produced the first examples of public men, who have sat down to recount to the world the circumstances of the great affairs in which they were the chief agents,—such were Lionne, Brienne, Pompone, and Torcilene, the most celebrated, if not the greatest of her kings, Louis XIV. is the first of his order, who has done the same thing with regard to some of the events of his reign, influenced by the respectable motive of instructing his only son, the son destined, as he thought, to be the successor to his throne.

Nothing is more just than the suspicion with which writings of this kind are viewed; forgeries decorated with high sounding names, being one of the most common impositions upon the public credulity Therefore before receiving them as the genuine productions of the personage whose name they bear, the public have a right to be fully satisfied with regard to their authenticity. On this head we apprehend there is in the present instance little room for scruple. The fact of this monarch having committed many of his thoughts to writing has been long known. Voltaire in his History of the Age of Louis XIV. has inserted some of his writings, which had been imparted to him by the Maréchal de Noailles. The Abbé Millot, in his memoirs of the same Marechal, has done the same by some others, and in his *Memoires politiques et militaires pour servir à l'Histoire de Louis XIV. et de Louis XV.*, has given a distinct account of the manuscripts in which they are contained. A fragment of these writings likewise found its way into a little volume in 12mo, which was printed at Amsterdam in 1767; but it is in a state not merely defective, but appears to have suffered much from wilful and fraudulent corruption.

Of the manuscripts from which these writings were taken some were deposited in the *ci-devant* Bibliothéque du Roi, by the Maréchal de Noailles in 1749, with a certificate under his hand of his having received them from the hands of the monarch himself in the year 1714. This portion of the ma-

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nuscript is in the hand writing of Louis himself, and contains 1st. Reflections on the business of a king ; 2dly. Instructions to Philip V., on his going to Spain ; 3dly, A project of an harangue of Louis XIV. to demand the asssistance of his subjects ; 4thly, *Agenda* or summary notes, containing short notices of different projects or facts relating to the years 1666 and 1670. These papers have for the most part, been for a long time in the possession of the public.

The originals of the other writings are not in the handwriting of Louis. They were called by himself Instructions for the Dauphin ; but in this collection they have received the title of Historical and Political Memoirs, as their object is to relate the principal measures of government during the first years of his reign. These years begin with 1661, for though Louis ascended the throne in 1643, he took hardly any concern at all in the affairs of government, during the life of Mazarine, which terminated early in the former year. Two parts of these memoirs are deposited in the present Imperial library. Some parts of the memoirs regarding the years 1661 and 1662 are wanting in these manuscripts. This hiatus is supplied by a copy given to General Grimoard, by Louis XVI and by him communicated to the editors. The general received it from that unfortunate monarch, with instructions to employ it on a work designed for the education of his own children, which the king himself wished to superintend. Another copy similar to General Grimoard's is also in the Imperial library, certified to have been deposited by the Maréchal de Noailles in 1758. As these papers are not in the hand writing of the king, on this account probably, the maréchal, neglected the delivery of them at an earlier period. The hand writing of these manuscripts is by M. Pelisson, the same who in the dungeons of the Bastille had composed in behalf of the superintendant of finances Fouquet, the celebrated Factums, in which were displayed beauties of style and a force of oratory, which had been equalled only in the writings of Pascal. Pelisson having been first clerk in the office of Fouquet, partook of the disgrace and imprisonment of that minister in 1664. But in 1665 he obtained his liberty with a pension, and began to be employed about the person of the king, and it is not improbable that he began to be employed by Louis on these memoirs in the following year. This is however conjectural, and certain facts seem to stand in the way of this hypothesis. It seems agreed, however, that at all events it could not be later than 1670 when this office was assigned to Pelisson. These memoirs go no further than 1671. In 1672 the king

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took Pelisson to the army, with a view, as it is conjectured, of making the man whom he intended for his future historian, the eye-witness of his military exploits.

But how then does it appear, that they are really the work of the king and not that of the transcriber? it seems proved from several circumstances, 1st, they profess to be so, a circumstance of some weight, where there is no contradictory evidence; 2ndly, they were found among the king's papers by the Maréchal de Noailles; 3dly, they are in the style of Louis's acknowledged productions; 4thly, there are facts, discovered in these memoirs which could have been known to no one else; and 5thly, there are corrections in the king's own hand-writing.

It would seem that some parts were taken down immediately from the dictation of the monarch, others from rough copy and notes which were afterwards destroyed. This circumstance accounts for some inequality of style and some passages and phrases that savour more of the academician than the monarch. On the whole these memoirs seem to have received the sanction and avowal of Louis XIV. and as father, as king, and as author, he has acknowledged the design, the form, the facts, the sentiments and the style.

As to the military memoirs, which make a second part of the contents of these volumes, they are taken from papers in the hand-writing of the king. They were a collection of notes and memorials written on detached pieces of paper, often without dates, and not arranged by the king himself in any kind of order. He does not seem to have occupied himself in this undertaking till the year 1678, and it is probable that it was at the house of Madame de Maintenon, that he composed these papers. Those who think that Louis could not, without assistance, write with the elegance and correctness which appear in these memoirs, will be ready to ascribe the honour of it to M. de Maintenon, who was assuredly well worthy to succeed Pelisson in this confidential employment.

The letters which make the third part of what may be styled the works of Louis, have been collected from various quarters. The president Rose, secretary of the king's cabinet, made a large collection of them in seven volumes 4to. The present general Grimoard has likewise a collection of several volumes, and there are others in different libraries, and in other places. In such a profusion of materials, the principal difficulty consisted in making a just selection. And as it is the custom of monarchs to set their hands to a multitude of papers written by ministers or their secretaries, to judge of what was properly his own must be

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a work of much critical sagacity, joined to a perfect familiarity with the style and sentiments of the writer. On this account we apprehend that these letters will upon the whole be less regarded as depicting the mind and talents of the writer, than the other writings.

We have thought it necessary to be thus particular on the subject of the authenticity of these works, that those who are interested in historical researches, to whom they cannot but have forcible attractions, may be fully in possession of the grounds on which this important point rests. The mind, in pursuing the thread of historical narration, feels but half satisfied, unless it imagines itself to have detected the most secret springs which have set in motion the principal actors in the scene. Conjecture as we will, we must often be completely in the dark: indeed it is a subject on which the actors themselves frequently impose upon their own minds. But it is impossible to arrive nearer the truth, than by listening to him who sat at the helm, and whose arm directed the course of the vessel. The memorials here before us prove that what has been published of the very interesting portion of history comprehended under the reign of this prince is in several points incorrect and incomplete: foreigners as well as Frenchmen will find many particulars to gratify their curiosity and direct their judgment.

Louis has suffered the fate which is common to those who have acted distinguished parts in the world, and who have been subject to varieties of fortune: at one time flattery raised him to the rank of a hero; at another hatred and contempt depressed him below that of a man. These memoirs will make him more thoroughly known; and whilst they compel him to renounce all title to exalted genius, they establish his claim to good sense, industry, and according to his own conception of things, to rectitude of intention. The following observations on the employment of time, and the advantages of industry, are applicable to all ranks, and whilst they read a useful lesson to those of the most exalted station, they may afford a species of consolation to those to whom activity is a condition, not of choice, but of necessity.

'As to labour, my son, you will probably begin to read these memoirs at a time of life when you have been more accustomed to fear than to love it; happy to have escaped from the controul of masters and preceptors, to have no longer fixed hours of long and certain application. I must here, however, inform you most truly that in this consists the secret of reigning; and that to wish for

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power on any other condition, is to be ungrateful and audacious to the Deity, to men unjust and tyrannical; but that these conditions of royalty, which may seem hard and severe to one born for this high function, would appear light and easy, if you aspire to arrive at it.

'But still farther, my son, and may you never learn the truth of it by your own experience, nothing can be more laborious than great idleness if you have the misfortune to give way to it; you will be disgusted first with business, then with pleasures, last of all, with yourself, and will search in vain for that which is not to be found, for the charms of repose, not earned by some preceding fatigue and employment.

'I have made it a rule to labour regularly twice a day, each time for two or three hours with different persons, without reckoning the hours that I passed alone, nor the extraordinary time which I occasionally gave to extraordinary affairs: there never was a moment in which I might not be spoken with, if the occasion was rather urgent; excepting with foreign ministers, who in the familiarity which is allowed them, find opportunities too favourable either to obtain their demands, or to fathom your intentions, and who therefore ought rarely to be heard unprepared.

'I cannot describe to you the advantage I immediately reaped from this resolution. I found my spirits and courage rise. I found myself wholly changed, I discovered in myself new powers, and with joy reproached myself with my former ignorance of myself. My former timidity, the first offspring of the judgment and which caused me much pain, particularly when I had to speak a little at length and in public, was wholly dissipated. Then only did I appear to be a king and born to royalty. I felt at length a charm difficult to be expressed, and with which you will never be acquainted, but by your own experience.'

The education of this prince had been miserably neglected, insomuch that he was not tolerably skilled even in Latin; though there is a translation of the first book of Cæsar's Commentaries, for the use of his son, which flattery has ascribed to him, and which the editors of these volumes have, with a strange inconsistency, admitted into their collection, whilst they acknowledge it to be spurious. But the want of instruction from books, and school learning was more than compensated by an habitual intercourse with some of the most enlightened men of his time. He was present too at the frequent councils which were held during the troubles of his minority, and the great variety of scenes which he witnessed, and in many of which he was called upon to act, during the agitations of this tumultuous period, must have fitted him for the station he was destined to fill more perfectly than could have been done by books, or by the most sage and prudent council.

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He was bred up by his mother in habits of great devotion and of the deepest reverence for the church; and the marks of their early impressions are visible in every part of his works. But as to the foundations of his faith he was in perfect and total darkness. He has chosen in some passages of his works to lay open the grounds of his belief; but they rest intirely upon the popular and common-place arguments on the subject, and it is not probable that he had ever received any farther information, but what might be gathered from conversation, and by attendance on the public duties of the church. But he has been treated with injustice, when he has been charged with possessing a persecuting spirit; in his own sense of the word he was tolerant; that is to say as far as it was possible for one to be who thought conscientiously, that those who differed from him were sinning against God, that there ought to be but one church on the face of the earth, and that it was the duty of the magistrate to promote uniformity by all the means in his power. His treatment of his protestant subjects during the first years of his reign was mild and reasonable, and it would have been well indeed, had he persevered in the same maxims of moderation which he then adopted, and on the success of which he plumed himself, 'since (as he exultingly relates) God has been willing that it has been followed, as still is so every day by a great number of conversions.' This policy is thus described:

'Upon this general information, I believed, my son, that the best method gradually to reduce the Hugonots of my kingdom, was, in the first place, not to oppress them with any new rigour, to cause the privileges they had obtained from my predecessor to be respected, but to allow them nothing more, and even to confine my performance of these engagements within as narrow limits as justice and propriety would permit. I appointed this year, for this purpose, commissioners to execute the edict of Nantes. I carefully suppressed all the enterprizes of those of that religion; as in the Fauxbourgh Saint Germain, where I was informed that they had begun to hold secret meetings, and to form schools; at Janets in Lorraine, where, though they had no right to assemble, they had fled in great numbers, during the disorders of the war, and held their meetings; and at Rochelle, where none but the old inhabitants and their families had been allowed to settle, they had gradually attracted a number of others, whom I obliged to quit the place.

'As to favours which depended on myself, I resolved, and I have pretty steadily adhered to it, to grant them none; and this I have done from kindness rather than from enmity, to oblige them to reflect from time to time of themselves and without violence, whether they had any good reason to deprive themselves voluntarily of ad-

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vantages, which they might enjoy in common with my other subjects?

'But to enable them to profit by their present condition, and to listen, more willingly to the truth, I resolved even to attract, even by pecuniary rewards, those who shewed themselves tractable; to incite as much as possible, the bishops, to labour at their instruction, and to remove the scandals which had caused their separation; and to put none into these offices, nor any others in which I had the nomination, but persons of piety, application, and knowledge, capable of repairing by an opposite conduct, the disorders which their predecessors had produced in the church.

'But I am still, my son, far from having employed all the means which I have in my mind, to bring back by gentle methods those whom education, and more often a zeal without knowledge retains conscientiously in these pernicious errors. I shall have, I hope, other occasions to speak of them without explaining to you beforehand designs which time and circumstances may alter in a thousand ways.'

We may venture to pronounce, that Louis would have been himself shocked, could the pictures of the calamities which arise from a departure from this system of moderation, have been presented to him, when he was dictating these sentences. The passage we have quoted shows that on this subject at least his views were narrow, and his projects crude and little adapted to the end proposed. His subsequent measures of mildness were more senseless still, and cannot but provoke a smile at the complete ignorance of human nature which they betrayed. But besides synods in which the predominant party (as is usual) showed their insolence and the contempt in which they held their adversaries, and the weaker both their pertinacity and their terror, corruption was employed to a great extent and on a very whimsical occasion. The king's devotion was unable to restrain him from carnal sins at which his conscience revolted. His scruples made him separate in 1676, from Madame de Montespan; but she soon resumed her influence. In a new access of devotion, or perhaps to expiate his relapse, he consecrated a fund for the conversion of heretics.* Its destination was kept a long time in secret, whether to avoid the ridicule which many would not fail to cast upon such conversions, or that Louis, who in all

* Such was Louis's ridiculous rage for making conversions, that he sent Abbé de *Bourzeis* to Portugal with orders to use every possible method to convert the maréchal Schomberg, 'who,' he says,' 'certainly deserved to have especial care taken of his fortune and of his salvation, since he was a man of extraordinary merit.' Memoires Historiques, Tom. II. p. 118. He was so superstitious that he seems to have believed Joan d'Arc to have been really endued with miraculous powers. 'Je me souvenois qu'ils (the English) etoient anciens et irreconciliables ennemis de la France, dont elle ne s'etoit sauvée autrefois *que par un miracle*, &c. Ib. tom. I. p. 172.

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his actions was a strict observer of decorum, was a little ashamed of his apostolic zeal for religion, at a time that parts of his own conduct were so incorrect. His secretary Pelisson, himself a celebrated convert, (a change which, under heaven, he ascribed to his majesty) had the distribution of this fund. He distributed it to the bishops; the bishops paid the converts, sending to Pelisson lists of the converted, and the price paid for each. At first every province yielded annually 3 or 400 converts. The court resounded with the success of this plan; year after year, the demands were greater, and at length Pelisson became to be a sort of regular minister of religion.

But from this fund (as from the box of Pandora), sprung all the evils which fell upon the protestants. It is easy to see how fit an instrument a king, who could be so duped, must be in the hands of those who wished to mislead him. The purchase of these pretended conversions among the dregs of the reformed, the frauds of those who received and of those who distributed, all concurred to persuade the king, that the protestants were no longer attached to their religion, that they were ready to sacrifice it for the slightest motive of interest. This prejudice it was that dictated all the laws which were successively made against them.

Perhaps, then, we must absolve Louis of malignity of intention, in the persecution he excited against a large and useful portion of his subjects. But our verdict in favour of his heart must be given at the expence of his understanding. Nor can it amount to a complete and entire acquittal. No mind is so darkened by prejudice nor so blinded by bigotry, as not to acknowledge the sanctity of oaths, of treaties and compacts; nor can the conscience be ever so completely lulled, as not to feel any alarm at the violation of all these ties, which cause man to repose upon man, and at the commission of actual crime, for the attainment of pretended good. In vain will he plead at the bar of severe and impartial justice the goodness of his intentions. Good intentions are a wretched excuse for bad actions. If in princes they produce misery and desolation to the people, of what value are they to them? or how are they to be distinguished from the basest plots against their liberty and happiness? With the very best intentions a man can be virtuous only by halves unless he has acquired that modesty which is the first fruits of knowledge, and has learned to stifle the overweaning presumption that his own opinions must of necessity be right, and the opposite must be wrong. This is a task hard to be learned by any man, and by princes almost impossible. Who was to teach it Louis, surrounded as he was by courtiers who trem-

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bled at his beck, and who affected to admire every sentence coming from his lips? Traits of this sort of presumption are conspicuous in many parts of his writings, from the sort of oracular solemnity with which he delivers the most trite and common-place sentiments, and the pompous tone of authority in which he invests the most vulgar opinions.

We have already informed our readers of the nature of the historical memoirs; but it is right to be a little more particular. It is then a series of historical details on all the principal measures of his government, whether they regarded internal regulations or the intercourse with foreign powers. He begins with the year 1661, and terminates his account with the year 1670. Unfortunately, the memoirs of 1663-4 and 5 have perished. The detail is accompanied with an exposition of the motives by which he was guided in all his principal measures, and interspersed with reflections suggested by the occasion, or with maxims of piety, prudence or policy, suited to the high station for which his son was destined.

The memoirs then embrace a very short portion of the long and eventful reign of this monarch. They come down only to the treaty of Aix-la Chapelle, including the short naval war with England in the years 1666 and 1667, and the war with Spain *on the rights of the queen,* which was terminated by that treaty. Their value therefore is less as historical documents, than as depicting the mind, character, and genius of the monarch. But in the former point of view they are not without interest, on some points, respecting which though of no great importance, writers have hitherto been under misapprehensions.

For example, it has been thought that in the war between the English and Dutch in the year 1666, in which Louis acted as an auxiliary to the latter, the king had designedly kept back his own fleet, and was pleased to see the maritime powers weakening themselves by naval engagements, in which he was uneoncerned; and the majority of historians have adopted these suspicions. But his own account of his conduct does not confirm them; and as he seems, on all occasions, rather to pride himself upon the devices he made use of to serve his own ends than to wish to conceal them, we see no reason to distrust him. The French had hitherto taken very little concern in maritime wars, and this was the first effort of the king to act a distinguished part on the ocean. Its novelty made it the object of universal curiosity, and the great topic of conversation of all the circles of Paris; and the young nobility were so eager to distinguish themselves in this new field of glory, that some of them went on board the fleet in defiance of orders, and on their return were im-

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prisoned for their disobedience. The king himself partook of the general ardour, and was burning with impatience for naval renown. Neither his age, his habits of thinking, nor his political views seem likely to have suggested the cautious and frigid policy which has been attributed to him, and it seems more reasonable to believe that he partook of the common disappointment which was felt, when his ships returned to port without fighting. He retorted on the Dutch the accusation of exposing his fleet to the hazard of destruction by having failed in their engagements; and he congratulates himself warmly that his ships at length escaped into port from such imminent peril with the loss of no more than a single frigate.

Sir John Dalrymple has fixed upon the end of the year 1667, as the time when, by a scandalous and degrading treason, Charles II. bartered the interest of his country and his own honour for the gold of Louis XIV. But it appears certain that there was a secret intercourse between the two monarchs even before the peace of Breda, which was signed on the 10th of July in that year. The following passage puts this point beyond a doubt:

'Therefore I resolved to accede to their demands; but nevertheless that I might not openly declare it, without gaining some important advantage from the declaration. I demanded of the king of Great Britain, whether, upon my pledging myself *in secret* to pass this article of the treaty, he would promise one on his part not to enter into any engagements against me for the space of a year.'

Now, most assuredly, such a promise would never have been asked, much less would the proposal have been assented to, except from some private consideration. Of what nature this was, the infamous subsequent conduct of the English king has placed beyond all controversy.

We find some mistakes in the course of the narrative, which may very readily have escaped from the pen of a writer who trusted to his memory, and who could have felt no anxiety to be accurate on minute points. For example, the circumstances of the sale of Dunkirk induce him to explain how the place had originally fallen into the hands of the English. The protector Cromwell had formerly offered to purchase it, and to join in a war with Spain, on condition of the acceptance of his proposal. Upon this offer being rejected, he assisted the Spaniards, and by the united forces of the two nations France lost both Dunkirk and Gravelines. This was in 1652. Such is the account of Louis. But Cromwell was not made protector till 1654. Most undoubtedly therefore all the personal views which the king attributes to Cromwell

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in this negotiation must have been purely imaginary, whatever steps he took in 1652 must have been merely as a servant of the commonwealth.

We wish to let our readers hear Louis speaking again as the counsellor of his son. The wisdom and judgment of the follow in gadvice will we doubt not be universally allowed; and at the same time it proves the frankness with which the king discloses his own foibles.

'Before my departure for the army, I sent an edict to the parliament. I erected the state of Vaujours in favour of Madame de Valliere, and acknowledged a daughter I had by her, for not intending, when I went to the army, to keep at a distance from danger, I thought it just to assure to the child the honour of her *birth*, and to secure to the mother an establishment suitable to the affection I had for six years entertained for her.

'I might certainly have omitted speaking to you of this attachment, it being an example which it would be better to avoid; but having laid down rules for your conduct on the defects of *others*, I am unwilling to withhold those which you may collect from my own.

'I must mention, in the first place, that as a prince ought ever to be a model of virtue, it would be well could he absolutely preserve himself from the weaknesses which are common to him with the rest of mankind, and the more as he may be assured that they cannot be kept secret. Nevertheless, if it happens that, in spite of ourselves, we fall into these errors, it is necessary at least, in order to diminish their ill consequences, to observe two precautions, which I have always practised, and from which I have reaped great advantage.

'First, let the time which we give to love, never be at the expence of our business; for our first object ought ever to be the preservation of our glory and our authority, things which cannot be sustained but by application; for however transported we may be by passion we ought to consider, and that even for the sake of our attachment, that if we diminish our credit with the public, we at the same time lessen the esteem in which the person is held, who is the object of our regard.

'But the second consideration, and that which is the most delicate and difficult of observation, is that in resigning our heart, we should remain absolute masters of our judgment; that the beauty, which is the source of our joys, should have no concern with our business; but that they should continue to be things perfectly distinct. You know what I have said to you on various occasions against the credit of favourites: that of a mistress is still more dangerous.

'The heart of a prince is attacked like a fortified place.

'The first object is to obtain possession of all the out works. A woman of talents makes it her first business to remove every body who is not in her own interests; she infuses a suspicion of one, and a dislike to another, that herself and her friends may be the only

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persons listened to; and if we are not on our guard against this practice, in order to content herself only, we must discontent all the world besides.

'From the moment that you give a woman the privilege of speaking on important business, you will most assuredly be led astray.

'The tenderness we feel for them, extending itself to all they say, their errors even insinuate themselves into us, and insensibly incline us to their wishes; and their natural levity making them often attach more consequence to trifles than to the most important objects, they almost always take the wrong side of a question.

'They are eloquent in their expressions, earnest in their intreaties, positive in their opinions, and the whole is often founded upon an aversion to one, a wish to promote another, or some indiscreet promise.

'A secret is never secure with them; for if they are without judgment, their simplicity will betray what they ought most to conceal; and if they have sense, they are never without intrigues and secret connections. They have always some secret adviser on the subject of their elevation or their support, and to such they never fail to disclose all they know, when they think they can draw from this quarter any arguments about their own interest.

'In these cabals it is that every thing is concerted, what part they must take, what artifice they must practice to serve their ends, how to get rid of their enemies, and how to establish their friends, what address they must use to secure us more completely and retain us longer; in short, sooner or later they make all their plans succeed, without our having the power to secure ourselves, but by one only method; which is to refuse them permission to speak on any subject but matters of pure pleasure, and studiously to avoid giving them the smallest credit in what concerns our affairs, or the persons of those who serve us.

'I will confess to you, that a prince whose heart is deeply touched by love, being always prepossessed by a great esteem for the object of his affection can hardly relish all these precautions: but it is in difficult situations, that virtue is tried, and besides, it is undoubtedly for the want of attention to these maxims that we read in history so many direful examples of families extinguished, thrones reversed, provinces ruined, and empires destroyed.'

This portrait which Louis offers of himself, as far as we can collect from this specimen of his powers, is that of a mind strong, laborious, retentive, and judicious. His bias was always towards rectitude, and where he erred it was from the indelible impressions made on his infant mind, of the prejudices unavoidably attached to his exalted rank. Glory was his ruling passion; to be much spoken of and to be well spoken of the object of his constant ambition. But it was not the glory which warmed the heart of a Henry IV. the glory of being the source of joy, peace, and contentment to surrounding millions, and of receiving the benedictions of admir-

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ing nations; to extend his empire, to be the terror of his neighbours, and to give the law to all Europe; this was the glory which inflated his heart, and was the main spring of all his projects. He thought himself an honest man; and rectitude, integrity, and good faith are the constant themes of his exhortations. But he forgot that the integrity of private life is hardly to be accounted among the royal duties. He is exempted by his rank from all the cares which stamp a value on integrity, and which render the practice of it a virtue. He confesses frankly, 'that it is the prince only who has no fortune to establish but that of the state, no acquisition to make but the increase of his monarchy, no authority to increase but that of the laws, no debts to pay but those of the public, no friends to enrich but the body of the people.' In these circumstances what temptation has the prince to be other than an honest man? But in his quality of prince, Louis undisguisedly assumes the privilege of dispensing with all the rules of vulgar morality. To corrupt the councils and embroil the affairs of all his neighbours, to seize on defenceless territories, to make engagements for no other purpose than to break them, or to conceal some sinister design, these are actions which he does not seem to think inconsistent with the laws of probity, and in the commission of which he seems rather to glory than to be ashamed. It is truly amusing to hear him on one occasion taking much credit to himself for not breaking his faith.

'Though it was my interest to take so fair an opportunity of remaining neuter, yet I could not prevail upon myself to violate my engagements, as I well knew that the English had been the aggressors.'

This seems fair and honourable. But listen to the very next sentence, in which he exposes the whole secret of his pretended honour.

'I nevertheless delayed declaring myself, in order to attempt bringing them to an agreement; but seeing that my mediation had no effect, and *fearing that they would come to an agreement of themselves to my prejudice*, I at length openly took the part which I was bound to do.'

We need say no more, we think, to illustrate his notions of the obligations of treaties.

His ideas of the extent and sanctity of the regal authority were carried to the highest pitch of extravagance. Kings are the lieutenants of the Divinity, accountable to God alone for their actions. It is the will of God that whoever is born a subject, should yield a perfect and absolute obedience.

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'The king is the sole proprietor. Every thing which is in our states, of whatever nature it be, is equally our property, and ought to be equally dear to us. The money which is in our purse, that which is in the hands of our treasurers, and *that which we suffer to remain in the commerce of our people*, ought equally to be the object of our attention.'

Again:

'You ought to be persuaded that kings are absolute masters, and ought to have the full and free disposal of all property, whether possessed by churchmen or by the laity, to use the whole of it like sage economists, &c.'

According to this account, the earth and all its fruits, the hordes of the miser, and the gew-gaws of the spendthrift, in short all property has but a single master: men themselves must belong to him, since they could not live but according to his good pleasure. Thus it was that Louis formed the idea of a perfect monarchy. It were difficult to determine which were the most chimerical, this notion of all property being united in one person, or that of an equal partition of property. Both are equally absurd, and in this, as in many other cases, the extremes meet.

Louis had an extreme antipathy to the office of prime minister, and would never suffer any one to occupy such a post. He thought by entering much into the details of administration, that he governed alone, and that his ministers were merely the instruments for fulfilling his own purposes. But he often deceived himself. Louvois, though never a prime minister, acquired a preponderance equal to one; and others had the art, by the use of artful suggestions, to make him pursue their measures, and by giving him the credit of them, to make them pass for his own. He was frequently the dupe of this artifice.

It is probable that he did not want personal courage; but as that is a quality very much improved by habit, it is not likely that he had acquired that coolness in danger which characterises the old soldier. He talks so much of exposing his person, as to betray an apprehension that he was not thought so highly of in this point as he wished. Men are rarely ostentatious of the qualities, which all the world allow them to possess.

He was well aware of the pernicious effects of flattery, but he could not resist its seductions. What indeed was this glory which was the end of all his actions, but the desire to be the great object of the thoughts and tongues of men? In truth, to be the constant object of his own contemplation,

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and to think himself habitually observed by the whole world, was the permanent state of his mind ; it is the clue to all his actions, and the spirit of all his writings and conversation. But it was not the glory which is felt rather than seen, which springs from the love and gratitude of happy and contented subjects, and which delights in the consciousness of being the source and author of their blessings: this was not the glory for which the heart of Louis panted. To be at the head of his armies, to give the law to all Europe, and pursue with unremitting industry, and a total disregard of justice schemes of aggrandisement and ambition, these were the only objects which entered into his conception of glory, and to acquire which formed the grand occupation of his long reign. War then was the theatre on which he most wished to shine, and the talents and character of a great captain was what he affected with most delight.

The military memoirs, which form the 3d and 4th volumes of this collection give the true measure of his military capacity. His rules for the infantry and the cavalry, his orders for the marches of his forces, and the daily details of the service, all written with his own hand, show that he possessed great application, a mind capable of embracing at once a great variety of objects, and an attention equally scrupulous and persevering in following his object to the very completion of his purpose. But the objects themselves were commonly minute; and Louis did not perceive that by his attention to trifles quite beneath his sphere, he renounced all claim to genius, talents, and grand conceptions. This part of his works is entirely in his own hand-writing, and the style is more negligent than in the others. The corrections of Pelisson cannot be traced in it. They are in a state of great imperfection. Those relating to the years 1673, 1678 and 1692 are compleat; there are some interesting fragments on the years 1672, 1674, and 1676; there are but a few notes upon the years 1667 and 1668, and nothing at all upon 1675, 1677, 1684, 1691, and 1693.

These pieces have been arranged by general Grimoard. He has, in order to give a form and regularity to the whole, supplied the details of each campaign, where the original materials are deficient, and illustrated the text by notes. There are also interspersed several memoirs of the commanders, and articles of correspondence between the principal generals and the king or his ministers. Upon the whole therefore, our readers will see that these two volumes furnish materials almost for an entire history of the military transactions of this reign.

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The letters of Louis on subjects not immediately military are contained in the fifth and a part of the sixth volume. They are almost all of them letters to monarchs, ministers, generals, intendants, &c. Of letters truly familiar we hardly find one. Louis never descended from the high character he acted on the great stage of the world. He is in every line a king, never a mere mortal man.

We cannot avoid noticing one letter addressed to his naval commander, the duke of Beaufort, as it seems to decide completely the point we adverted to in a former part of our critique, and clearly shows that Louis did not fully prevent the junction of his fleet to that of his Dutch allies in the war of 1666. After paying the duke many compliments for his zeal in the service, the king very calmly represents to him some parts of his conduct with which he is dissatisfied. Among other articles of accusation we find the following:

'After having at first condemned the Charente, and in order to withdraw the fleet from that river as soon as possible, you both wrote to me and made me understand by Etemart, that you were in want of nothing, and that in three days you should be in a condition to sail. On this I sent word to the states of the United Provinces, that you would be immediately in the channel with all my fleet, and nevertheless you still remained sixteen or eighteen days in the Charente, and at your arrival at Belleisle, the Marquis de Belleford, informed me that you were still in want of many necessaries.'

This whole letter is one of the most interesting articles of this part of the collection.

What the editor calls 'Opuscules Litteraires' form the fourth division of this work. They consist of the translation of the first book of Cæsar's Commentaries, the merit or the faults of which are probably to be attributed to M. Hardouin de Pérefina, his preceptor, rather than to the monarch. There are besides two little songs and an impromptu, which have been ascribed to the king. This part has at least brevity to recommend it, if we can give it no other praise.

The whole is closed with some pieces supplemental to the works of the monarch, containing anecdotes, letters, or memoirs, connected with the events of his reign. They are in number nineteen, and make up half the last volume. They are not all of equal interest or importance. Most of them have been published before. Those that relate to the secret negociations between Louis XIV. and Charles II. are taken from Dalrymple's Memoirs, which though they have now been published in England near five and twenty years, seem even

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at this day to be imperfectly known in France. A few of them are now for the first time brought to light.

Having finished what we have thought necessary to say on the principal contents of these interesting volumes, we must confine ourselves to stating simply that there is prefixed to them (besides a portrait of the monarch and a number of fac-similes of his hand writing, and that of some persons of the first distinction of his court) a long article, entitled 'New Considerations on Louis XIV.' by M. Grouvelle, the editor. In it he takes a very enlightened view of the character of this prince and the spirit of his reign. We must content ourselves with saying that these Considerations discover a deep insight into the springs of human action, and a judgment equally penetrating and discriminative. We must likewise mention that an edition of that part of these works, which are here entitled, historical and political memoirs, edited by M. de Gain-Montagnac appeared last year. We noticed this work in the Appendix to the eighth volume of our Review; justice obliges us to add, that, besides minor errors and defects, the work edited by M. de Gain-Montagnac is deficient in whole articles which are to be found in this. With regard to the end of 1661 and the year 1662 there is nothing, the documents with regard to that year not being to be found in the Imperial Library, and the principal motive of the publishers seems to have been to anticipate the present edition, the publication of which had been previously announced.

ART. II.—*Memoires de Henri de Campion.*

Memoirs of Henry de Campion, Lord of Feugneri, Boseferei, la Lande and Feue, Gentleman of François de Bourbon-Vendome, Duke of Beaufort, and Lieut. Colonel of the Regiment of Henri d'Orleans, Duke of Longueville: containing unknown Facts of the Reign of Louis XIII, and the first eleven Years of Louis XIV. particularly many interesting Anecdotes of the Dukes of Vendome, Beaufort, and Cardinal Mazarine, from 1634 *to* 1654. Imported by Deconchy. 1807.

THESE Memoirs have been drawn from the papers of the family of M. de Campion Montpoignant by the industry of General Grimoard, and are published as proper for forming the first of a series of original memoirs to illustrate the reigns of Louis XIV. and Louis XV. They were drawn up by the writer for the sake of his children and family; having himself (as he informs them) felt uneasy that he was ignorant of

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the principal actions of his ancestors, from which in his youth he might have regulated his own life and conduct. We collect from this history of himself that M. de Campion was a man of just and honourable intentions, but occasionally warped either by his passions or the prejudices of his times; so that in this account of his own actions, he has related some that are rather to be shunned than to be imitated; and has with great *naïveté* brought us acquainted with his foibles as well as with his good qualities. We must do him the justice to say that his virtues greatly preponderate over his faults, and that he has brought before our view a system of manners and opinions which now adays appear singular, and occasionally extravagant.

M. de Campion traces his family up to the time of Robert duke of Normandy, eldest son of our William the conqueror. He was himself the second son of Henri de Campion, descended in each line from antient and honourable families in the province of Normandy. He learnt his exercise and carried a musket (according to the practice of young noblemen at the time) in the regiment of guards, after which, at eighteen, he accepted an ensigncy, and served in his regiment two years.

At this time (1634) Gaston duke of Orleans, brother to Louis XIII, was a voluntary exile with the Spanish government at Brussels, being at enmity with Cardinal de Richlieu, who ruled France with a despotic authority. M. de Campion was seduced by an acquaintance to quit his corps, and join the party of the exiled duke at Brussels. But the duke speedily made his peace at court, and returned to France. His whole party was soon after ruined by the superior address of Richlieu, and M. de C. partook of the common lot. However fortune soon befriended him; and by the kindness of a relation he procured an ensigncy in the regiment de Normandie, one of the oldest and of the highest reputation in the service.

In this regiment he served for several years, and he gives us an account of his campaigns under various generals of high name in Alsace, Lorraine, Roussilon and Italy. Sieges and battles, marches and countermarches, the storming of camps, and the springing of mines have been ever the sport of princes, and the amusement of the people too, except that portion, who are the immediate sufferers. For our parts we may say with the poet,

> My ear is pained
> My soul is sick with ev'ry day's report
> Of wrong and outrage with which earth is filled.

And as probably many of our readers may have the same

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feelings, and many of those who have not may have their appetite for scenes of carnage satisfied at least, if not surfeited, by the relations which fill the columns of our daily journals, we must content ourselves with observing that M. de Campion's history bears every mark of scrupulous fidelity, and we must add of the greatest modesty in speaking of his personal services.

It is difficult for us to conceive at the present day, when the civil authority universally receives the most implicit obedience, how feeble and unsettled it was formerly. When it was submitted to at all, it was rather as to an evil which could not be avoided than from a principle of duty and subordination. The great lords were in a constant state of hostility to it, either resisting it openly and by force of arms, or selling their submission at the best price they could obtain. Every town and every hamlet struggled hard for the same species of rude independence, and yielded not a jot but where submission could be compelled by open force. If the king's troops were to pass through a town, the inhabitants would shut their gates, and if strong enough would make them change their route. If the parties were pretty equally balanced, the commander would accept a sum of money, to lead his men through other quarters. At times they would come to blows; and it seems not to have been uncommon, when the troops proved victorious, to give up the towns to pillage.

The great hero of modern warfare has been accused of making no account of the lives of his men, provided he carries his point. The heroes of the old school were equally regardless of human blood, from motives sometimes less excuseable; for they lavished it most wantonly, where it was physically impossible to carry their point. In 1639, the prince of Condé made one of those impracticable attempts to force the Spaniards to raise the siege of Salcis in Roussillon. M. De Campion's regiment before the attack consisted of thirty-five officers and eight hundred soldiers; of these twenty-nine officers were put hors de combat, and four hundred soldiers, nor would a man have escaped, had not the enemy's supply of powder been deficient. This murderous business was undertaken without a hope of success; but simply because the prince thought it right that cardinal Richlieu should have no pretext to injure him at court. M. de C.'s account of his own state of mind previous to the affair is sufficiently amusing:

'We had all of us, the preceding day performed the usual exercises of christians, when undertaking actions so full of peril. But I had a scruple of conscience which embarrassed me; it was that the sieur de Soion, a lieutenant in our regiment, and nephew of

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Guitant, afterwards a captain in the Queen's guards, had received a blow from one of our captains of the name of Du Tuc, a very brave man, and had afterwards been forced by the maréchal de Schomberg to make up the quarrel; but being dissatisfied, he had asked me to be his second in an affair with Du Tuc as soon as we should be no longer under the maréschal's command. I had promised to serve him with pleasure, and we were now waiting for the end of the campaign to finish the affair. This circumstance gave me much uneasiness in our present hazard, for I have always, though a great sinner, had a great respect for religion. I did not however mention my uneasiness to my friend, contenting myself with saying to him in the hearing of his enemy, that in the present circumstances we should think of nothing but serving our king and country.'

M. de C. was soon relieved from his scruples, for poor Du Tuc was killed off at the first discharge. It is a pity that M. de C. could not have read Fielding's Amelia. Col. James, who was also very religious, has there proved that if the practice of duelling is not expressly excepted from the sixth commandment it is probably that it is merely from an error of the text. And when we survey the conduct of those who, as far as we can judge from outward appearances, have as much veneration for religion as M. de Campion professed, we cannot help believing that each of them has some secret salvo for their own favourite sins; though they would be grossly scandalized at extending it to the sins of their neighbours.

The place of loyalty to the sovereign was occupied in the breasts of men of honour, by an unbounded attachment to the interests of the family to whom they attached themselves: they seemed to think themselves bound to support their chief in all actions, whether good or bad, and to follow him through all the changes of his fortune. M. de C. has given us an example of his own fidelity to the duke of Beaufort, which is somewhat extraordinary for a man who had a great veneration for religion. After the death of Louis XIII. cardinal Mazarine succeeded to the power, which had been exercised by Richlieu. One of the first steps of his administration was to arrest the duke of Beaufort and his immediate adherents. It was rumoured that the duke had formed a plot against the cardinal's life. Cardinal de Retz has asserted, seemingly upon good authority, that no such plot ever existed, and that the whole was a forgery of the minister's, in order to get rid of his political enemies. But these memoirs place the existence of this conspiracy beyond a doubt. M. de Campion has related the circumstances of it very minutely, and the part which he himself took in it. The duke seems to have possessed a

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weak head and a most corrupt heart; but M. de C. thinks he was instigated to this shocking attempt more by two females of the highest rank at court (the duchesses de Chevreuse and Montbacson than from his own inclinations. M. de C. recounts the arguments he used to dissuade the duke from this attempt, and ingenuously displays all the anguish he suffered from being concerned in it, and his joy at the frequent miscarriages of the design. The duke himself felt occasional pangs of compunction, but a conference with his female advisers never failed to banish his scruples, and to make him return to his purpose more resolutely than ever; and he therefore desired M. de C. to offer no more reasons against his attempt, since it would be to no purpose. As M. de C. looked upon the design with horror, we expected to find he instantly quitted the service of a master, who could so far degrade himself as to harbour it. But we find that his notions of honour, instead of prompting him to this conduct, imposed upon him as a duty, that having attached himself to the fortune of this man, he was bound to follow him under all circumstances, and not to abandon him, whatever part he chose to act. The secret therefore was to be inviolable, and he exacted only two conditions for himself; the first was not to be employed in the personal execution of the murder; the second, that if it were done out of the presence of the duke, he would not be present; but if the duke were there, he would without scruple keep himself near his person, to defend him against all accidents, which he was resolved to do both from his affection and his duty.

Such then were the ideas of a gentleman and a man of honour, when desired to assist at the assassination of a man, whose only offence was that he possessed more talents, policy and success than his rivals! After reading such a tale we can hardly help asking whether it be true, that there is no real standard of virtue, but that it varies momentarily with the fleeting fashions, humours and opinions of the day. At least it is in vain that we look for it in the approbation or condemnation of any party or cabal of individuals, who pursuing a common end, are apt to encourage each other in the violation of every principle of equity and humanity that stands in the way of their object. M. de Campion's observations on the conduct of his own brother, are so just that we are tempted to transcribe them.

'I went with my brother to the duke, thinking that the entire confidence he had in him would make him change his opinion. He took him to a retired part of the room, whilst I staid a little apart with those who were in the chamber; yet the wish I had to make him

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after his design made me go nearer them, and I heard my brother, who was sitting near the prince, saying every thing, contrary to his promise, which he thought likely to make him accelerate the execution of this shameful attempt. This affected me greatly, since I saw clearly that all my efforts would be vain against these two men and the two women who at that time wholly governed one of them. I was more astonished at my brother, than at the others, as I knew that his manners were mild and his disposition naturally good. I thought then as I have ever done since that that long intercourse he had kept up with factious persons, whilst he was in the service of the count de Soissons, had inspired him with a desire, against his natural inclination, of seeing the court and the state in perpetual agitation: he has since given many indications of this inclination, which is rather an acquired habit than a natural disposition.'

However the good fortune of the cardinal preserved him from this diabolical attempt; the duke was seized and imprisoned for several years; some of his agents underwent the same fate; others escaped only by skulking about and hiding themselves. This was the measure to which M. de C. was obliged to have recourse, to avoid the horrors of a dungeon. This state of jeopardy and uneasiness occupied five of the best years of his life, which were passed in the strictest concealment, sometimes in France, sometimes in the island of Jersey, and for a time in Italy, whither he followed the duke de Vendome, father of the assassin duke de Beaufort. The character he gives of this great personage is still more contemptible and infamous than that of the son. The ultimate treatment that M. de Campion received was such as he had reason to expect from wretches of their stamp. He was dismissed, not from any charge which they had against himself, but on account of a disagreement which took place between them and his elder brother. Knowing his integrity, they were not under any apprehension of his betraying the secrets he was master of. He is induced to make on this occasion the following reflection, which, though it may be too just, is whimsically placed in a book of serious advice to his children.

'This proves how dangerous it is with many princes to be known for a man of inflexible integrity; for the ingratitude which is natural to the greater part of them prevents their having a due sense of the favours they have received; and the assurance they feel that they will not be deserted in their disgrace, frees them from apprehension, the only principle, which obliges them to retain by benefits, persons who are willing to make their fortunes, without having any scruple with regard to the means.'

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Among the evils of his situation, M. de C. was at least exempt from the dread of poverty. For having access to persons of the first rank, he was able to maintain himself handsomely by his skill at cards and other games. He speaks of this qualification with much complacency and self-approbation.

After his dismissal from the family of Vendome, M. de Campion attached himself to the service of the duke de Longueville, a nobleman of whose character he speaks in higher terms than of that his former patrons. He commanded a regiment of infantry raised by the duke. He served again for two or three campaigns; but in the year 1654 he entirely retired from active life, though he was still in the prime of life. He lived as a private gentleman for nine years more and died in the year 1663 at the age of fifty.

He has given the latter part of his narration considerable interest by pourtraying the felicity he enjoyed in domestic life, the virtue and sweetness of his wife, the delight he took in a favourite daughter, and the pangs he endured when she was torn from him by an untimely death. He seems apprehensive lest the dwelling upon these trifling subjects may betray a simplicity rather derogating from his character; and excuses himself from indulging it, as affording a solace to his affliction. We believe that those who have hearts true to the feelings of nature will sympathise more warmly with him in these few pages than in all the other adventures of his life.

We close the volume with a sense of some obligation towards those who have rescued it from annihilation. Towards the writer we cannot but feel sentiments of kindness, thinking him to have been a man of good principles, except when perverted by ignorance, party, and the prejudices of this age. The times which he describes were not such as to make us feel dissatisfied with our own. Factions were more violent and vindictive, war more bloody and ferocious, the morals of the great more shameless and abandoned, and we may therefore conclude that the manners of middle life could not in any respect have been preferable to those of the present times.

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ART. III.—*Histoire particuliere des Evenemens, &c.*

A particular History of the Events which took place in France during the Months of June, July, August, and September, 1792, and which produced the Fall of the royal Throne. By M. Maton de la Varenne. 8vo. Paris. 1806. Imported by Deconchy.

THE passions and prejudices of men must have a century to subside before any candid and fair judgment can be obtained on the origin and the events of the French revolution. They are ascribed at this time, with a spirit of resentful acrimony, to any causes, religious, civil, or philosophical, which the writers wish to discredit; and by some writers to any causes or persons, which are supposed to be hostile to the abuses and immoralities which had rendered government null, and which brought on that anarchy and misery which have been in all ages their effects.

It is true, when the king of France and his ministers, in endeavouring to repair an old den of thieves, brought it crumbling about their ears, projectors, of various professions and talents, either offered their services, or complied with requests and invitations, to assist in building up a new edifice; and the constitution of 1791 and 1792, was a most respectable production of the most respectable delegation, that was ever formed. We know it is the fashion to decry that constitution as ineffectual. Those who advance this opinion should recollect it never had a trial. The unfortunate Louis was ill advised in endeavouring to prevent that trial, and he lost his life, his throne, and the nation its liberty, by the artifices he used to evade the character of a constitutional king.

With the writer of this work, he is without spot or blemish, and those who voted his death seemed to have incurred the guilt of the sin against the Holy Ghost. The opinions of the writer, are therefore of little account, but he has rummaged the common sewers of Jacobin ferocity, and he has endeavoured to subject to universal execration many of the victims, all the dupes, and all the abettors of that ferocity.

While therefore the historian may find in this work minute and correct information; while he may have some errors of common fame corrected—he must be on his guard where philosophers or republicans are introduced; for they are seldom allowed any wisdom or virtue.

The character of La Fayette is an exception, and is drawn in a manner which would scarcely discredit the abilities of the ablest historian.

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'According to some, ambition of the mere inordinate nature had filled his mind with vast projects, which were to end in the supreme power, and he wished, after the model, but by the destruction of the Duke of Orleans, to obtain it *per fas atque nefas.* Such was the opinion given by the Englishman, Mr. Windham, in the House of Commons on the 16th of December, 1796. Can the idea of M. de la Fayette be separated from the remembrance of the thousands of victims that he has made by his crimes? Are not his misfortunes the fruits of his offences? Can any one be ignorant that the conduct of this soldier towards his king was inhuman and barbarous? Was not the unfortunate Queen of France heard to say, that La Fayette was a man whom she could never pardon?" According to others, he was guided in his revolutionary conduct by a blind unreflecting enthusiasm, and followed no fixed principle whatever. He proceeded at random without plan, without any end but that of making himself talked of as the hero of a revolution in France, as Washington had been in America; and this thirst for celebrity prevented him from saving the king and the monarchy, as he might have done, by destroying the work of the innovators, when he saw that it was productive of great evils. Neither the one nor the other of these judgments appears to me to be correct.

'Having only just reached his thirty-fifth year, when he was called to the command of the national guards at Paris, the Marquis de la Fayette, whose ideas had been rendered republican by the revolution in America, had not a judgment sufficiently mature to see that the system which had succeeded there, could not adapt itself to France; that our manners, our localities, our population, our customs, our superiority over most other nations, must make us preserve the monarchical form of government in preference to a republican, which is particularly suited to small states; because, serving as intermediates, or as lines of demarcation to the greater powers, and ill adapted to make war, they are under the protection of those which surround them. A later experience, in consequence of which a new monarchy has been established in France, proves the justice of this assertion.

'The general La Fayette might have some chivalrous ideas, he might be devoured by the ambition of immortalizing himself in France as Washington had done in America, where he himself had acquired almost an equal share of glory. He might not be superior to circumstances; that creative genius might sometimes fail him, which gains the mastery, and fixes the instability of fortune. But his views were upright; he possessed great address in taking advantage of events; activity, a cool and calculating head; a great share of humanity when it was in his power to use the engine of terror, and to swell his party with that of the Jacobins, of whom he was the declared enemy; of generosity towards some particular enemies whom it was in his power to deliver to the fury of the people; of personal disinterestedness, when he had it in his power to accept the staff of Marshal of France, the title of generalissimo, the sword of constable, and several other dignities which the court of

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fered to him in order to secure his attachment. He refused all these honours, as on the 14th of July, 1789, he had refused the dictatorship, that he might give his whole mind to the consummation of the dangerous work which it was no longer in his power to destroy; a work, the establishment of which, as it seemed to him, could not fail to ensure the happiness of his country, and for the success of which he had expended 1,700,000 livres of his fortune, when he found himself compelled to fly. These are actions for which we vouch. He committed faults through inexperience; but he also did good; above all, to his philanthropy was owing a criminal jurisprudence more humane than the ancient one, since it allows to the accused counsel selected by himself, the exhibition of the indictment, and the publicity of the procedure. Let us lament over the men who have appeared on the political theatre in tempestuous times, and do not let us call down upon them the execrations of posterity, when we have the right to believe, that in the midst of the greatest errors, their heart was pure.'

In the following paragraph the partial spirit of censure returns upon him:

'In restoring the pagan ceremonies to their vigour, it was necessary to destroy all that belonged to popery. Manuel decreed the suppression of bells, without excepting the silver one of the palace, and that of St. Germain l'Auxerois, famous for the signal they had given for the massacre of St. Bartholomew. Benoiston, a miserable advocate at Nantz, decreed also the expulsion of all the priests who had refused or retracted the oath prescribed on the 26th of December, 1790; and to cover these impious laws with a pretext of philosophy, Gaudet at the same time conferred the title of French citizens on the Englishman Thomas Paine, who published several pamphlets against religion, one of which, (the pretended "Age of Reason,") may be compared to the testament of the *curè* Meslier, who died in 1733; on Joseph Priestley, William Wilberforce, Thomas Clarkson, John Hamilton, David Williams, N. Maddison, and James M'Intosh; on N. Gorain; on Clootz, the Prussian; on Cornelius Pauw, his uncle, a German canon, author of Researches on the Egyptians, the Greeks, and the Americans, (who died on the 7th of July, 1799, at Xantenn, a town near Aix-la-Chapelle); on Joachim Henry Camp, a Dutchman; on Jeremiah Bentham; on N. Pestalozzi, an Italian; on general George Washington; on the Polish general Thaddeus Kosciusko; on Gille the German publiciste; and on the poet Henry Klopstock, author of the Messiah.

'Many of these strangers whom the assembly invited to join with the convention for the purpose of fixing the destinies of France, bestowing at the same time the greatest eulogiums on their sentiments, their writings, and their courage, and from whom it expected pompous acknowledgments disdained to return an answer. The last mentioned person sent them his renunciation, in which he treated them as a vile collection of assassins, who by excess of bar-

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barity and of rapine, had just placed an eternal barrier between themselves and the happy Germans.'

The character of Marat is masterly; because, though highly coloured, it is true.

'This man, who was intriguing from poverty, unjust by principle, malicious from want, a calumniator from interest, a hypocrite by calculation, ferocious by instinct, a villain by constitution, without judgment in his actions, without a taste for the sciences, arts, and belles-lettres, without depth in his projects, without any aim in his crimes, was born at Beaudry in Switzerland, in the county of Neuchatel, of poor and Calvinist parents, in the year 1744. He was about 4 feet 11 inches in height, his eyes were sunk and threatening, his head of a monstrous size, his look savage, his mouth of enormous width, his countenance dark and marked with the small-pox, his figure weakly, his appearance altogether was such as startled honest men. He called himself a doctor in medicine. He had printed at Amsterdam, in 1775, in three volumes, a treatise on man, or the principles and laws of the influence of the soul on the body, and of the body on the soul. In this work, which did not contain any new truths, he vilified, with an air of rhetoric and of assurance, those principles which Buffon, Haller, Lecat, and many other learned men had brought forward, treated Locke, Mallebranche, and Condillac as proud and ignorant, Helvetius as a *sophist*, whose reasonings are refined through an alembic; and asserted by way of a new theory, that the seat of the soul is in the *meninges* of the brain; that the juice of the nerves is the link of communication between the two substances of the body and the soul, that *thought discovers to man new worlds, and makes him enjoy even nothing*. This production full of sophistry and contradictions, was only known for a day by the refutation which Voltaire deigned to make to it, and which concludes thus: 'He affects to be bombastical in a dissertation on physic, and to speak of medicine in epigrams. Every man does his utmost to surprize his reader. An harlequin is visible throughout, who cuts capers to amuse the gallery.'

'Caring little for this criticism, which ought to have cured the madness for writing without the hope of being read, the *soi-disant* doctor nevertheless presented to the public in 1779, his discovery respecting fire, electricity, and light: a rhapsody in 8vo. which would have been for ever unknown, but for the pains he took to get its title inserted in the "France Literaire."

'Some years before the revolution, he had also published in England, "The Chains of Slavery:" a paltry work in which he vents his democratic venom with all his might.

'Hunger having brought him to Paris, his only business, till the assembly of the States General, had been to sell pretended remedies for the venereal disease, as well as a water of his own composition, which killed, in the flower of his youth, the Chevalier de Gouy-

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d'Arcy, brother of a marquis of that name, who by his follies in the constituent assembly, of which he was a member, deserved to be sent to the mad-house, but was sent to the scaffold on the 23rd of July, 1794. At this juncture, at the very time that the officers of police were about to produce twelve criminal charges against him, he was vomited forth on the theatre of the revolution, like those destructive floods of lava, which volcanoes send out far and wide; he rushed into a career of politics, and published a pamphlet, entitled "Le Publicite François," whose ill-success caused him to change the title into that of "Ami du Peuple," with this motto, stolen from Jean Jacques: "Vitam impendere vero;" he caused himself to be remarked by his ferocious motions in the *Section du Theatre François*, where the Orlean faction enlisted him, that faction which despised and often disowned him, although it retained him in pay; so inconsistent was he, so absurd, so weak even in his wickedness, and changeable in the opinions which he affected.

'Besides the massacre of the prisoners in September, Marat demanded likewise, that of all the partizans of the ancient government, and wished that, by a prompt piece of justice, they would reduce to a fourth part the deputies to the convention of which he was a member. Being denounced on the accusation of wishing to light up a civil war in France by his journal, he was absolved by his faction, and after having voted for the death of Louis, with a rage that approached to madness, he was poignarded in his bath at the age of 53, by a young woman as virtuous as she was beautiful, named Charlotte Corday-d'Armans, on the 14th of July, 1793. The defenders and accomplices of this monster, who did not deserve to die by the hands of beauty, deified him throughout France, altars were erected to him, the *Section du Theatre François* took his name, and his disgusting skeleton was conveyed to the Pantheon.

'Every day after his just punishment, that cloud of blood-thirsty insects which had derived their birth from the putrefactions of the 2d and 3d of September, visibly diminished. The people which were exterminating themselves by their own hands, opened their eyes. The bust of the infernal divinity was every where dashed to pieces, his body was thrown into the sewer of the street Montmartre at Paris, and the Carousal freed from a mausoleum which his crimes had raised to him.'

And the massacre of the Duc de Rochefoucauld is described with great justice, except the insinuation totally groundless, that the amiable Condorcet solicited it.

'Louis, Alexander, Duc de la Rochefoucauld, and de la Roche-Guyon, a peer of France, formerly member of the constituent assembly, an academician equally distinguished by his indefatigable application to the sciences, and by his strict virtue, notwithstanding some political errors, had accepted the presidency of the department of Paris, and had signed the suspension of Petion and Manuel, after the 20th of June. The national assembly having re-es-

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tablished them, he foresaw great misfortunes, and quitted Paris that he might not witness them. He was advised to pass over to England, but his filial and conjugal piety kept him in his country.

'Santerre, solicited as they say by Condorcet, took advantage of the popular frenzy, to sign an order for arresting the duke. A commissary of the commune was charged with it, and went to Forges; but more humane than his brethren, he warned him of his danger, and made him consent to go to his manor of Roche-Guyon, where he might guard him. They set off in the same carriage. Passing through Gizors, they were met on the 14th, as if by chance, by a party of Paris cut-throats, who loudly demanded the head of the duke. Troops came to his assistance. He passed the town in the midst of a quadruple line of national guards with their officer and the mayor. A cart blocked up a narrow lane in their road out of Gizors. An assassin found means to approach the duke, and threw a stone at him, which struck him in the arms of Madam d'Anville his mother, who was 93 years of age, and knocked him down lifeless. He had demanded in the first assembly, the liberty of the press, the suspensive *veto* for the king, the suppression of the monks, and wished to establish in France the English government, with some alterations. He was the fourth of his family killed in this month, including the two bishops who were put to death at Carmes, and his brother-in-law Charles de Boham Chavot, at the abbey.'

ART. IV.—*Histoire de Plantes d'Europe et Etrangères les plus communes, les plus utiles et les plus curieuses; ou Elemens de Botanique pratique, &c. &c.*

History of the most common, and most useful, and most curious European and foreign Plants, or Elements of practical Botany: a Work in which are given a precise Description, according to the Method and Principles of Linnæus, of the Genera, Species, their Synonymes, their Properties, and a Series of Observations drawn from Nature. By J. E. Gilibert, formerly Physician in Lyons, and Professor of Natural History in the University of Wilna, now Professor of Botany at the Garden of the Empress Josephine, &c. Second Edition, corrected, enlarged and ornamented with more than 800 *Figures in Wood, and* 50 *in copper-plate.* 3 *Vols.* 8vo. Lyons. Imported by Deconchy. 1806.

OF all the branches of natural history, botany requires perhaps the least genius and the most industry. A tenacious memory and indefatigable assiduity are sufficient to constitute a botanist without any extraordinary powers of imagina-

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tion or judgment, the latter faculty indeed is seldom found among mere nomenclators of vegetables. Hence probably the reason that botany has been so much cultivated in France, when the people, notwithstanding their acknowledged levity, are industrious and persevering in whatever requires but a moderate exercise of the thinking powers. This is particularly evident in the plodding dullness of the Lyonese, who, although they can boast of few or no philosophers distinguished for their researches in the other two kingdoms of nature have many useful writers in botany, among the most distinguished of whom must be placed the author of these volumes. Practical utility indeed, not original research, seems to have been the principal view of the botanical physicians of Lyons, and they have according produced works, which however inadequate to extend the boundaries of human science, are yet well adapted to diffuse a familiar knowledge of botany among the midling and subordinate ranks of society.

M. Gilibert, in the true spirit of egotism peculiar to his country, introduces his work by a detail of his own life, his botanical studies and professional friendships. This garrulous vanity indeed is the more venial, as our septuagenarian author spent 18 months in exile during the murderous reign of Robespierre, every day of which he expected to fall into the hands of the executioners. 'The pleasures of herborization, he says, contributed to mitigate the fear of impending death, and the multitude of plants which he found in the environs of Beziers and the southern provinces, rescued him from despair and made him forget the dangers that incessantly menaced him.' After enumerating the principal events in his own life, and his travels in Lithuania he proceeds to take a brief view of the state and progress of botanical science at Lyons, where it appears that the commercial spirit of the booksellers and the love of money, not knowledge, have always been the *primum mobile* of botanical labours. We did not expect indeed to hear an old professor entertain such opinions on the little importance of this science, as are here avowed; and of 20,000 different species of plants now known, he justly asks, 'what memory is capable of retaining the Greek and Latin names by which they are designated? 2000 species at most are all that are considered as medicinal, alimentary, or applied to the arts, and the other 18,000 are of no consequence but to the insects which devour them, or to the animals which they nourish. Linnæus himself could remember the characters of only 4,000, and professional men, who have to study anatomy and medicine, cannot be supposed to devote the necessary time to

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acquire a knowledge of such numbers.' These considerations therefore have induced the professor, '1st, to proportion the number of plants to the powers of the memory; 2d, to simplify the nomenclature; and 3d, to adopt the surest and most easy methods.' To this end M. Gilibert here presents his pupils with the generic and specific descriptions of about 9000 of the 'most common, most useful, and most curious plants,' according to the method adapted by Linnæus, with the natural families and synonyma of Tournefort and other celebrated botanists. These descriptions are *illustrated*, or, as the author says, *ornamented* by 800 wood-cuts placed on the margin of the page in the manner of our old books on plants printed early in the 17th century, but in every respect greatly inferior to our designs at that period. Such cuts indeed may furnish a constant exercise to students, but it will be an exercise better adapted to experienced botanists than to tyros, to trace this analogy with the plants which they designate. The copper-plates are also marked with that mediocrity which characterizes every thing in Lyons. Of the vast mass of matter which these three volumes contain, however, we shall only notice what is most interesting of the miscellaneous and original information in this edition.

The second volume is prefaced by five memoirs, all of which relate to Lyons. The first, on the topography and climate of its environs, especially with regard to their botanical geography, which derives some interest from the charming variety of the scenery. The second, on the transmigration of plants, enumerates the most curious and rare ones found in the vicinity of that city. Among those are the aquatic plants, *hydrocharis, morsus ranæ, menyanthes nymphoides, isnardia palustris, limosella aquatica*, &c. Several Alpine vegetables are also found on the surrounding hills. The author infers that the number and variety of the plants must be increasing, because he has discovered several new and very remarkable ones, which were not observed by any of his very able predecessors, nor even by himself during the course of thirty years. The increase he ascribes to transmigration, and alleges that the inundations of the large rivers from Switzerland and Upper Burgundy transport seeds to this province where they eventually become indigenous; that the passage of birds brings others, and that the use of foreign grain has been a third cause of their new vegetable riches. The *hypocharis maculata* and *xanthium spinosum* are instanced as of the new species acquired by the latter means. It appears however that the station of plants is uncertain, and that if new ones be found many old ones become ex-

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tinct, and hence probably the reason why the works of all the ancient or first botanists are now apparently so imperfect.

The third memoir presents an historical sketch of the progress of natural history, and of the works of the naturalists of Lyons. M. Gilibert dates the origin of the study of natural history in that city at the invention of printing, and contends that the common opinion which asserts that the taste for commerce extinguishes all the sciences, is proved erroneous, by the fact, that if Lyons can boast of several celebrated naturalists, it is entirely owing to one important branch of its commerce, the manufacture of books, which has been continued with unremitting industry from 1500 down to the fatal epoch of the revolution. The booksellers of Lyons, at an early period, embarked in the trade of printing books, and the learning and industry necessary to give correct editions of the classic works of Aristotle, Theophrastus, Pliny and Dioscorides, diffused a taste for the natural sciences; translations were afterwards required, and to effect this it was necessary to have recourse to nature, and to compare the living objects with the descriptions of them left by these ancient writers. Hence the Lyonese became at once expert naturalists and classical scholars. Among the most distinguished of these restorers of learning and science, must be ranked Champier, a polygrapher, says the author, if ever there were one who wrote on history, eloquence, poetry, jurisprudence and natural history, as in his *Hortus Gallicus*. Curtius or Decourt, Pons, and Dalechamp were also distinguished writers in the latter end of the 15th and beginning of the 16th century. Bauhin, Jussieu, Goiffon, Tourrette, Saubry, Dombei, Poivre, Sonnerat, Aleon-Dulac, Jars, and Patrin the mineralogist, are likewise enumerated among the Lyonese naturalists.

The fourth memoir is on the life and writings of Dr. Goiffon, author of the first *Flora Lugdunensis*, and the fifth consists of observations on the rural economy of the department of the Rhone, of which the city of Lyons is the capital. The latter is in many parts merely a repetition of the topographical observations in the first memoir, only somewhat more minute. The sterility of this department is frankly acknowledged, and the miseries of the poor and labouring classes of people are prevented from depopulating this place more rapidly only in consequence of the increased cultivation of potatoes. The decay of trade and decreased manufactures however have deprived the peasantry of the means of bartering their vegetables for clothes, as formerly, consequently the products of the soil have shared in the same common desolation. The only relief here deemed adequate

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for these unfortunate people, is that the government should furnish them *gratuitously* with utensils and implements of labour. Such are the feeble hopes of prosperity under Buonaparte's domination.

M. Gilibert's third volume is introduced by a memoir on the progress of natural history, especially of botany, and on the misfortunes which seem attached to the labours of naturalists. Did the author wish to ridicule or put a stop to his study, he could not have adopted a more effectual method. Hitherto we have supposed that minds uniformly devoted to scientific researches in the economy of nature, could not be much troubled with the vulgar passions of jealousy, envy and personal malice. The professor, who fortunately confines his remarks to botanists only, presents us with a very different view of the agonized, vain and passion-troubled minds of botanical inquirers. The picture he draws would be truly alarming were it not in many respects evidently the phantom of a perturbed imagination. He enumerates with querulous minuteness all the pains, dangers, and expenses of foreign travel; but to minds ennobled by a true spirit of philosophy, the pleasures and profits greatly counterbalance all those temporary inconveniencies. It is true, those who have not pecuniary resources for such undertakings would perhaps do much better by turning their attention to some other study less expensive and more profitable than that of natural history. But we cannot conclude that the study of the vegetable kingdom must necessarily be attended with dangers, difficulties, privations and personal animosities merely because Columna and Linnæus survived their mental faculties, and because the latter, who was perhaps the vainest man that ever lived, was particularly mortified by the observations of Haller, Adanson and Buffon on his System of Nature. It were much wiser and much more useful to inculcate the necessity of possessing a mind trained to candour and diffidence previous to its being directed to the study of nature, than to insinuate that all excellence must be obtained only by painful exertion, and must be rewarded with envy and malignity.

The last and by far the most novel and interesting essay prefixed to these volumes, is 'A view of the rural economy of Lithuania.' Our ignorance of the 'rural economy' of Poland, and indeed of almost every thing which concerns that country, contributes to render this sketch from the pen of so able a naturalist and accurate observer, still more interesting, especially at the present period, when it has again been made the theatre of one of the most bloody and desperate wars that have ever disgraced the annals of man,

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and when it is probably about to undergo some new political changes. The author confines himself to a very brief view of the topography, agriculture, life and labours of the peasantry of this province or ancient duchy. We shall translate a few particulars:

'The grand duchy of Lithuania, says M. Gilibert, is a vast plain as large as the half of France; formerly it was one continued forest, which only nourished wild beasts, and even now two-thirds of it are still covered with trees. Well informed travellers who have traversed those vast forests, have found in their center and on their borders incontestable proofs that the soil was once cultivated. The foundations of buildings, caves and traces of ditches and moats every where demonstrate that this country has been several times cultivated and as often reduced to forests. It would be absurd to give a common character to all the peasants, as the mixture of races and the influence of luxury have occasioned great variety in the individuals; yet, it may be observed in general, that they are of a good stature, of an agreeable figure, regular features, and almost all fair or flaxen-coloured, and very few brown. Their life, hardy and rustic, renders them very robust; their character is tranquility; they execute slowly all that they undertake, but if they are less active than the French, they can support labour a much longer time; they are healthful, subject to few diseases, and more old men are found among them than in the best provinces of France.

'These peasants are serfs or children of the glebe, and belong all to masters. Their lot is not the more unhappy; they are removed from all real wants; if by some misfortune they lose their houses, their cattle, or their crops, their masters are obliged to rebuild their houses, replace their cattle, and furnish them with grain. They have also land which they can transmit to their children, and of which their lords cannot deprive them. The poorest of these peasants has two oxen, two cows, a horse and pigs. Give a Lithuanian peasant a hatchet, and he will construct a dwelling for himself and his cattle; he neither wants carpenter, mason, smith, nor cartwright. In winter he makes a light sledge to draw wood from the forest, in summer he constructs a cart sufficiently light to transport his crop. With his hatchet he squares the trunks of trees, and placing them one above another, makes a very solid wall, between the joints of which he places a kind of moss and lichen which renders them impenetrable to the cold. These houses are parallelograms, and at one corner a large stove is very ingeniously invented, which keeps in the house a continual heat of 15 degrees, (Reaumur) whilst the cold without is occasionally 24°: the door and the chimney of this stove are in the outside, hence they are not troubled with smoke, and the roof is covered with straw. Near to this house is the stable, the walls of which are formed of platted boughs, between which are introduced potter's clay mixed with straw that constitutes a mass impenetrable to the cold. In the roof of these buildings are placed the hay and straw destined for the season's

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fodder. The peasant and his cattle thus lodged, his mansion is next to be furnished. A square frame with four feet made of the stems of young oaks, on which is placed a wooden frame covered with fern and moss, constitutes his bed, which the rich cover with bear skins. A six-footed table and some wooden stools complete his furniture. The children in winter sleep on banks near the stove, in summer on leaves or in the open air. The kitchen utensils consist of a few earthen pots, a hollow jasper stone with a rough pestle serves to grind their grain, and an excavation in the trunk of a tree for a kneading-trough; the oven, which is very well built and furnished without a mason, is very near the stove. The dress of these people is a linen shirt manufactured in their own families, a tunic of sheepskin with the wool worn next the body, and a long brown woollen robe, also of domestic manufacture, with a red woollen girdle, which is the only article that they purchase. They never shave, and have long beards like the patriarchs; if they are sick they can support their diseases, as experience has taught them to know those which nature cures, and those under which it sinks.

'The soil is sandy and apparently sterile, yet the Lithuanians have abundant crops. Experience having taught them that the labour should be superficial, their ploughs are more simple than ours, and so light that they can be carried on the shoulders, and drawn by one horse. The rye sown in Lithuania differs from that of France in the great length of its roots, which traverse the sand and fix themselves in the clay beneath, and in the shortness of the stalk or straw, which does not exceed from 28 to 30 inches. The rapidity of the vegetation is surprising in this climate. About the 12th or 15th of May, the warm south winds have dissolved the snow, and left the fields of rye as green as meadows; in about sixty days after, by the 15th or 25th of July, it is all gathered and preserved for the winter. Rye furnishes the principal food of the people of every class, and the bread made of it is much superior to that of the same grain made in France. Barley is only used to make beer, and wheat is rarely cultivated. Buckwheat is the next most abundant grain, which with wheaten flour is chiefly used in pastry and sweatmeats. Hemp and flax are also cultivated, and oil drawn from their seed; but the oil most used by the Lithuanians in dressing or seasoning their food, is that extracted from wild cabbage seed, of which they cultivate three species, the *Brassica campestris*, *B. orientalis*, and the *Raphanistrum*. Hops are likewise found in this country, if not indigenous at least naturalized. Every peasant has a garden behind his house, in which are some indifferent apple and pear trees; but they are unacquainted with quickset hedges. Grapes ripen imperfectly, and are not sweet. All the spontaneous fruit trees in these frozen regions bear only acid berries, such as the gooseberry, the myrtle, and the briar; even the raspberries, so sweet in our climate, are acid in Lithuania; the strawberry alone is aromatic, sweet, and scarcely sourish. The bees however, which are abundant in this country, produce vast quantities of white honey, much superior to that of Narbonne, and which is found in almost every old trunk of a

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tree in the forest. Of this honey a spirituous wine is made, and also of several berries. They likewise distil ardent spirits from fermented wheat, barley, rye, oats, cherry-stones, and *the heraclium sphondilium*, to which they add anise or fennel to give it a flavour. Custom enables them to drink three or four quarts of these liquors, without being sensibly affected. I have known thousands of Lithuanians who, at seventy years of age, had committed this excess throughout their lives. Anise, coriander, and fennel are every where cultivated, and the seed used in considerable quantities in their bread. Their fields are covered with large poppies, from which they extract no opium, and only use the seed, of which the Lithuanians eat copiously. Meat and game are very abundant, but seldom eaten by the peasants, who keep their fowl, butter, eggs and game to pay their tribute, and content themselves with the use of lard, and goose-oil fried. A horse costs twenty shillings, a cow 16s. a pair of oxen 3l. a large hog 8s. an ewe 2s. a goose 6d. a pound of butter 3½d. a pound of meat 1½d. a pound of wheaten bread 1½d. and a pound of rye bread ½d. a bottle of beer 1d. of spirits 3d. a shirt 1s. 6d. a woollen coat 12s. and a cover of skins 6s.'

Such is the picture which our author asserts is a correct likeness of the people of Lithuania. Of the nobles, who wanton in all the luxuries of potent princes, he says nothing. To this volume M. Gilibert has also appended, besides very useful Latin and French indexes, a dictionary of botanical terms and botanical writers and their works, tables of the systems and natural orders of Linnæus and Tournefort, and comparative lists of the ancient and modern synonymes: an analytical method or view of the plants in Lithuania, and what are generally dispersed over Europe. As an introduction to this analytical method, the author gives an apparently accurate and interesting view of the topography and geography of Lithuania, which would exceed our limits to analyze. His method, which is in fact an attempt to introduce a new system of botanical arrangement, is divided into four series of plants, and each series again divided into collections and fasciculi. Were we not already sated with systems in every branch of natural history, we should not withhold from this its due portion of merit; but it is enough to say that it is useless, as it cannot supersede those now established, and will otherwise contribute little to facilitate the progress of botanical knowledge.

With respect to the relative merit and utility of this History of Plants, to those who wish for a general and miscellaneous knowledge of the vegetable kingdom, we know of few works either in French or English, more easily accessible, or better adapted to familiarize simplers with the most useful herbs and plants. To the general description of each genus and species are added observations on the habits and medicinal

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uses (if any) of the vegetable in question. These are accompanied with critical remarks on the author who has given the best design of the plant, and who has best defined and described it. Here M. Gilibert discovers both extensive reading and observation, and frequently bestows the honest tribute of approbation on the talents and industry of the English botanist Hill, now almost obsolete or forgotten in this country. We have to regret however that the wooden cuts which illustrate the descriptions, and which are so conveniently placed on the margin of each page, are so imperfect as rarely to convey any adequate idea of the external character or perspective of the plant. In the present taste for wood cuts, we know not why this practice should not be again adopted in this country, as formerly, to propagate the knowledge of botany, instead of representing insignificant figures from ancient mythology. The utility of the plan is self-evident.

ART. V.—*Essai sur la Vie Du Grand Condè, &c.*
Essay on the Life of the great Condè, by Louis Joseph de Bourbon Condè, his fourth Descendant. 8vo. Paris. 1806. Imported by Deconchy.

THE authenticity of this work rests entirely on the word of Monsieur Leopold Collins, bookseller in Paris: this gentleman informs the public, who he conceives will suspect that he has only attributed it to a descendant of the great Condè merely to excite their interest or their curiosity, that he is in possession of two manuscripts, one entirely written by the hand of the author, the other a copy with corrections by the same author; these manuscripts may be inspected by any one, who will take the trouble to call upon him.

A few years ago Mr. Ireland was in possession of Shakepearian manuscripts, and published the same advertisement to a doubting public. Some few believed them authentic, more doubted, and an assemblage of critics at the theatre royal Drury Lane, at length compelled the author to acknowledge the forgery. If it were easy for Mr. Ireland to counterfeit the hand writing of Shakespeare, so long dead, how much easier must it be for Mr. Collins to imitate that of Louis Joseph de Bourbon Condè? How Mons. C. came in possession of the manuscripts, he carefully conceals; but prudently adds that it seems to have been composed about forty years ago. So much for the authenticity of this volume. We will now briefly state our opinions respecting its merits and defects. In writing the memoirs of a celebrated character, a principal object of the author should be to introduce us

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to his retirement, to let us behold him in the midst of his family, in those moments when every restraint is removed, and the man ceases to act for public admiration and applause. It is in this respect that Boswell's life of Johnson, notwithstanding its many faults, is read with such delight. The character of his hero is so faithfully pourtrayed, that we fancy ourselves in his company, and almost see every distortion of his unwieldy body, when he is angry, and enjoy whatever affords him pleasure. But it is not so with the hero Condè: when the battle is prepared, and the victory gained, then Condè vanishes till the next opportunity occurs of introducing him on the stage; where the same routine is gone through, again and again, till the reader becomes nauseated with the *crambe repetita*, and wonders how the author should presume to call it an essay on the life of Condè. To judge from the work before us, the subject of it could never have enjoyed the society of his family; one continued bustle of fighting and political intriguing seems to have formed his sole existence; yet Condè did love retirement, and domestic privacy; but scarcely one anecdote of this nature is to be found to relieve us from the scenes of blood which every page presents to our eyes. As a history of the age in which the great Condè lived, this work is sufficiently entertaining. That part of it which relates to the age of Louis the fourteenth is well written. The striking contrast of the rebellion of Condè against that prince, and his submissive attachment to him afterwards, will be read perhaps with surprise. But it must be observed that he was only the enemy of the government, and not of the king. He successively hated Richelieu and Mazarin, who in turn ruled France like two grand viziers. To military men this may also prove an interesting performance; from the example before them they may learn the art of war, and how to act with advantage in the most difficult circumstances. His character is thus summed up by the author:

'As an eminent warrior, an illustrious prince, an enlightened man, a tender father and faithful friend, Condè united in himself every grand quality, and every honourable sentiment; his character, unique in the annals of the world, would appear fabulous, without reading his history. Rich in talents and in modesty, in greatness and affability, he was at once warlike and sentimental, impetuous and mild, a rebel and a citizen: he loved the sciences and war, agitation and repose, business and pleasure; he inspired at the same time attachment and jealousy, esteem and hatred, interest and fear; and in any point of view in which history presents him, he is always the greatest ornament; he brightens every picture, enriches every detail; he interests, he seduces, he [illegible] by the eclat which he gives to times, places, actions and [illegible] bmen, princes, war-

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riors, cherish with me the memory of this hero; render homage to his genius, imitate his virtues, avoid his errors, and let us congratulate our country for having produced a being whose existence for ever will honour the blood of kings, the list of heroes, and the age of great men.'

ART. VI.—*Versuch einer Prüfing und Verbesserung der ietzt gewohnlichen Behandlungs art des Scharlachfiebers, &c.*

Enquiries as to the best Means of improving the present System of treating Scarlet Fevers, by Dr. Johan Stieglitz, Physician at Hanover. Hanover. 1807.

WHILE the calamities of war were destroying thousands in Germany and Prussia, during the last campaign, an epidemical disease was visiting the cottages of the poor and tranquil inhabitants, and vying with the sword in the number of its victims.

We believe the name of Dr. Stieglitz is known on the continent both as a medical and literary character. He has entered the lists on this occasion, armed in both capacities, and has displayed considerable professional experience, as well as critical sagacity. He maintains that the obstinacy and prevalence of the scarlet fever epidemy were owing to the erroneous treatment commonly resorted to. He details his own practice at considerable length, which is directly the reverse of that hitherto received; he deprecates all adherence to system in the treatment of diseases, and perhaps this trait of novelty alone may invite some of our medical readers to a perusal of the work.

ART. VII.—*System des Assecuranz-und Bodmereiwesens, aus den Gesezten & Gebrauchen Hamburghs und der vorzuglichsten, Nationen Europens, &c.*

System of Insurance and Maritime Laws; taken from the Laws and Customs of all the principal Commercial Countries in Europe; intended for the Use of Insurance Brokers, Underwriters, Merchants and Lawyers. By William Benette. 2 vols. 8vo. Hamburgh. 1807.

SEVERAL excellent works of this description are in existence in this country, but we believe they are wholly

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confined to the English law of assurance, or at least to that part of the code of the civilians adopted into our maritime laws. M. Benette has taken a wider range, and extended the subject to every trading nation in Europe, a circumstance which of itself must render his work of great value independantly of the fidelity with which he has executed the task. His work contains some sagacious hints for the improvement of the laws of assurance, and states some cases, where their inadequacy to afford any relief to sufferers is very glaring.

ART. VIII.—*Gallerie der National Prachten in der Stadt Hamburgh.*

Costume of the Citizens of Hamburgh, with a Description of the City, &c. Luneburg. 12mo. 1807.

THIS is a splendid although a small work. It contains 25 beautifully coloured drawings of various subjects alluded to in the course of the book. The description, or rather history of Hamburgh is entertaining, although written in a sober German style. The burgher guards of Hamburgh are not treated in the most respectful manner in this performance. These are composed of the citizens, and mount guard by turns in order to preserve the tranquillity of the city during the night; but, like the watchmen of all countries, they are apt to sleep on their posts, and are oftener found smoking and drinking in the watch-houses of Hamburgh than patroling the streets.

ART. IX.—*Gmelin C. C. Flora Badensis Alsatica et confinium Regionum cis-et trans-Rhenana plantas a lacu Bodemico usque ad confluentiam Mosellæ et Rheni sponte nascentes exhibens sec. Syst. sex: c. iconibus. 2 vols.* 8vo. Heidelberg.

THIS is a botanical work by the title of a Flora of Germany: the name of Gmelin has been long celebrated as the Linnæus of Germany, and he has added to his laurels by the production now before us. The varied climate of Germany is so favourable to almost every species of vegetation, that it is scarcely possible for one naturalist to describe the products even of a single district. The work of M. Gmelin now before us, is therefore an Herculean labour. And he

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has made it a botanical treasure, notwithstanding the disadvantages with which he has had to contend. Indefatigable in his personal researches and assisted by a numerous circle of botanical friends, he has been collecting, during these five and twenty years, whatever was uncommon in the vegetable kingdom among the mountains of the Black Forest, and on the luxuriant banks of the Rhine, from Basle in Switzerland to the confluence of the Neckar and the Rohr. To the description of the plants, observations are added upon the territories where they are indigenous, accompanied with an account of the purposes to which they are applied, and the names of the works in which drawings of them may be found. In these respects M. Gmelin's work comes recommended to the botanist, the geologist and the œconomist, and it is a new proof of German industry and learning.

ART. X.—*Practisch, œconomische, Bemerkungen auf einen Reise, &c.*

Practical and œconomical Observations, made on a Tour through Holstein, Schleswig, Ditmarsen, and Part of the Bremen and Hanoverian Territories to the Elbe. By C. P. Kiesewalter. With Plates. 8vo. Hof. 1807.

THIS is an agricultural work, and the author informs us that he has devoted the greater part of his life, to the pursuit of agricultural knowledge.

After some general descriptions of the soil and products, &c. of Holstein there follows a detailed account of the rotation of crops adopted in this fertile district. A curious fact is mentioned which shows to what extent the science of agriculture has been carried in Europe in the last twenty years. A tract of country which was once so unproductive, as to support only sixty persons, now furnishes food and agricultural employment to three hundred people. Thus, if population be the true riches of any country, it must follow that the cultivation of waste lands, if the system of small farms is adopted, is the best method to increase this description of national prosperity.

The author then proceeds to detail the route he pursued in his travels, and he has evidently taken our countryman Arthur Young's Agricultural Surveys for his models. M. Kiesewalter's style is sprightly and flowing, although he informs his readers that he is more anxious to be celebrated as an agriculturist than as an author.

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The work is embellished with drawings of cattle, machinery, &c. all of which have been executed by the author himself, and display much taste and assiduity.

ART. XI.—*Verhandlungen und Schriften der Hamburgischen Gesellchaft, &c.*

Essays and Transactions of the Hamburgh Society for the Encouragement of useful Arts and Sciences, for the Year 1806. With Plates. 8vo. Hamburgh. 1807.

THESE transactions are edited by Dr. Meyer of Hamburgh, who in the first paper of the volume, takes a succinct view of the labours of the society, since its first formation, in the year 1800. This memoir contains a faithful detail of the different branches of science, to which the members have directed their attention, and is highly worthy of perusal. One of the most important objects of enquiry with the society during the last year, has produced seven essays. The subject proposed was 'the best plan for the situation and interior arrangement of a prison for criminals and debtors.'—Each of these memoirs is accompanied by a drawing. The next branch of enquiry is on the subject of instituting 'a saving bank or pension chest,' to which the labouring classes of the community are to contribute while in health, and from which they are to receive in return a pension during old age or sickness. The plan of this institution was presented to the society by Baron Voght, and the calculations were made by M. Luis, both of Hamburgh, and their speculations are about to be acted upon. It is somewhat curious that one of the clauses of Mr. Whitbread's poor's relief bill, lately before the house of commons, embraces the very subject above alluded to, and the coincidence is so striking between the two plans that we can hardly attribute it to chance. The volume now before us concludes with instructions and directions addressed to the lower classes as to their diet, health, &c. and contains some strong injunctions upon them to attend to the education of their children.

ART. XII.—*Les quatre Fondateurs des Dynasties Françaises, &c.*

The four Founders of the French Dynasties, or the History of the Establishment of the French Monarchy by Clovis; of the Renewal of the Royal Dynasties by Pepin and Hugh

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Capet; and of the Foundation of the French Empire by Napoleon the Great; adorned with Portraits of the four Sovereigns, and an allegorical Frontispiece. By Dubroca. 8vo. Paris. 1806. Imported by Dufau.

THE supreme power in France, without including the transient period of the republic, has passed into the hands of four different families in the space of about 1400 years. The first regular dynasty was established by Clovis towards the conclusion of the fifth century; when the mighty power of the Roman empire had dwindled into an empty name; this was succeeded by the dynasty of Pepin in 752, whose descendants yielded the crown to the house of Capet in 987, and this illustrious family, after having exercised the kingly power in France for about 800 years, has finally been replaced by a new dynasty in the person of Napoleon the Great. The Francks, whose origin is lost in the night of ages, but who had long fixed their habitations in Germany, had made a successful irruption into Gaul in the time of Childeric, but they did not obtain any permanent establishments in that country till the time of his son. Under the auspices of Clovis, the Francks made themselves masters of the finest provinces; the subjugation of which they rendered so complete, that they altered the manners, the language and the name. Clovis, like most of the founders of empires, was distinguished by abilities, which raised him above the level of his contemporaries, but which he unfortunately could not transmit along with the inheritance of his dominion to his successors. He possessed strength of character, depth of policy, fertility in expedients, and a facility in overcoming obstacles or making them assume the peculiar form of his political innovations.

At the age of fifteen Clovis had succeeded to the crown of his father; and at the age of twenty, he left the Hercynian forest with his cloud of warriors, passed the Rhine, and sent a challenge to Siagrius the Roman governor, who had assumed the title of king, and fixed his capital at Soissons. Under the walls of that city he prepared to meet the enterprizing foe. A battle was fought which decided the fate of Gaul; the Romans after an obstinate resistance were entirely defeated; Siagrius was obliged to abandon his dominions to the conqueror, and to seek an asylum in the country of Alaric the king of the Visigoths, who then kept his court at Toulouse. Clovis sent a message to Alaric, desiring him to give up his prisoner, or menacing him with his resentment. The Visigoth complied with a request which

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he had not courage to refuse. Siagrius was given up; Clovis kept him for some time in prison; and afterwards cut off his head. On this occasion the author remarks that the measures of the founders of empires require an exertion of rigour beyond what is requisite in those whose power has been long established, and who have no rivals to fear.

'What would be a crime, a violation of justice in the one becomes a sad necessity in the other. What consideration, in fact, can be put in competition with the dangers which menace an empire on the establishment of a new dynasty, when factions are fomented by the intrigues of ambition, and the opposite pretensions of aspiring chiefs?'

An allusion is here evidently made to, and an exculpation intended for, some of the atrocious acts by which Buonaparte has endeavoured to get rid of those whom he had most cause to hate or fear. But the extenuation which is attempted amounts to no more than this, that when a man has once got possession of the supreme power, there is no tie, however sacred, which he may not violate to preserve it.

We have often heard it asserted, and never without dissatisfaction and regret, that those precepts of justice which ought to be inviolably observed in the intercourse of individuals, may be without any dishonour disregarded in the measures of states. But, if we may be allowed to have any knowledge of the relative ties of moral obligation, we must assert that the duty of a strict adherence to those ties is even more incumbent on nations than on individuals. For the importance of duty, as far as it can be made a matter of moral appreciation, must be considered as greater or less in proportion to the quantity of happiness or misery which the observance or the violation may produce. And if the practice of vice or virtue on a large scale be productive of greater happiness or misery than on a small, we cannot but think that no state can deviate from the great principles of moral duty, without deserving aggravated censure and incurring accumulated guilt. We must likewise consider that the measures of states are in fact the measures of individuals; and though the moral responsibility may seem to be distributed among many, it is in fact concentrated in a few. For though many may be mechanically concerned in the execution, yet the scheme is projected and ordered by a few. When a king or his ministers command an innocent man to be put to death, or a city or a province to be pillaged or destroyed, they must be considered as alone implicated in the guilt of all the murders and assassinations, the pillage and destruction which they counsel or direct.

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After the murder of Siagrius, Clovis, who killed Alaric in single combat in sight of the two armies, put an end to the reign of the Visigoths in Gaul. He afterwards married Clotilda, a niece of Gundebad king of Burgundy, who was successful in persuading her husband to embrace the religion of the cross. This event had a powerful influence in reconciling the Gauls to the new dynasty of Clovis and the conquests of the Francks. The government of the Francks did not experience under Clovis any alteration in its essential principles. The nation itself, which was always jealous of its liberty, and formed a republic of which the prince was only the chief magistrate, reigned in a mass over the different inhabitants of the conquered country. Assemblies were still held in the field of Mars; the nobles continued to form the council of the prince; and the cities of Gaul were put on the same footing as the villages of Germany; the names of duke and count, who were at once military and judicial chiefs, were substituted for the ancient *grafions*. The revenue of the prince consisted of his domains, of the free gifts which his subjects presented to him when they assembled in the field of Mars, and of the fines and confiscations which were awarded by the law. The customs, quit-rents, capitulations and diversity of imposts which the avarice or the pride of the emperors had exacted from the Gauls were suffered to pass into oblivion under the government of the Francks. The judicial administration of Clovis was far superior to that to which the Gauls had been accustomed under the emperors. The dukes or counts, who distributed justice in different districts, could not pronounce sentence without taking seven assessors from among the respectable inhabitants of the province where the person resided against whom the action lay. The Gauls were thus constituted their own judges; and it was their own fault if justice became as venal as it had been under the government of the emperors. Most of the customs which the Francks had imported from Germany, were erected into laws. The *Salic* law was established, which has been wisely preserved amid all the changes which have happened in the political government of France. Some humiliating distinctions were made between the victors and the vanquished, but the rigor of these was softened by the beneficent institutions of the prince. The Gauls as well as the other subjects were deemed eligible to the different offices of the state; and a Gaul might obtain all the privileges of a Franck by renouncing the Roman to live under the Salic law.

The conduct of Clovis with respect to religion shews him to have possessed a mind enlightened far above the level of his contemporaries. Ten years elapsed between his

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entry into Gaul and his conversion to christianity; and yet in this interval not one instance is recorded of his having offered any violence or contempt to the catholic worship of the vanquished Gauls. The religion which he disapproved as an individual he protected as the head of the government; and in an age of ignorance and barbarism the wisdom of the prince promoted the spirit of toleration among the partizans of paganism and of christianity. When the religious opinions of Clovis underwent a change, his political principles continued the same. When Constantine became a convert to Christianity, he became the persecutor of the idolatrous errors which he had relinquished. But Clovis embraced the precepts of christianity only to evince a greater degree of moderation. The excess of his zeal did not blast the fruits of his conversion. The tolerant principles of Clovis were strongly evinced on the conquest of the Visigoths. This people professed arianism, but not without persecuting those of an opposite opinion. But when Clovis became master of the dominions of Alaric, he established what was called the orthodox faith, but without offering any violence to the professors of the arian creed. The descendants of Clovis possessed none of the virtues by which he had been characterised. Their cruelty alienated the affections of the people, and their impotence excited their contempt. The loss of their authority and respect, facilitated the usurpation of some enterprising individual; the mayors of the palace, who had originally been only the chief domestics of the sovereign, by degrees contrived to engross all the power and functions of the government, till Childeric, the last feeble successor of Clovis, was banished for life into a monastery, and Pepin, who was more worthy to wear a crown, was elevated to the throne. This second royal dynasty in France commenced in 752. Clovis laid the first foundation of the French monarchy; but the institutions of Pepin tended most to consolidate the edifice. Under the dynasty of Clovis, the kingdom on the death of the sovereign was divided into as many shares as there were male issue of the late prince. The Francks had introduced this custom from Germany. After the accession of Pepin the throne was made hereditary in his family, but elective with respect to the prince who was to reign. Charles or Charlemagne, the son of Pepin, signalised his reign with many splendid atchievements, which have caused his name to be ranked among the most glorious in history. He reduced the Saxons, who, on the death of Pepin, had shaken off the yoke of France. He afterwards passed the Alps, annihilated the sovereignty of the Lombards, and caused himself to be declared king of Italy; and in a later period of his reign

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the grateful admiration of the Roman people revived in his person the title of *emperor of the west*, which had been abolished for three centuries. The pope placed the crown of the Cæsars on his head on Christmas day in the year 800, invested him with the purple, and did homage at his feet. At Rome he exercises the plenary rights of sovereignty; sits in judgment on the pope, and reserves to himself the right of confirming the choice of his successors. The emperor of Constantinople acknowledged him for his colleague, and ceded to him the greater part of Italy; the Saracens of the Pyrenees consented to be his tributaries; the caliph sent him presents and testimonies of admiration. In short, the forty-six years reign of this prince was a continued succession of victorious exploit and prosperous enterprize, which extended his dominion from the Baltic to the Ebro, and from the Tiber to the Atlantic. The first care of Charlemagne was to establish the reign of the laws, and in order to procure for them a more ready obedience he took care that the people themselves should have a will in the formation. He accordingly perfected the salutary reform in the states general which Pepin had begun. He ordered that that body should be assembled twice in the year, in the beginning of the spring and at the end of the autumn. In the assemblies of the people which were held under the first successors of Clovis, every free man who lived under the Salic law had the privilege of attending them. But in order to prevent these meetings from becoming too numerous and disorderly, Charlemagne decreed that every district should send twelve deputies chosen from among the more respectable proprietors. The assembly consisted of the nobility, the clergy, and representatives of the people; these three orders sometimes met in separate chambers, and sometimes united in one body for the purpose of consultation, or of more closely identifying their particular interest with the general good. The emperor himself never interposed in their deliberations except when he was invited to act as a mediator in their disputes, or to give his assent to the laws which they had passed. Thus in the days of Charlemagne the law of the French was the will of the people published in the name of the prince. Happy would it have been for the sovereigns who afterwards swayed the crown of France, if they had never abolished those institutions which his wisdom had planned, or those barriers which custom, taking the direction of the public good, had erected as the best safeguard for the liberties of the people.

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The dynasty which Pepin had established, and which the genius of Charlemagne conspired to render permanent, lasted little more than 200 years; when the elevation of Hugh Capet, a simple vassal of the crown, to the royal dignity, put an end to the sway of the Carlovingian kings. This was the commencement of a new dynasty, which begun in 987, and continued till the year 1793, when Louis XVI. was obliged to bow his neck under the axe of the guillotine. From Hugh Capet to Louis XVI. we have a succession of 31 monarchs in the space of about eight hundred years. In this catalogue of kings we find a strange combination of virtue and of vice, of talent and of incapacity; but the crimes of all, whatever might be their crimes, seem to have been visited on the most harmless of the race. Louis abounded in good intentions; but he wanted constancy in carrying them into effect. He suffered himself to be diverted from his purpose by the intrigues of the corrupt and interested persons who surrounded him; and the fatal imbecility of his character furnished his enemies with the readiest means of his destruction. The impolitic and dastardly flight of his relations, his courtiers and noblesse, who had revelled in the sunshine of his power, precipitated his fall; and the unfortunate monarch was left without a friend in his distress.

There is an unfortunate resemblance between the last kings of each of the French dynasties; Childeric III. the last king of the first race, was dethroned, shorn and shut up in a monastery for life. Louis V. the last king of the second dynasty, after a reign of one year, was poisoned by his wife; Louis XVI. the last monarch of the third, terminated his life upon a scaffold. The first was remarkable for his apathy, the second for his fanaticism, and the last owed his misfortunes to the impotent inconsistency of his character. All three could enumerate ancestors of transcendant ability and heroic worth; but all three had degenerated from the examples before them, and sunk into contempt. Will the successors of the ruling dynasty profit by the lesson? will they consider that the want of personal virtue in the sovereign must finally endanger the safety of the empire?

We can hardly be surprised that a republican form of government was of such short continuance in France, when we consider that it was founded on the monarchical institutions of thirteen centuries; and that though the minds of a few speculative men were in favour of the experiment, all the practical habits, the sentiments, the hereditary and the acquired prepossessions of the nation, were decidedly against it. The people in general were too much attached to the visible representation of the monarchy, to be susceptible of

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an opposite impression. A momentary enthusiasm in favour of republican institutions was kindled in the country; but when the novelty ceased to interest, and the factions to which it gave birth began the career of their enormities, the delusive flame expired, and the whole nation, like a man recovering from a state of maniacal hallucination, began to resume the tone and gesture of their former moderation, and to bend once more under the pleasureable sway of their ancient propensities and pursuits. There is a great difference between a republican government, which takes its rise with the commencement of a people, which is genial to their early habits and opinions, and one which is placed on a basis of monarchical forms, whose influence has been entwined more or less with all the habitudes of social life, and which have produced ages of prosperity and renown.

In 1805, France ceased to be, even nominally, a republic; and Bonaparte was honoured with the title of emperor of the French. It is not to be wondered at that the people of France, after having been agitated by factions and torn by discord for so many years, should be happy to find a haven of peace and a protection from storms in the re-establishment of hereditary power. The death of Bonaparte only can shew whether this dynasty contain in it any of the principles of permanence; or whether, instead of being fixed on a firm foundation, on the interest and affections of the people, it rests only on the splendour of his success and the terror of his name

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ART. XIII.—*De la Vertu, &c.*

On Virtue; by Sylvain Maréchal, Author of the Dictionary of Atheists; preceded by a Biographical Account of the Writer, and followed by 'a Book for all Ages;' with a Portrait of the Author. Paris: 8vo. 1807. London: imported by Dulau, Soho-Square.

SYLVAIN Maréchal was born at Paris on the 15th of August, 1750. His father wished to make him a merchant, but the opposition of the son caused him to change his resolution. His youth was studious, and but little mingled with the habit of dissipation. Plutarch and Montaigne were his favourite authors. This sort of reading tended to impart force and energy to his sentiments and his character. At the age of 19 he was made librarian to the college of '*Les quatre nations.*' This situation was favourable to his literary pursuits. Long after the doors of the library were shut against the public, he remained there alone, vigorously employed in the improvement of his mind.

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Though he possessed depth of reflection, yet he was fond of trifling in verse, and some of his trifles are remarkable for the elegance of the execution. His 'Dictionary of Love' is written in the taste of Anacreon. The following is a paragraph of the preliminary discourse:

'The universe is constituted of love. From the largest of the stars to the minutest atoms of the earth, all is love. Numerous satellites attend on the queen of night, who, herself, but not without rivals, worships the king of day: by a perpetual attraction, the father of light loves and fecundates the earth; this common mother embraces in her bosom the humid element: the air is the lover of the flame, which in his absence dies. All is love, even amid the inanimate creation.'

All his writings are without any licentious taint; they had indeed more reserve, than seemed suited, to the taste of the times. He used often to say,

'Youthful fair, let modesty accompany all your actions; mystery is to love what modesty is to beauty. Remember that in order to preserve happiness, lovers should live like husbands, and husbands like lovers.'—'Far from us,' says he in the same work, 'be those beings who debase love, a sentiment too elevated for their narrow souls; who commit its dignity by their brutal pleasantries, degrade it by their obscenities, and make us doubt the species to which they belong.'

Sylvain Maréchal was once harassed by the importunate calculations of a mathematician, till his patience was exhausted, and he exclaimed, 'I am acquainted with nothing but the arithmetic of love; with love I willingly practice addition; I multiply as much as I can; I divide too often; but I am not willing to subtract.' When he was once reproached by a friend for not putting his name to his works, he said, 'we should live unknown, if we wish to live happy.' In his Dictionary of Love, and his Anacreontic odes, he never mingled any thing which could excite a pernicious delirium of the senses. The former work bears testimony to the purity of his heart, and the depth of his erudition. Though he seemed fond of toying with Venus and the Muse, yet that his thoughts were not without a serious cast, he evinced in a volume of psalms which he published in 1784. The 14th psalm in this publication, strongly manifests his love for that mediocrity, which appeared to constitute the *ideal-beautiful* of his well-regulated mind:

'1. O Lord, preserve me in the sweet mediocrity in which thy

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goodness has placed me. 2. If I have any merit in thy eyes, I owe it to the obscurity in which I was born. 3. Opulence dries up the virtues of the soul, renders the mind empty, and the body weak. 4. Happy the child whose cradle is not suspended to the branches of the lofty oak. 5. Happy he who sleeps under the cottage-roof! he will not awake on the brink of a precipice. 6. Happy is he who is content with being just in thy sight! and who is not a suitor for the eyes of the multitude. 7. Happy he who travels on without praise, and disputes not a step in the way of life. 8. In mediocrity we escape envy. 9. And what avail the applauses of the world, if we have not the suffrage of one's own heart?'

The works in which he displayed most energy, are in stanzas or in precepts. We must except his 'French Lucretius,' which is a masterpiece of poetry and erudition. In all his works he announces his predilection for the country, and his aversion for the town. In one of his psalms he says,

'I have clambered to the top of a rock, as old as the soil on which it rests. There I see the sun long before it is day to my fellow-creatures, and I do not lose sight of it till long after it has disappeared to them. There I feel myself nearer to the God of nature. There I am impressed with a reverence which I never felt before. What is art and all its magic when compared with nature?'

But though Sylvain Maréchal professed such a warm attachment to rural scenery and retirement, he appears to have passed the greater part of his life in the capital of Paris. But, as happens with the majority, his situation was probably at variance with his predominant propensities. In 1792, he received the hand and the heart of Madamoiselle Despres, whose virtues he had sung for eleven years, and he carried his attachment with him to the grave. On the epoch of his marriage, he left the centre to reside in the suburbs of Paris; and took with him 'his household gods, his father, his wife, and his father-in-law.' It was his constant practice to rise with the dawn. In summer, he was no sooner up than he took a few turns in his garden, without his hat, where he saluted his favourite star of day. He then returned to his study and read or wrote till it was time to repair to the library, from which he was never absent during a period of thirty years. His 'French Lucretius' was published without a name. His '*Voyage of Pythagoras*' is an interesting work, which is founded on the basis of history. After this appeared his '*Universal History*,' written in the lapidary style; which gives a concise, simple, and perspicuous account of all the memorable occurrences which

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have varied the annals of the world. The method which he adopted exempted him from the necessity of inserting any unimportant details. He thus briefly paints the resolution of Cotta and of Atticus :

'They forgot the dissentions of the state,
In the bosom of philosophy.'

In speaking of Moses, he says,

'Moses appeared ;
And his genius,
More powerful than that of Sesostris,
Left an impression
Which time could not efface.
He created
A people and a religion
Which still engage the attention of mankind.'

His next work was a 'Dictionary of Atheists.' This must have cost him much labour and great research. It is written without any spirit of party or any intolerance of opinion. These important works did not prevent other occupations. He undertook a Description of the antiquities of Herculaneum; and the artist with whom he was united in the publication, had never any occasion to complain of his delay. Labour constituted his pleasure; and in labour he employed fifteen hours out of the twenty-four. In his meals he was frugal and abstemious; he lived chiefly on vegetables, milk, and fruits. He was not fond of making long journies; 'the wise man,' said he, 'keeps at home; and if he wishes to learn, he has only to consult the great book of nature, which is every where the same.' When invited to become a member of many literary societies, he used to say, 'I have sworn to avoid all large meetings; and I think with Plutarch, that in order to be happy, the number of our society should not be less than that of the graces, nor more than that of the muses.' When Chateaubriant published his Atala, Maréchal produced, by way of corrective, a work intituled '*Pour et contre la Bible ;*' in which, while he extolled the beauties of Genesis, and those of several of the prophets, he expressed a wish that 'the genuine morality of the book were separated from the cruel butcheries, the spurious predictions, and the numerous absurdities.' One day, when the company were enumerating the different religions which prevail in the world, Maréchal held his tongue, till one of those who were present? asked if they had named them all. He answered '*I am acquainted only with the religion of vir-*

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tue.' He was not contented with merely preaching toleration, he made it the guide of his sentiments and the rule of his life. There was a time when Maréchal might have risen to distinction and opulence, but his love of mediocrity suppressed the flame of ambition and avarice. 'The wise man,' said he, 'is not often poor, but is less often rich.'—'If you wish to be happy, hide your lamp under a bushel, and be only a spectator of the great drama of life.' Maréchal seems to have had no great liking for those who were priests by profession. He said that the gospel was the best of all religious codes, and that we ought not to spoil it by superfluous additions. But in the gospel the sagacity of Maréchal was wont to affirm that he could neither discover the institution of parsons, nor the rite of sacerdotal ordination. As far as respects social worship, this text was his favourite authority; 'Where two or three are gathered together in my name, there am I in the midst of them.'—'Why,' said Maréchal, cannot man address his Maker without the intervention of a priest?' One day when he was looking over some engravings, with a friend, there was one which forcibly interested his attention: it was a devout family, from a picture of Greuse. 'See,' said Maréchal to his friend, 'this good father of a family resting his arms on the table, and explaining the bible to his children, who are assembled around him. Well put a square cap on the gray hairs of the old man, tie a band under his chin, and cover him with all the paraphernalia of a priest; the charm of this domestic scene is dissolved, and a ludicrous effect is given to the piece.' Maréchal had not adopted a sombre or gloomy view of life.

'Happiness' said he 'is always in our power; it is in vain that we dispute about its nature, or deny its possibility; we are all born to experience the sensation. Let us shut our books, abandon our speculations, resist our vitiated propensities, and follow only those of nature; let us be men, let us be just, let us make our fellow-creatures happy, which is the only way of being so ourselves. But where is the man who is wise enough to follow this advice? We are like children, who, on seeing a bubble of soapsuds, abandon their books to admire these nothings, which nothing produced, which nothing preserves, and which nothing will destroy.'

Maréchal was highly delighted when he received accounts of the progress which public instruction was making in France:

'There is not a man nor a piece of ground,' said he, 'which is not susceptible of cultivation.'

The unintermitting intensity of intellectual exertion seems

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prematurely to have destroyed the physical frame of Maréchal. He died on the 18th of January 1803. He retained his faculties till the last; and he delivered some very sententious lines in blank verse only a few hours before he expired. We will extract a few:

'Aime a vivre, sur-tout seulement pour bien vivre.'
'Trois jours suspend ta hache avant d'abattre un arbre.'
'Que ton petit manoir ait un large foyer.'
'Aux souvenirs des morts consacre quelques nuits.'
'Qu'un gazon offre un siége a coté de ta porte.'
'Ne retiens pas captifs les oiseaux voyageurs.'
'Ne fais point égorger tes poulets par ta fille.'
'N'egorge point l'agneau sus l'œil de tes enfans.'

The 'Treatise on Virtue,' which we find in this volume, contains many judicious remarks and many elevated sentiments. The principal defect is, that it is too much taken up with generalities; that though the author talks much of virtue, he does not distribute it into the particular duties which are included in the comprehensive term. This makes the picture rather confused and destitute of interest. The tone of the remarks is chiefly of the sombre kind, and evinces a mind more prone to despondency than hope. Such is usually the sensitive temperament of those who have seen much and reflected more. We will translate one or two short passages from this work:

'The property of virtue is to act from emotion, from sentiment. Alas! for the woman who is modest only from reflection, and who shuts her eyes only when she is sure of being seen. It is to be feared that she will throw off all restraint when she thinks herself alone. We may say the same of virtue. How cold will the applauses of a whole assembly appear to him who has done a good action, if he compares them with that which passes in his own heart! But it will be said that the tribute of public praise is less a remuneration than an encouragement, a stimulant. We should answer, that the fruits of virtue supply their own seasoning. Glory is not always a mantle capable of resisting the injuries of time. The lustre of virtue passes less rapidly away.'

'In the calm of their passions, some women form resolutions of virtue, from which they promise much; but they are frail barriers which love overturns with the least flutter of his wing.'—'Young man! prolong the peaceful season of your innocence, for soon will come the stormy season of virtue. Innocence is a fresh morning in spring, virtue a burning day in summer. Young man! take a wife from the hands of a virtuous man; he knows the woman whom you want.

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Young man! pass the night before your nuptials in the mantle of the sage. Young man! learn virtue only in the book of your conscience, and in the eyes of your father. Young man! mark how the hawthorn sheds a mild lustre on the bush on which it flowers. It is the same with virtue in the midst of the sufferings of life.'

In the 'Book for all Ages,' we find a variety of short essays on some subjects of general utility and interest, to each of which is affixed a quatrain in French verse. From this we shall make no extracts; but believe that there are few readers who may not profit by the perusal.

ART. XIV.—*L'Observateur en Pologne.*

The Observer in Poland, by Hubert Vautrin, of the Academy of Nancy. Paris. 8vo. 1807. London: imported by Dulau, Soho-square.

THIS is a picture of Poland as it existed previous to those revolutions which destroyed its political existence. It was written by a person who resided many years in the country, and who had studied with no common attention the manners and the history of the people. The author has varied his details by digressions on points of history, of morality, and policy. His observations in general relate to the nature, the soil, the climate, the productions of the country; its arts, its manners, its government, and religion. Of these topics some may seem to have been rendered obsolete by the political changes which the Polish provinces have undergone. But the effects of foreign conquest or of domestic usurpation cannot alter the soil, the climate, or the productions of a country; and even the arts, the manners, and religion, cannot very suddenly be rendered very different from what they were before. The soil of Poland was portioned out among the sovereigns of Berlin, of Vienna, and of Petersburgh; but the treaty of Tilsit has lately created the provinces which were ceded to Prussia into the duchy of Warsaw. Notwithstanding these transfers of political possession, we believe that most of the remarks of M. Vautrin will be found in general as applicable to the present state of Poland as they were to the past.

Poland, *as it once was*, comprehended a tract of country almost equal to that of modern France. This extent of surface is so destitute of any considerable elevations, that a person who was raised in a balloon to the height of about forty feet, might pass a plane over the whole, without any appre-

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hension of striking against any mountain of nature or edifice of art. In such a situation we might command a view of the largest plain in Europe, which is bounded to the south by heights which rise insensibly into the Carpathian mountains, and to the north by the Baltic sea; but to the west it is diffused as far as the German ocean; and to the east it is lost in Asia and the Euxine. When we saw the two seas of the north and the south almost on a level with this vast horizon, should we not be inclined to believe that they formerly covered the intermediate space, and that the Baltic mingled its waves with those of the Black sea and the Euxine? Celsius calculated that the Baltic sea sinks four feet five inches in the course of a century; if it formerly sunk in the same proportion, we may be assured that the greater part of Poland was under water twenty centuries ago. This conjecture is favoured by the anchors and other marks of navigation which are occasionally discovered in the Polish plains, at no great distance from the surface of the earth. The plains are almost all on a level with the rivers, so that it would be easy to cut a canal from one sea to another without the intervention of a sluice. Indeed, the author of this work says, 'the country is so flat, that the inhabitants have no terms in their language to signify climb, descend, mountain, slope, hill, valley, dell; all these ideas are represented by two words garà, dòl, high and low.' How many of the characteristic features of any country, considered both in a physical and moral view, may be learned from the idiom and phraseology of the language!

The surface of Poland is for the most part covered with a very white sand or sort of pulverised quartz, so pure as hardly to present any heterogeneous particles; every grain viewed close, is as clear as crystal. The inferior strata of soil are but little known, for deep excavations are impossible on account of the water which is found at a small distance from the surface. Thus wells are everywhere easily dug; this is a considerable advantage in a country in which there are few springs, and no stones fit for the construction of deep wells. Stones are extremely rare in Poland, particularly of the calcareous kind; we may traverse many leagues without finding a flint. Flints are indeed seen here and there in small pieces scattered in the sand and clay. There are some districts of small extent in which they abound; but what is most remarkable, we find dispersed at considerable distances in different parts of this vast plain, masses of granite, which seem to have fallen from the clouds, for we behold in the vicinity neither rocks nor mountains from which they could have been detached. Some are round, others in blocks of varied bulk, most have the colour of granite, veined with streaks of white. These masses are all on the surface, and

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sunk to so small a depth in the earth that they seem to have been recently deposited. If Poland had not emerged from the waters at a more recent period than other parts of the earth, these stones would have been buried at least in part. It is evident that they have not been formed on the place where they are found, and they appear to have a common origin, for which we should in vain search in the country, but which we might discover in the mountains of Hungary, Moravia, and Bohemia; which presenting, by their union, a barrier to the northern ocean, have scattered their wrecks to more than 200 leagues from their chains. It is not easy to conceive, in a shallow sea, a progressive motion capable of carrying to such great distances, on a horizontal plain, pieces of rock of from ten to twenty cubic feet.

The most celebrated mines in Poland, as well as the most useful, are those of Bochnia and Wieliczka, which furnish annually about two hundred thousand quintals of fossil salt. The whole consumption of Europe could not readily exhaust the stock. They were discovered in the thirteenth century. The mines have been explored to the depth of nine hundred and sixty feet, or eight hundred below the level of the Vistula, without having reached the bottom of the mineral. The salt is crystallized in layers; the first layer contains blocks of a prodigious size; the second, alternate strata of salt perfectly crystallized, and of rocks composed of beds of different stones, marbles or lava, flints, shells, marine substances, and branches of trees. Since the first working of these mines, spaces have been excavated large enough to contain many thousand men; they serve for magazines of salt, and for stables for eighty horses which are constantly kept there. In these subterraneous places we meet with chapels, divers architectural ornaments as statues, columns, a pulpit, &c. all of salt. The state of these mines is an incontestible monument of the former submersion of the country under the waters of the sea; it proves that fossil salt is a product of the ocean. These stones, marine substances, and trees, could not penetrate the masses of salt, except while they were in a fluid state. The sea, having retired, probably left in the situation of these mines an immense and deep lake, of which the successive evaporation, caused by the heat of the atmosphere and the vicinage of volcanoes (whose existence is attested by the sulphur and lava which are found near the mines), formed beds of salt; while the volcanoes precipitated rocks, stones, and trees, into the lake. The sea afterwards, by some extraordinary motion occasioned by some volcanic eruptions, again poured its waters into the evaporated basin, and furnished matter for new layers of salt; till, having finally retired to a considerable distance, it left to plants, and

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to the elements, the charge of covering the mine. The author does not think it necessary to recur to successive allusions to explain this vast depôt of salt; the slow evaporation of the waters is sufficient for the purpose. The mines of Wieliczka took fire in 1648, which kept burning for two years.

The water every where stagnates; the small declivity of the surface almost denies a current to the melted snow and rain, which accumulate in particular places, where they are preserved less from the want of industry in the inhabitants, than from the uniform level of the soil. We can seldom go a league without meeting with a morass, which is not indeed deep, but sufficiently extended to impede the traveller in his route. These masses of water, though they often terminate in rivers, have not on that account more rapidity of motion, nor less expanse of surface; the surface is indeed so tranquil, that it is covered with plants, which spread a thick web of verdure over the water. In the south where the greater inequality of surface should seem to afford a more ready passage for the waters, lakes are nevertheless more common, and marshes not less numerous. The hills in that part form inclosures or pits, in which the waters are confined to a great height; and the hand of man does nothing to procure their discharge. Thus the rains, after having furnished a refreshing moisture to the earth, instead of retiring into brooks and rivers, like the blood into the veins, are seen to languish in motionless stagnation. In the spring, when the snows, which are always in considerable quantity, are dissolved, Poland is converted into a sea; travelling is rendered impracticable, and myriads of insects are generated in the humid air. Lithuania, which is the flattest province, has also the largest and most frequent morasses, which formerly served this country as a barrier against the inroads of Russia. The uncommon number of morasses would seem to be prejudicial to the salubrity of the atmosphere; but the author tells us that he witnessed but two epidemics in Poland in the space of seven years, which he was far from ascribing to the noxious qualities of the air. For four years he lived in the centre of a morass which was more than 12,000 yards wide and of an indefinite length; the greater part of it was dried during the summer, without causing any offensive exhalations. The water which was left was quite transparent, and formed a beverage not less agreeable than that from the wells. This transparency is owing to its being filtered through sand, and the salubrity to the nature of the vessel, which does not suffer the recrement of any putrescent vegetables to pass.

The numerous marshes alter by degrees the face of the

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country; the immense quantity of reeds, lilies, and plants, with which they are covered, and which they renew every year, is highly advantageous to the soil, which is elevated in time to a level with the adjacent lands; then it is forsaken by the waters which exert their fecundating force in some other place. The space which they abandon is covered with grass, and grazed with cattle till it gradually becomes dry enough for the operations of the plough. The woods are often situated in whole or in part on a morass; which, in a dry summer, often proves the cause of their destruction. The peasant, or the traveller who stands in need of a fire, perhaps kindles the dry turf, which burns like touchwood; the flames catch the roots and trees, and if the winds assist in the conflagration, the whole forest is exposed to the devouring element. The author during his residence in Poland constantly witnessed these kinds of fires, from the beginning of June till the commencement of the wet season at the end of September.

The ordinary fermentation of vegetable matter, and the heats of the summer, disengage from the land, the lakes and morasses, a quantity of inflammable air, which ascends into the atmosphere, combines with it, occupies the region suited to its specific levity, and furnishes aliment to the thunder and lightning. The storms are most frequent and most formidable in the spring: the soil of an extreme tenuity, having lost its slender tenacity from the united effects of the frost and the thaw, and not yet invested with the ornaments of the summer, imbibes a sudden excess of heat from the accumulated fervors of the sun, which no mountains intervene to obscure, gives out in abundance the gas which it includes, and which escapes into the region of the thunder, to alarm the Pole, to awaken his superstition, and ravage his domain. The autumn, which divests the surface of the earth of a part of its productions, is also agitated with tempests. In the summer they are more rare, because the gas is then absorbed by the plants. The winds of the spring commonly rise and set with the sun; they never blow in squalls, because they have to encounter no obstructions in their way. However dry or burning they may be, they cause no cracks in the earth, owing to the small degree of its tenacity. Its comparative levity renders it more susceptible of heat than a more solid soil; for this reason, the first months of summer are hotter in this country than in the south of Europe, but the last are more cold; and if the summer anticipates its coming, it is prematurely shortened by the autumn, because the soil soon parts with the heat which it acquires. The temperature of Poland is subject to constant and excessive variations.

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The hottest day is usually succeeded by a night of piercing cold. The fruits of summer are in the morning often seen covered with the frost of winter. The author experienced frost in Poland during every month in the year. A flat country, all other circumstances being the same, will in general be less warm than a country which is varied with mountains; for if the mountains produce shade, they increase the heat by their reflection. We know that the heat of the sun is not sufficient of itself, even under the torrid zone, to melt the snow, and without the reflection of his rays, the winters would never end. A large mass of ice, exposed to the rays of a burning sun, acquires but little sensible heat, and the reflected rays are felt still less. But break the ice in pieces, and dispose the pieces so that the reflection falls on the same point, you will obtain a heat equal to that of the strongest fire. Where the surface of the earth is unequal, the declivities of the hills and the plains which compose it mutually remit the direct and the reflected heat, augment it by numerous points of reflection, break or avert the current of the winds, and save from the chilling influence the heat which the earth has absorbed. In Poland the high winds which prevail in the spring and in the autumn, concur with the tennity and uniform flatness of the soil, to render the summer short, and the winter long. The winter terrifies by its rigour, and tires by its length. The horizon is a waste of snow during three months in the year, and if it melts another fall soon ensues:

> Nix jacet et jactam nec sol pluviæque resolvunt;
> Indurat Boreas, perpetuamque facit....
> Ergo ubi delicuit nondum prior altera venit. (Ovid. Trist.)

The cold sets in about the autumnal, and retires about a month or six weeks after the vernal equinox. Men and beasts often fall victims to its intensity. For three or four months in one winter, not a day passed without some beggars being frozen to death at Leopol, one of the most southern towns. And even travellers, who are covered with furs and armed with every precaution against the cold, are often arrested on their way by the insuperable rigour of the frozen air, which induces over their frame the sleep of death. A person named Pruszynski was proceeding to Leopol on a sledge drawn by six horses; in the vicinity of the town they missed their way; they called out to the postilion, but he was stiff upon his horse and did not hear; the coachman still held the reins, but had lost his senses and his life. The master appeared asleep, but he was frozen under his pelisse: in short, the whole

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party were either dead, or on the verge of death. This unhappy fate principally happens to Jews, valets, and peasants, who are exposed by the unfeeling brutality of their masters to all the rigour of a frozen sky; while themselves, enveloped in the skins of bears, smoke their pipes at their ease round an enormous stove, where they courageously brave the winter's rage, and think not of the ills which they do not feel. In 1493, the Turks had memorable experience of the unsparing severity of the climate; for having pursued the Poles, whom they had beaten into the centre of the country, the frost set in before they could retire, and destroyed more than the sword of the enemy. It is far from uncommon to meet with persons who have been deprived both of nose and ears by the *fiend of frost*. A young traveller alighted on a very cold day at an inn where the author was, when taking out his handkerchief to wipe his nose, he pulled off the tip like a piece of ice. The author says that the company could with great difficulty prevent him from clapping a pistol to his head in a fit of despair, but that they at last succeeded in persuading him, *that it was possible to be happy without a nose.*

The ancients, who had no instrument for measuring the temperature of a climate, were wont to estimate it by its vegetable and animal productions. They had melancholy ideas of a country where the vine never ripened its fruit;

> 'Non hic pampineâ dulcis latet uva sub umbrâ;
> Nec cumulant latos fervida musta lacus:'

or where no apples were seen on the trees, *poma negat regio*. In the spring the Polish fruit trees blossom in lavish abundance, but the blossoms seldom come to fruit, and if the flowers escape the frost, it is sure to kill the fruit. They have some walnuts of an exquisite flavour in the south; and in the north, a species of plum which seems indigenous to the soil. Of the forest trees, the pine, birch and alder are the predominant. Oaks are rare; the plane, which accommodates itself to all climates, flourishes in Poland; but the beech has not yet been planted with success. The maple, linden, elm, and ash, would multiply, if pains were taken to remove the trees which stifle their growth, or make them shoot up into a long stem hardly strong enough to bear the bunch of leave at the top. The box is in this country an exotic shrub, which passes the winter in the green-house. If we except the forests and brushwood, we find neither tree nor bush in the country, nor around the houses of the inhabitants. The spontaneous productions of the earth are seen most in the

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marshes or in their vicinity. They have a species of prickly grass which bears a grain that is called *manna*, either from the mode of collecting it, from the form and flavour, or because it is thought to have fallen from heaven like the manna of the Hebrews. It is gathered before sun-rise, in the month of May. They place a sort of sieve or extended net on the spot; and the grains fall into the net with the drops of dew, which are drained off. In Persia the same grain is collected with the same precautions, according to the account of M. Gmelin. In an old poem composed in the year 1500, mention is made of a manna which fell from heaven in the environs of Sibenico, in Croatia. Another poet says of the same town;

> 'Manna solo, Sibenice, tuo, felicibus astris
> Ambrosias tribuit nectareasque dapes.'

The author thinks that this grain is the primitive rice, because, like it, it grows only in humid places. Of the farinaceous grains, they cultivate wheat, rye, buckwheat, oats, barley, millet. The oats are very fine, barley is abundant, wheat is rare, and the buckwheat moderate. The soil possesses little aptitude for the culture of wheat; but the barley, which is sown in the sand, yields an abundant harvest. The sand serves as a filtre for the water, which it receives from the snow and the rain; the heat of the sun pumps the moisture back to the surface, and nourishes the plant. If the summer is dry this resource soon fails, all the crops ripen before their time.

The differences which the climate occasions in the vegetable, are found in the animal kingdom; food and local circumstances impart a variety to the species, or different characteristics to the same genus. The Polish horse is small, thick-chested, and full of fire, even in the greatest extremities of frost. He is obstinate in surmounting obstacles, unwearied in the course, not at all delicate in his food. He is capable of living on the bark of trees; and in winter he acquires, like the fallow deer, a sort of fur which covers his body and his legs with hairs of three or four inches long. A horse not much bigger than his rider will gallop with him for 15 or 20 leagues, and often without the spur or any other encouragement than the cheering whistle of the person on his back, '*Longis cursibus aptus equus*,' said Ovid of the horses of Besserabia. Strabo pays the same compliment to those of Little Tartary. The cattle, like the horse, are of diminutive species. The cows are meagre, small, and give little milk; those which have been trans-

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ported from Holland, soon degenerate. Tacitus said of the cattle of Germany, 'nec armentis quidem suus honor et gloria frontis.' Strabo makes the same remark on the oxen of the Crimea, and ascribes the want of horns to the effects of the cold. This remark proves the alteration which has taken place in the climate of the continent, for the oxen of the Ukraine, of Hungary, and even of the northern parts of Tartary, are of a very large breed; nor are they destitute of that glory of forehead which Tacitus seems to have admired. They have no asses in Poland; it is an animal which could not endure the intensity of the cold. The hog resembles the wild boar, with whom he often associates; the dog retains the ferocity of the wolf or the fox; he is very subject to madness, which the natives call *jolly*; but it is a folly which they dread as much as death. They bring up great numbers of geese. Though Poland is not destitute of cats, yet they are insufficient to keep down the myriads of rats, who, as if confident in their numbers, seem to defy the hostility of man. While the author was in Poland, this race of marauders gnawed off the scented pig-tail of his valet. We may credit the reports of history, that one of the kings of Poland was devoured by rats in an island in the centre of a morass. Roebucks are very common, and without a tail. This animal, which is yellow in summer, turns grey in winter; the squirrel undergoes the same change even when in the house and sheltered from the cold. The wild boar is not often seen; the deer is not common, the stag still less; but there are hares in abundance. Reptiles are very numerous, the vicinity of the morasses attracts and feeds a quantity of serpents, which are so familiar, that the author saw several coiled together on the floor, in an elevated apartment. Frogs and toads necessarily multiply in an aquatic soil; their croaking drowns the music of the birds; and nothing can prevent them from making their way into the houses, where they are very troublesome. Birds which live on insects are numerous; nightingales in particular are heard in abundance; and their note is more melodious than those of France. The waters produce myriads of insects, some of which constitute a sort of plague. The ice and snow are hardly dissolved by the breath of spring, before the air is peopled with clouds of gnats, which lay close siege to the inhabitants from the month of May to that of August, and continue their offensive operations, night and day, within doors and without, against the sensitive skin of man. Their stings cause tumours or ulcerations, according to the temperament of the individual. The most formidable insect which infests the Poles, is the locusts

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Clouds of locusts, which darken the atmosphere, at times arise from the south, armed with famine and despair. The scythe does not cut down the harvest with so much celerity as the ravenous mouths of these marauders. After a few hours the most fertile fields are converted into barren wilds; the trees on which they rest, bend beneath the weight. When any sudden fatality overtakes them, the earth is covered above a foot deep with the numbers of their dead; the putrefied mass infects the air, and produces a pest. The prodigious multiplication of these insects would be incredible if it were not proved by incontrovertible facts. At Arles, at Beauceire, and at Tarascon, in France, they once collected 3000 quintals of their eggs, which in the following year would have produced an army of more than five hundred and fifty thousand millions of locusts. From this fact we may form some judgment of what must happen in a country where no precautions are taken to prevent the generation of this destructive scourge.

Nature has not bestowed on Poland any of those picturesque views which interest the sensibility of the painter and the poet. The traveller is not delighted on his way by the agreeable variety of mountains and of vales; no hills, crowned with beautiful foliage, rise from the borders of a meadow enamelled with flowers, where the pleasure of the view is heightened by the aspect of a bubbling silvery stream. The forests, sombre, dreary and wet, excite no delicious reveries; the turf, foul and humid, offers no security of repose; all sentiments of a more agreeable cast are vanquished by the sensations of pain which are inflicted by the stings of insects, the hum of whose swarming myriads alone interrupts the *morne* silence of the woods.

Some writers have exclaimed, *happy is that people who are ignorant of commerce and the arts!* We are of opinion that not only the felicity but the power of a people are proportioned to the extent and vigour of their industry. But commerce and the arts are necessary to give full employment to the active powers of man. The most powerful nation is that which, all other advantages being equal, most favours commerce and the arts; for such a nation is strong not only by the natural force of its mass, but by the multiplied labours of its industry. Tyre and Sidon proved to Asia what infinite advantages commerce and the arts impart to a small number of people over an immensity of idle population. Egypt, confined within its *Delta*, extended its dominion to the Indies. The maritime towns of Greece gave laws to the barbarians of the continent. If it had not been for her domestic factions, Carthage might have extinguished the power of Rome, and

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conquered the empire which she yielded to her rival. The commercial republic of Venice might have rivalled the splendor of the Roman empire, if her suspicious government would have permitted her to make soldiers of her citizens and to confer liberty on her slaves. It is to her commerce and her industry that England owes her present preponderance in the affairs of the world. The arts are the measure by which we may calculate the strength of political associations; the more they are extended, the more powerful is the state. In a state, where the arts flourish, and the means of enjoyment are of course numerous and diversified, the dread of privation will combine with the horror of servitude to energize the resistance to foreign domination. In a country where we find no objects of gratification, no comforts or conveniences on the way, where we see every where desolate wastes and stagnant waters, where the course of the rivers is impeded by reeds and filth, where the best land is occupied by forests, where the state of the roads proves that if there are men, there is no industry, no commercial intercourse; where the plains are hardly scratched by the plough, where weeds are more numerous than blades of wholesome grain, where there are rather morasses than meadows; where the hard coarse grass would be fit only for asses, if the climate were not too rigorous for the existence of that animal; where the whole country seems only one wide expanse of overwhelming gloom, where the thinly-scattered villages are buried in the marshes, where there are no gardens, no green nor artificial enclosures; where the towns, which hardly deserve the name, are enveloped in the mud; in such a country we may be certain that the arts are neglected and unknown, that there is neither public spirit nor political consideration. Yet such was the state of Poland when the author wrote; and notwithstanding the transfers of dominion which it has since undergone, such, or not very different, is probably its present state.

The interior of a Polish hovel would shew to how few wants man is subject, and how few things are necessary for their gratification. A room, an oven of earth, a pot, a bowl, some wooden spoons, a hatchet, a knife, a shelf suspended or fixed in the wall, the trunk of a fir-tree cut in the shape of a cone, to pound the grain on which he subsists; a plank of wood on which he kneads his paste, a plough, a pair of oxen, a cow, some hogs, poultry, ducks or geese, these are all the stock and accommodations of a peasant in easy circumstances; his bed is the earth, or the arch of his oven. Free persons may have a little more magnificence; but unless they have ten vassals, their establishment is not superior to that of a vassal. If they have twenty or thirty vassals,

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they have usually a couple of rooms, a feather-bed of two feet and a half wide, placed on two planks, and two trussels, surmounted with half a dozen pillows, without canopy or curtains; some pieces of china; a box made of brass or tin, fortified with a padlock, to hold sugar; an earthern stove, a wooden chimney-piece, without poker or tongs; a table covered with a piece of carpetting, some chairs stuffed with hay; walls washed with chalk, decorated with grotesque figures, with paper-hangings or some pieces of silk stuff; a simple plank, and sometimes earth instead of floor; such is the interior of most of the houses, and even palaces; the last have only more extent, more apartments, and more stoves. One stove serves for three or four chambers. Whatever may be the number of the apartments, there are no beds except for the family; the masters themselves have usually only a mattress and many pillows; instead of curtains they make use of a piece of cloth or tapestry in the form of a screen. The stranger who obtains admission into these palaces must carry every thing with him, even to his *pot de nuit*, or resolve to sleep like the early Romans on dry leaves or straw, or between two skins.

Though beer is very common among the Poles, yet the art of brewing seems to be practised principally by the Germans. The preparation of spirituous liquors is in the hands of the Jews. Brandy, procured from grain, is the favourite liquor of the country; from the child to the old man it is in general use: the consumption is prodigious; this coarse brandy forms the basis of the liqueurs of Dantzic, which are so celebrated abroad. The rural economy of Poland is in the lowest state of degradation. 'Our countries,' says Montesquieu, 'are not cultivated in proportion to their fertility but in proportion to their liberty; wherever the cultivator is debased agriculture cannot flourish; it necessarily languishes among a people who are in a state of slavery.' When agriculture is abandoned to slaves, it is sure to produce the ruin of empires; their prosperity depends on the honours which agriculture enjoys. The cultivator who cannot possess property, has no desire of acquiring it; as he does not labour for himself, he has a sort of interest in performing his work ill: the aversion which is natural against a master who forces him to toil, the resentment of the wrongs and insults which he receives, do not operate as encouragements to industry. Man who is treated like a beast, acquires the nature of a beast. While the Polish peasant goads on his oxen before, the club is employed to hasten his steps behind: the horned pair may be obedient to the lash, but the animal by whom it is inflicted is not so easily brought into subjection; he finds

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out a thousand ways of frustrating the cruelty of his tyrant; it is absolutely impossible to make him employ any extraordinary exertion; he cannot be led otherwise than he has been used to go. The prescription which regulates the time and the mode of labour, is the only law which slaves acknowledge in their favour, and which even their masters are constrained to reverence. They are in other respects impervious to instruction, and custom supplies the want of understanding. It is not astonishing that with such cultivators all the attempts at agricultural improvement have miscarried.

The origin and progress of the arts and sciences may be traced in the language of a nation. In examining the language of Poland, we find that the natives derived from Germany the terms, and consequently the knowledge of every thing relative to the artificial contrivances, the comforts, and conveniences of social life. From the French they have borrowed their expressions of sentiment, and of the affections relative to the point of honour. According to the Polish annals, letters were unknown until the fourteenth century, when Casimir the Great, the Alfred of Poland, founded the university of Cracow. Letters were known long before they produced any fruit; for it was not till the sixteenth century, in the reign of Sigismond, that they gave any signs of life. Lutheranism and Calvinism, which accompanied the restoration of learning in the west, made great progress in Poland, where the most profound ignorance favoured the multiplication of sects. But it must be remembered, that the first society of Unitarian Christians was founded among the Poles, and that to their teachers, under the name of *Fratres Poloni*, we are indebted for one of the best and most rational expositions of the Christian Scriptures. M. Vautrin well remarks, 'that religion is that bond which attaches citizens to their country, man to his duties, children to their parents, and the human race to God.' According to this explanation, a religious person means one who performs all the relative duties of life. But when, as happens so generally in the world, what is called worship, which is the mere accessory of religion, is substituted for the principal, the word religion, which is clear and definite in itself, is rendered so vague and indistinct, that it has almost as many meanings as there are individuals. Mankind will never be brought to any thing like unity in religion till they learn to despise the vapid ceremonials, and, instead of prostrating themselves in temples made with hands, to worship the great Creator in heart and life, in spirit and in truth.

A taste for philosophy and the sciences has not yet pene-

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trated into Poland; but the country may claim the honour of having given birth to Copernicus, who was born at Thorn, and studied at the university of Cracow. The Polish literature is very scanty, except in poetical translations; for which the language is said to be admirably adapted. Horace, Virgil, Ariosto, Tasso, Milton, the Henriade of Voltaire, &c. have already made their appearance in Polish verse. But the country in general is covered with a thick cloud of ignorance; and we no where meet with a mathematician or philosopher. A lady, who had made a collection of natural history, told the author one day that she was uneasy about the fate of her collection. 'My heirs,' said she, 'will never know the value of these things; I am not acquainted with a single individual in the country who cultivates this branch of science; and to make a present of it to the republic, would be only to annihilate the fruit of my labours.'

It is in the number of his household, and the luxuries of his table, that the Polish noble loves to display his wealth. But his domestics, which are very numerous, cost him little; for they are said to eat like swine, to sleep like horses, and to obey like dogs. The master gives himself little trouble about their lodging or their food. Bread, clothing, a moderate salary of 24 *sous* a week, with some occasional correction of the cudgel, constitute the whole of their pay. They lie where they can, in a stable, vestibule, corridor, or hall, on a plank, or a sack of hay; they eat where they can, and what they can. Provided the master of the family wants nothing himself, he takes no concern about others, not even about strangers, who enjoy the benefit only of his table and his roof. At his table the Pole is more sumptuous than delicate, more gluttonous than nice. If he has a service of plate, he has no linen; if the dishes consist of poultry, game, and fish, they are associated with barley-bread. It is in the variety or sumptuousness of the beverage that we find the principal luxury of the table, and attraction of the guests. At all times, people, who have no vineyards, have been more intemperate than those who have. The Thracians, corrupted by the Persians under Darius, and by the Greeks before Alcibiades, were reckoned great drinkers; at present intemperance prevails most among the inhabitants of the north, and not least among the Poles. An ambitious, vindictive, or factious Pole, brings over as many persons to his views as he can inundate stomachs with floods of brandy or of wine. He would often sell his father for drink, or even sacrifice the modesty of his wife. Parties of Poles often associate to go to a friend's house at a distance, in order to empty his cellar, and devour his provisions; after which they

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proceed on the same errand to some other habitation. This conspiracy of drunkards would be more frequent, if the great distance which separates the houses of the richer inhabitants did not place so many impediments in the way. In the repasts of persons of distinction, there seems at first an air of singular moderation and sobriety: a small cruet of sourish French white wine is placed near every cover, with a large flaggon of water; but towards the middle of the feast the toasts begin to circulate in bumpers of Hungarian wine. One glass serves the whole company, which is changed every toast; this is filled, and every individual is expected to drink it dry. The glass, which passes from mouth to mouth, is no sooner emptied, than another appears, in which the *moustaches* of the company are successively dipped. If the individual who drinks do not stand up, it is reckoned an affront to the host, and to the person whose health is drank; so that there is nothing but a perpetual alternation of rising up and sitting down while the table lasts.

Hungary produces one of the richest wines in Europe, it may be kept a long time without losing the sweetness of must. It is not in perfection till it is ten or fifteen years old, when it passes for Tokai. It is a wine which undergoes only a slow and gentle fermentation; and exhales no acid gas. Its saccharine matter is not combined with a sufficient quantity of water to produce a violent fermentation. It stupefies rather than intoxicates the drinker. Thus the Pole displays no excess of mirth in his ebriety. The high price of this wine, and the avidity with which it is sought, have contributed not a little to dissipate the fortunes of the rich. The staroste Malakowski had expended more than a million of livres on this article of luxury. He drank it out of a glass which contained two bottles. At the time when the present observer was in Poland, the use of napkins had not been long known; and we are informed that the father of the great and pompous noble, prince Radzivil, during a certain splendid festival, wiped a plate, before it was presented to a lady, with the end of his shirt. The Poles suffer the hair to grow on the upper lip; but shave the head, with the exception of a tuft of hair which is left to grow on the top. It is in this tuft of hair, which is not more than two inches long, that that uncommon malady, which is called the *plica*, appears. To this uncommon malady the Poles seem to have an exclusive claim. It mats the hairs together till they are twisted into cords, into which blood-vessels are received. It is generally believed that the amputation causes death; nevertheless, the author says that it has been occasionally performed without any inconvenience; the only difficulty is to staunch the hæmorrhage

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which ensues. This disease is said to be the effect of filth. Persons who are affected with the *plica*, never make use of the comb; and they lie with the head bare, on hay, or in the dust.

We should suppose that a certain degree of neatness was always combined with luxury: but we often see them separated among the Poles. A Pole, who is dressed in velvet, will be seen wiping his nose with his fingers; the proprietor of a palace is often eaten up with lice, for this disgusting insect is so common that it ceases to disgust. The occupant of a cottage will be seen covered with silk and gold; and he who has a large establishment, will be destitute of objects of convenience; he will have chambers without beds, and chimnies without poker and tongs.

It is an indubitable fact, that the habitudes of absolute power uniformly harden the heart. The vassalage which prevails in Poland encourages the tyrannical propensities of man. Tyranny, however narrow may be the sphere within which it is exercised, soon learns to refer every thing to itself, and to become indifferent to the sensations of others. The Pole, who is rendered tyrannical by the early taste of arbitrary power, soon becomes callous to the sufferings of those around him. Thus all the tender sympathies of humanity are withered and despised. The author tells us that he has been a witness of assassinations, which would have thrown whole provinces into confusion; but concerning which hardly any thing was said even on the spot. A Masalki caused a peasant to be devoured by dogs, because he had accidentally frightened his horse; a Radzivil ordered the belly of one of his vassals to be opened, into which he put his feet, as a remedy for the rheumatism. Cruelty is never the associate of true courage; the Pole is said to be bold only when he is drunk. The Polish peasantry, indeed, fought well under the banners of Kosciusko; but most of the nobles sacrificed their country to their selfishness and cowardice. The Jews constitute a large part of the population of Poland, as Casimir the Great, who kept a Jewish mistress, conceded many privileges to that nation, which they still enjoy. The principal of these consist in being subject only to the jurisdiction of the vayvode, whom they know how to conciliate by presents; in being allowed to settle their own differences in civil matters; and in an exemption from every charge, but the national imposts, and the capitation which is due to the local lords. These have a great interest in promoting the establishment of the Jews on their estates, as they are the principal vendors of the produce, which would have little value without their intervention. The breweries and distilleries, the mills and

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inns, which belong to the lord, are farmed by the Jews. It is the Jew to whom he is chiefly indebted for his pecuniary supplies. The descendants of Abraham are said to be greater cheats in Poland than in any other part, because they have more opportunities of exercising their rapacity, in the diversity of trades and occupations which they exclusively possess. They constitute the only agents of commerce, and the only artisans. Free to exercise all trades, they are neither fettered by the restrictions of corporations, nor the expence of licences, but they attach themselves most to those which require the smallest portion of ingenuity and toil. They are millers, tailors, leather-dressers, lace-men, pewterers; but they do not furnish carpenters, weavers, watch-makers, or surgeons. Though in the former state of Poland, every encouragement was afforded to the conversion of the Jews, though by abjuring judaism they might have acquired landed property, and become eligible to the most lucrative and honourable posts, yet they had the courage to resist the lure of privileges which would not probably have been withstood with so much firmness by any other sect. The Polish Jews seem to possess more of the spirit of their ancient legislator, and to furnish doctors and rabbies to the rest of Europe. But it is time to conclude this article. The work which has furnished the materials will be found to contain more information repecting Poland, than any other book with which we are acquainted. Some parts of the account may appear to differ from that of Mr. Burnet in a former number, or of M. Gilibert in the present Appendix. But different writers will view the same subject in different lights, and some variations may be expected in the description of a tract of country so extensive as Poland *once was*. M. Vautrin had resided several years in the country which he describes; and we have no reason to call in question either the diligence of his research, the accuracy of his remarks, or the veracity of his narrative.

ART. XI.—*Théorie du Beau, &c.*

Theory of the Beautiful in Nature and in Art: a posthumous Work of P. J. Barthez, Physician to the Emperor and the Government, formerly Chancellor of the University of Medicine of Montpellier, and Counsellor of State, Member of the Legion of Honour, and of almost all the celebrated Academies of Europe. Arranged and published by his Brother; with a Life of the Author. 8vo. Paris. Imported by Dulau. 1807.

BEAUTY is a relative and secondary quality, which, like that of cold, or colour, has no existence except in the senti-

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ment which we have of it. But though beauty be an impalpable abstraction, the sentiment is a physical reality. We are apt to suppose that beauty exists in the object itself, and is one of its inherent properties, like figure or extension. In the review of Brusasque's useful work, entitled '*Illustrations of Taste*,' we exhibited a copious detail of the different opinions which have been held respecting the beautiful; as the knowledge even of the erroneous opinions and theories which have been entertained on any subject, may lead to results which are more agreeable to nature and to truth. In the theories which philosophers have formed on the nature of the beautiful, they have too usually ascribed the beauty of all the objects which come under the denomination of beautiful, to one single generic principle, which is always liable to numerous exceptions. But they would have had a better chance of arriving at the truth, if they had taken pains to observe the particular modifications which different kinds of objects must possess in order to excite the sentiment of beauty. Thus some philosophers have asserted that beauty consists essentially in the unity of a whole combined with the variety of its parts; but they did not consider that unity is found combined with variety in an infinite number of wholes or successions of objects, without this union producing any beauty when the objects are ugly in themselves. Those who make beauty consist in perfection, do not consider that we are not capable of forming a judgment on what constitutes perfection. The Leibnitzians said vaguely, that beauty is that which pleases, and ugliness that which is displeasing; but may there not be a want of beauty in an object which different relations render extremely agreeable? In order to give rise to the sentiment of beauty, it seems necessary that the object should excite at once many agreeable sensations, each of which contains some elementary principle of beauty, but the agreeable sensations which are the basis of the sentiment of beauty, are effects depending on the impressions of very different objects among different people, or even different individuals, and these vary according to the diversity of habits and constitutions. When many agreeable sensations, which have the character of beauty, are excited at the same time by an object, their union causes a sentiment of the beauty of this object; and this sentiment is produced according to a primordial law of our nature. Thus then we may allow that the sentiment of beauty is the result of various different sensations; as the sensation of order blended with variety, of delicacy, smoothness, undulation of surface, &c. all of which do not always meet in the same beautiful object, but some of which are always concerned in producing the sentiment. Now the objects which ex-

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cite the sensations of order blended with variety, of delicacy, smoothness, &c. will do it in different degrees in different individuals, according to the culture of the reasoning assisted by the sensitive faculty in observing and discriminating those properties in objects in which the characteristic constituents of beauty are found. Thus particular objects appear beautiful to some which are not thought so by others; and some persons of a grosser judgment, who possess less extent of observation or a more limited range of comparison, may suppose an object beautiful in which no beauty would appear to a person who has had his discriminating powers more copiously exercised and his taste more cultivated. But because persons differ in their opinion of what is beautiful, or in the degree of beauty which they ascribe to particular objects, yet the sentiment of beauty when analysed into its constituent parts, will be found the same in all; and though the judgment of beauty may be erroneous, or though the properties of beauty may be imagined where they do not exist, or may be supposed greater than they are, yet this does not affect the reality of the sentiment, or alter the nature of the principles of *which* it is composed. The sentiment of beauty in a clown, though differing in intensity, is the same in essence as in the artist, though the artist may discern beauties which would be invisible to the clown, or though the clown may judge that to be beautiful, which the artist, forming his opinion from a wider range of observation and comparison, may suppose the contrary. The sentiment of beauty is the product of certain sensations, which sensations are occasioned by certain real or supposed qualities in objects which are deemed beautiful. From the *multiplied* variety of opinions which have been held respecting the beautiful, it has been supposed that the sentiment itself was an imaginary thing. But we have endeavoured to shew that the sentiment is composed of certain determinate sensations which are common to the whole species of man. No person ever called in question the beauty of the Venus de Medicis; though if a promiscuous assembly were invited to behold that statue, it is probable that hardly two individuals would think alike on the subject. Some would think the degree of beauty greater than others, and some would discriminate beauties which the grossness of others would not notice; but the sentiment of beauty, though varied in intensity and degree, would be essentially the same in all.

When beauty is observed in any object, the sentiment is always in some degree imbued with the feeling of admiration. If we were to suppose with Hutcheson, that we have a separate sense for the perception of beauty, we should be exposed to a variety of erroneous conclusions. If we have

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a distinct sense which excites the perception of beautiful objects of all kinds, those objects must constitute a particular class like the objects of taste, smell, sight, &c. which experience proves not to be the case: if, moreover, we had a particular sense for the perception of beauty, there could be no more room for disputing about what is beautiful, or the contrary, than there is about what is bitter or what is sweet. The sentiment which is produced in us when an object excites many agreeable sensations which are imbued with the constituent characters of beauty, is also very different from that habitual sentiment which we call *taste*, which is formed by the habit of exercising the rational faculty on the works of nature and of art. We may have a sentiment of beauty, while we are destitute of taste; but the more taste we possess, the more nicely shall we be able to discriminate the true constituents of the beautiful. When taste has been formed by culture, it may from the influence of habit so rapidly communicate its results, as to appear like a natural sense or an instinctive energy. The rapidity of the intellectual motions, when improved by continued exercise, almost exceeds the possibilities of calculation.

The author says, that among the objects of the different senses, it is only those of sight and hearing, which can produce those agreeable sensations which melt into the sentiment of beauty. But the sensations of touch seem to the full as instrumental in causing this effect as those of the eye or the ear; for the sensation of smoothness, which, according to Burke, is one of the constituent properties of the beautiful, is originally the product of the touch; though the property of smoothness, is afterwards by the process of experience, in a great measure discriminated by the eye. Undulation of surface, or the waving lubricity of objects, is primarily taught more by the touch than the eye. The sensations of taste and smell are not considered among the constituents of the beautiful; not, as Sulzer supposes, from the confusedness of the perceptions, but because we in general consider beauty as residing less in the internal sentiment than in the external object; but the sensations of taste and smell seem to be so intimately as it were identified with the frame as to have no exterior existence. The sensation of heat appears to exist less in the organ than in the body by which it is produced; the sensation of sound is referred less to the ear than to the external cause; but the sensations of taste and smell are not so easily detached from the affection of the organs.

The second discourse of M. Barthez treats of the beautiful in sound, or of the agreeable sensations which, resulting from certain combinations of sounds, may be considered as the

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elements of the beautiful in music. He thinks that the melodious succession of sounds is determined by their resemblance, and that the cause of the agreeable influence which is produced by harmony consists in the simplicity of the numbers which mark the intervals of concordant sounds. The charms attached to certain combinations of sound belong to certain primitive or acquired dispositions of the sensory. In the structure of the ear there is evidently a primitive disposition of the organ for the perception of harmony, but this primary disposition differs exceedingly in different individuals. We may remark with respect to the origin of the sentiment of beauty in music, that in this, as well as in the other arts, the sentiment itself has no existence in that which is the object of it; but that it is relative to the disposition of him who experiences the sentiment.

The third division of the work treats of the beautiful in the imitative arts, or in painting and sculpture. In painting and in statuary we perceive with pleasure the resemblance between the work and the objects imitated, and this is heightened in proportion to the ideal perfection which has been produced by the genius of the artist. Thus, in the statue of the Venus, we see with pleasure the general resemblance of the female form; and this pleasure almost rises into rapture, when we contemplate the ideal perfection of the figure which the mind of the statuary imagined, and which his hand executed. The general resemblance causes complacency, but the ideal perfection generates the most exalted species of delight. We behold a human figure, but invested with more charms than we ever saw united in any living form. The artist appears to have snatched a beauty beyond the reach of nature and of art. Though this production of the chisel may seem above nature, yet there is no part contrary to nature, but there is a greater assemblage of beauties in one whole than nature seems to think it expedient to unite in the visible creation. When the taste is depraved, we adopt factitious charms, or which are not conformable to those affections which are most general among enlightened men; yet the union of these charms does not on that account prevent men of false or vitiated taste from experiencing the sentiment of beauty. But even a false and vitiated taste is still founded on a sentiment of beauty, of which we cannot dispute the reality, though the causes in which that sentiment originates may be found on enquiry to be only factitious or imaginary charms, which do not enter into the composition of the beautiful: for though there is but one beautiful in nature, as far as respects the elementary principles of beauty, yet there is a true and a false beautiful, as far as respects the sentiment of the mind or the perception of the individual.

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The essential principle of the imitative arts, is not only to produce a close resemblance to the object which is imitated, but to superadd beauties which originate in the mind of the artist, and which render the image more sensational and interesting than the imitated object. M. l'Abbé Artiaga says (in his *Investigaciones filosoficas sobra la Bellega ideal, considerada come objecto de todas las Artes de Imitacion, Madrid,* 1789, p. 66.) that the ideal beauty, considered in general, is a mental model of perfection, which has been produced by comparing and uniting the perfections of individuals. The ideal beauty considered in particular as the object of all the imitative arts, is the model of perfection in the works of these arts, and is formed of itself and applied by the artist. Zeuxis (as we are informed by Cicero, lib. 11. c. 1.) wishing to paint a picture of Helen for the inhabitants of Crotona, which was to be that of a perfectly beautiful woman, assembled all the beautiful females in the place, from whom he selected five, who each furnished different traits of beauty, which he blended together in one harmonious piece, to form a whole of the ideal beautiful. Ideal beauty is the product of genius improved by study; it requires in the artist a mind which has been constantly occupied with elevated ideas, beautiful images, and sublime sentiments, which are within the province of his art, and most capable of making a vigorous impression on the affections of the beholder. A familiar intercourse with such conceptions must tend to develope the faculty of forming them into combinations, which were before unknown, and which are so many ideal beauties which he realises in his works. The artist, whose mind is filled with types of the ideal beautiful, is continually producing new combinations of beauty similar to that of the elements from which they are derived. It is the same with the production of those beauties which are found in the works of the poet and the orator.

The fifth discourse of M. Barthez treats of the beauties of eloquence. The author divides this part of his work into four sections: in the first of which he treats of the harmony which results from the construction of words in an oratorical discourse; in the second, of the different kinds of oratorical style; in the third, of oratorical means; in the fourth, of the causes which, at different times, have prevented orators from attaining the sublime. The construction of words which is most useful in an oratorical discourse must be determined by the importance or interest of the objects which are designated by the words; and by that disposition of the words which is best suited to that harmony or rythm, of which the effect is most agreeable. It is by combining these two considerations

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that we may determine how far every word is in its place. Great effects may be produced by harmony of construction; for harmonious sounds have the power of commanding and of captivating the sensibility of the heart; so that they often give to words an interest and a potency greater than the ideas have which they represent. The force of harmony in oratorical language is felt by persons in every variety of condition, but principally by those who have a delicate and cultivated ear.

Beccaria said, that the principal object of style should be to produce the greatest quantity of sensational effect. But the style which, like that of Tacitus, is full of meaning, and affords ample matter for reflection, in the smallest possible number of words, has a species of perfection which is very different from that of the oratorical style, which is principally designed to move the imagination and the passions. In an oratorical discourse, it is requisite that the diction should be sufficiently expanded, clearly and accurately to exhibit the principal and the accessory ideas. The full and lucid perception of the sense multiplies the attractions of the style.

The oratorical style is commonly divided into the simple, the sublime, and the middle or temperate. This distinction is real either with respect to the different subjects of which the orator treats, or to the character of the diction which he usually employs. The style of every great orator may be considered in its essential form, and in the modifications which that form may receive, according to the effects which it is intended to produce. These different modifications constitute that appropriate variation of style which is regarded as the perfection of eloquence by the greatest masters of the art. The essential form of style which nature and study conspire to render the distinguishing property of every orator, may be considered under the denominations of the elevated, the vehement, the copious, &c. &c. The particular modifications of this essential form are necessary in order to adapt it to the subject. The fundamental form of style, and its particular modifications, are determined by the sensibility of the individual, so that the style is impressed with the moral characteristics of the orator. The nature of his remarks, and the modes of his diction, have a reference to the sensations which objects excite, and to the turn of his reflections. The tone of his mind and his heart may be distinguished in his style. The style of a great orator, though it will have a marked character, will still be kept in unison with the varying emotions of his breast. The essential form and the varied modifications which ought to characterise the orator, may be illustrated by the example of Demosthenes. The essential form of the

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style of Demosthenes is, first, the *compressed* and *nervous*, as there is no looseness in the connection, nor superfluity in the diction; secondly, the *grave;* as the turn which is given to the thoughts has nothing frivolous or volatile; thirdly, the *grand* or *elevated*; as the phraseology is never colloquial or vulgar, though it contains nothing like affectation or refinement. These constant characteristics of the style of Demosthenes conspire to mark his oratory with the impress of *truth*; or give it the air of being inspired by an intimate conviction of the thing which he wishes to persuade. Demosthenes modifies with admirable facility this essential form of his style, in order to adapt it to the passing emotions of his mind, or to the subjects of which he treats. Without changing the essence of his manner, he introduces a mixture of different kinds of style with unequalled skill. These inimitable variations have caused him to be compared to the Proteus of the fable. His style contains both simplicity and ornament, the sweet and agreeable, the terrible and austere, according to the moral differences which he wishes to express, or the passions which he wishes to excite. Demosthenes exhibits more charm and less austerity in the style of his exordium, and in the narrative part of his judicial harangues. It is necessary to interest the attention, while we are presenting a dry detail of facts or succession of odious contrivances. It is of importance thus to fix the attention that it may be ready for the serious discussions which follow. Thus without parting with his constant and essential character, Demosthenes knew how to appropriate to himself the distinctions of the different orators who preceded him, without making any one the object of exclusive imitation. Thus by the union of these forms, which are varied with transcendant ability, he has introduced perspicuity into the style which is most elevated above common use; nerve and vehemence into the simple style, and into the middle or temperate, variety, symmetry and movements, analogous to those of the predominant passion. And so judiciously did he blend the use of all those forms of style as to attain the most perfect adaptation of his expressions to the things or the persons which are the subjects of his eloquence. Cicero modified the essential form of his style by imitating, not only in Demosthenes but in every great orator, what best accorded with his genius and his taste. But the essential form of the style of Cicero, instead of having the nerve and the compression of that of Demosthenes, is more languid, more diffuse, and filled with repetitions. Cicero invelopes a few leading thoughts in a mass of words.

The oratorical means, in addition to those of the construc

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tion and the style, are, 1st, the proofs taken from the principles, which the orator applies, according to the rules of logic, to the questions of which he treats; 2d, the reasonings drawn from the facts, which he endeavours to establish, to deny, or to explain, according to the maxims of probability: 3d, the images and other circumstantial details of the subject, which act on the imagination and agitate the heart: 4th, and principally, the moral sentiments, or impassioned feelings, which the author causes to rise out of the subject of which he treats. The oratorical art should combine sentiment and imagery with the deductions of reason. It is by these combinations that the orator attains the principal end of eloquence, which is to persuade more often than to convince, and to fix the resolution of the auditors on what is most just, though it is often opposite to their opinions and their passions. It is thus that he awakens the dormant principles of nature in the heart, weakens the impulsions of extravagant passion, and produces a disposition to listen to the voice of reason and humanity. In every subject it belongs to the genius of the orator to invent appropriate arguments, sentiments, and imagery. The principal sources of oratorical beauty consist in the sentiments and passions which the orator excites. There are two kinds of the pathetic; that which is simply *vehement*, and that which moves the tender affections, as benevolence and compassion. Demosthenes has made a masterly display of the vehement pathetic, which was most appropriate to his subjects, which were seldom fitted for the soft and more tender species. This vehemence operated so powerfully on the sensibilities of the ancients, as Dionysius of Halicarnassus informs us, that on simply reading an oration of Demosthenes, they were seized with enthusiasm, agitated by the different emotions of contempt, horror, disdain, hatred, rage, &c. Longinus, among the superior excellencies which he assigns to Hyperides, in comparing him with Demosthenes, reckons his ability to excite commiseration. It is in pathetic tenderness that Cicero particularly excels. In some parts of his orations there are descriptions in which the objects are placed before the eye, and brought home to the heart by imagery and diction, blended with the beauties of sentiment. These beauties spring from the judicious selection of particulars which are in general fitted to excite the deepest sympathy, and by means of the imagination, to agitate the whole sensibilities of the soul. In the fifth oration of Cicero against Verres, he paints the aggravated distress of the mothers of some commanders of vessels, who had been unjustly condemned to death by Verres, and who passed the night previous to the execution of their sons at the gates of

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the prison, without being able to obtain the only favour which they requested of once more embracing their children, and of receiving the last sigh which they could breathe before they went to death. The orator then represents these unfortunate mothers throwing themselves at his feet, as he was entering a town of Sicily by torchlight, and imploring his eloquence to avenge on the guilty head of Verres the murder of their sons. There is a similar union of imagery and sentiment, in a part of the same oration, where he draws a picture of Gavius who had been crucified by order of Verres, on a point of the coast of Messina, within sight of Italy; from which it was separated only by the strait. Thus, said Cicero, Gavius, when he was expiring in torture, was suffered to behold the short distance which separated him from the land of liberty; and Italy was doomed to see the ignonimous punishment of a freeman who had been born in her bosom, &c. But the beauty of this piece is afterwards impaired by the trivial exaggeration of the orator, who says that the recital of this atrocity is capable of moving not only man and beasts, but even rocks to which it should be told in the most desert solitudes.

The figures which Cicero employs, are in general chosen with much taste; but he often discovers a vitiated propensity to what is rather ingenious and amusing, than judicious or profound. The taste of Cicero was certainly matured by experience, since in a later period of his life, he condemned what he had said in his youth in his oration for Roscius, on the punishment of the parricides, in which he had mistaken a climax of absurdity for a specimen of the sublime. But even to the termination of his career, Cicero retained a predilection for instituting comparisons between things which had only a fortuitous association or resemblance. This is what many critics have justly condemned in the celebrated passage of his oration against Piso, Cumque ipse nudus in convivis saltaret, ne tum quidem cum illum saltatorium versaret orbem, fortunæ rotam pertimiscebat.

M. Barthez well remarks that the author can never act more powerfully on a mixed assemblage of people, than when his moral character is elevated to the highest degree of perfection. It is this which gives the impress of sincerity to his persuasions, the force of truth to his statements, and an air of unsophisticated dignity to every thing which he says. Plutarch remarks in the life of Cato, that, previous to the battle of Dyrrachium, the exhortations of Pompey and of the other generals made little impression on the soldiers; but that their courage was powerfully roused by the speech of Cato, who expatiated with great cogency and

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pathos on liberty, virtue, death and glory, while he terminated his harrangue with an invocation to the gods, as if they were actual spectators of the combat in which they were about to engage.

The poetic expression of sentiments and passions adds to the strength of their action on the mind. When this expression causes agreeable emotions, it produces a kind of beauty which constitutes one of the perfections of poetry:

'Non satis est pulchra esse poemata, dulcia sunto.'

Homer, who is almost always an original author with respect to Virgil, often depicts in a few bold and masterly strokes those subjects which afterwards employed the pencil of the latter; but, in his imitations, Virgil, while his taste causes him to avoid some of the ruder touches of Homer, often adds to the principal features which he borrows from him, some picturesque and interesting accessories. It is principally in describing the agonizing sensations of Dido, in which he has displayed most pathetic traits and most poetic skill. There are few passages in any poet which more interest the sensibility than that in which Virgil has described the torturing inquietudes and incessant woes which agitated the bosom of the Carthaginian queen, while he has heightened the charm of the picture by contrast with the soft repose which every other sensitive being seemed to experience. The reader will not fail to observe how much the sensational effect of the description is increased by the soft flow of the lines,

'Nox erat; et placidum carpebant fessa sopore
Corpora per terras; silvæque et sæva quiêrant
Æquora; quum medio volvuntur sidera lapsu;
Quum tacet omnis ager; pecudes pictæque volucres,
Quæque lacus latè liquidos, quæque aspera dumis
Rura tenent, somno positæ sub nocte silenti
Lenibant curas et corda oblita laborum:
—At non infelix animi Phœnissa.'

When the poetic expression of affecting sentiment is combined with striking imagery, the effect is wonderfully increased. We have a simple and interesting instance of the beauty of such an union in these verses, in which Ovid describes the first glow of affection in the statue of Pygmalion.

———dataque oscula virgo
Sensit, et erubuit; *timidumque ad lumina lumen*
Attollens, pariter cum cœlo vidit amantem.
(Metam. l. x. 292—4.')

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There are few descriptions which better evince the combined effect of poetic expressions, of fine imagery and energetic sentiment, than that which Lucan gives (B. C. lib iii.) of a consecrated forest in the neighbourhood of Marseilles, which Cæsar had given orders to his soldiers to cut down, but who were arrested by the terrors of superstition. Lucan says that the religious dread which was inspired by the divinities of the Gauls, who were thought to have made this forest their abode, was attached even to the rude and grotesque forms of which their statues were composed.

Simulachraque mœsta deorum
Arte carent cæsisque extant informia truncis.
Non vulgatis sacrata figuris
Numina sic metuunt; tantum terroribus addit
Quos timeant non nosse deos.

Lucan adds, that nevertheless the army of Cæsar yielded obedience from a mixed sentiment which made them fear the resentment of Cæsar more than that of the gods.

Non sublato secura pavore
Turba, sed expensâ superorum et Cæsaris irâ.

In the fifth section of the sixth discourse we find some judicious observations on the marvellous in poetry. One of the highest degrees of the marvellous is that in which reality is attached to an object whose existence cannot possibly be conceived from the opposite and irreconcileable nature of the elements of which it is composed. Thus Virgil says that the thunderbolts which the Cyclops forged for Jupiter were composed of equal parts of hail, of rain, of wind, and twisted fire, *ignis torti* to which he adds, not only the lightning's flash and the thunder's roar, but the terror which it inspires and the divine rage which directs its course. This picture, if we consider it coolly, is utterly discordant and absurd. The ideas which are expressed by the words have no natural association; nor can we by any strength of fancy conceive the possibility of their co-existence. And even in poetry, where so many and such wide deviations from the realities of truth appear to be admitted by immemorial prescription, we are of opinion that all representations ought to be rejected in which the improbable runs into the impossible. The poet may walk on the verge of Chaos, or expatiate amid the forms of an ideal world, but he ought never entirely to lose sight of the resemblances and combinations of this material globe, or shock our belief by a display of what is nothing but marvellous absurdity.

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The poetic expression of elevated or impassioned sentiments may be carried to the sublime. Such is the language which Lucan puts into the mouth of Cato of Utica, in order to express the most lofty and enlightened sentiments of republican virtue. This sublimity may be seen in the single trait of a great character in which habit has formed a second nature superior to that of ordinary men. The symptoms of an impetuous passion may be so described as to prove sublime, and operate most powerfully on the soul. The Ode of Sappho which Longinus has preserved, is of this species; in which we are to observe that it is not so much the passion, as the picture which Sappho has drawn of it, that is sublime. We must now take our leave of M. Barthez, which we do with a strong conviction of his learning, sagacity and taste.

Digest of English Literature and Science,

FOR THE LAST FOUR MONTHS.

IN pursuance of the plan which we have lately adopted, and which we are happy to find has met with general approbation, we close our Appendix with a Digest of the literature of the last four months, a period which has been fixed upon, because it enables us to close each volume of our Review (of which *three* constitute the complement for the year) with a general and summary character of the publications which have been noticed in it, assisting thereby the memory of the reader, or empowering him at a single glance to direct his reading or form his library with advantage.

RELIGION.

Mr. Smith's 'Examination of the Passages contained in the Gospels and other Books of the New Testament, respecting the Person of Jesus,' does great credit to his sense and moderation.—Fellowes's 'Manual of Piety,' is a little work which we hope to see universally circulated. It is extracted from the Holy Living and Dying, of Jeremy Taylor, with a life, additional prayers and other original matter by the editor; and it cannot fail to delight and edify readers of every denomination and every sect, who retain any regard for the genuine christian doctrine, or for the unsophisticated loveliness of piety and virtue.—Collyer's 'Lectures on Scripture Facts,' are remarkable for nothing but pompous inanity.—Dr. Draper, author of 'Lectures on the Liturgy,' is one of those who assume to themselves the exclusive title of EVANGELICAL preachers. It will immediately be concluded

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that his work contains no small portion of the jargon of the conventicle.—Another divine, Mr. Wilson, has given us 'Sermons on various Subjects,' which are ridiculous from the self-conceit, and contemptible from the intolerance and servility displayed in them.—We have also two volumes of Sermons by Mr. Evanson, a most conscientious and respectable divine, now deceased. His discourses are plain and rational, not entitling their author to any high degree of literary fame, but distinguished by a zeal in the cause of true Christianity, which makes them worthy of extensive circulation.—Mr. Brichan's Sermons are common-place. They are what is usually termed orthodox; but they are free from intolerance, and not unenriched with the precepts of practical morality.

POLITICS AND POLITICAL ECONOMY.

In politics and political economy, the first work which we have to notice, is an "Essay on the Theory of Money and the principles of Commerce." Mr. Wheatley, the author, has displayed considerable perspicuity and force of reasoning, which may serve to detect the numerous errors of the late Mr. Pitt, in the administration of this country, and to expose the falsehood of those praises which have been so liberally bestowed upon him for his financial accomplishments.—Mr. Spence has published a pamphlet to prove that the prosperity of Britain is independent of her commerce. His motive was probably to shew his ingenuity, for the most shallow reasoner might confute his arguments. —Dr. Tennant's "Thoughts on the effects of the British Government on the State of India," is an excellent work. Both in a moral and political point of view, we owe much to the natives of that country, and we have it in our power to perform what we owe.—Another oppressed portion of the subjects of the British crown, the catholics of Ireland, have found an able advocate in Mr. Parnell. From that gentleman's 'Historical Apology,' his Majesty's present ministers have much to learn, which might render them wiser both in theory and practice.—The anonymous author of 'Considerations on the Trade with India,' is a clear and intelligent writer, and has forcibly pourtrayed the mischiefs arising from the Company's present monopoly.—Mr. Colquhoun, a gentleman so well known both by his professional activity and his writings, evinces his usual vigilance of research and sagacity of observation in his late work, 'A Treatise on Indigence,' which amply fulfils the promises of its title-page in exhibiting propositions for ameliorating the condition of the poor, for improving the moral habits and increasing the

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comforts of the labouring people.—Mr. Spence, who comes before us again, in his work on the Distresses of the West India planters, seems to view the subject in its proper light, and to have a clear conception of the inefficacy of the palliative and temporary measures which have been proposed for their relief. To throw open the trade of the colonies is the grand and the only expedient which can effectually serve them.—Of Pitt's speeches, which were familiarized to our readers as they flowed from the lips of the illustrious orator, it would be needless for us to offer any character. But in estimating the merits of the editor of the present publication, it is our opinion that the selection is not judicious, and that the speeches which are given lose much of their effect by being detached from the several debates to which they may be said to belong.

HISTORY.

The immense empire of Charlemagne was divided soon after his death, into numerous independent states, which from that period to the present day have undergone various revolutions. These it has been Mr. Butler's aim to illustrate in a connected series of 'notes.' The subject is interesting and important, and well worthy the labours of the philosophic historian. Mr. Butler has sketched a general outline of such a picture, and marked the more prominent features with sufficient distinctness, and he is entitled to our applause for the clear exposition of many important historical facts, as well as for many ingenious discussions on intricate points of antiquity.

Dr. Gillies has given us an 'History of the World from the Reign of Alexander to that of Augustus.' The period which he has chosen is certainly a busy one, and to that circumstance, perhaps, this work principally owes its interest, for it is enriched with none of those moral, political, and philosophical reflections, which add such a charm and value to the writings of the eminent historians of Greece, of Rome, and of our own country. Dr. G.'s style is flowing, but objectionable on account of the multiplicity of ornament, which is more suited to poetry than prose, to the orator than the historian, or is at any rate the Pelian spear, which can be wielded only by the hands of Gibbon.—Mr. Card is an easy, gentleman-like, and respectable writer, but his 'Reign of Charlemagne,' will not procure for its author any considerable share of reputation.—The public is favoured by Baron Maseres with some 'Select Documents of English History, relative to the Times of the Norman Conquest.' It will be an

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acceptable present to all who are interested in the history of their country, as it contains some of the most ancient authorities with respect to the above important æra; and to the state of England for several years before and after it.

BIOGRAPHY.

A Mr. Ritchie has given a biographical account of the philosophic Hume, compiled from different well known publications, which are in every body's hands; as Professor Stewart's 'Life of Dr. Robertson,' and the 'biographical sketch' of his own life, drawn up by Mr. Hume himself, and prefixed to the later editions of his History of England. The compiler (for he does not deserve the name of author) has performed his office in a very insufficient, indeed a very contemptible manner, and we are not surprized that the surviving relatives of the historian should have refused, as they seem to have done, to sanction the publication, by withholding the information they possess concerning him.—The 'Memoirs of the Life of Mrs. Elizabeth Carter,' furnish some very interesting details of that truly pious and learned lady: they will edify by the exhibition of unsullied virtue and more than ordinary erudition, and will tend, we trust, to efface those prejudices which would deprive the softer sex of the benefit of a learned education.—Collinson's 'Life of Thuanus,' or De Thou, is, upon the whole, entitled to praise.—Mr. Barrow has also acquitted himself with great credit in his 'Life of the Earl of Macartney,' a work which we recommend to general perusal, and heartily wish that all those whose situation calls them to political situations of trust and eminence, would never cease to keep the bright example of that distinguished and excellent nobleman before their eyes.—Harriott's 'Struggles through Life,' hardly attains to the dignity of Biography. It is an account, written in a very vulgar style, by Mr. Harriott himself, of his own life, which certainly has been a most eventful one. He has travelled all over the world, has met with more adventures and mishaps, and has filled more various and apparently opposite situations in Europe, Asia, Africa, and America, than we could have supposed to exist in real life.

PHILOSOPHY, MORAL, PHYSICAL, AND METAPHYSICAL.

Dr. Young, who is well known as a person profoundly skilled in the methods of mathematical analysis, and the sciences depending on them, has lately published two quarto volumes of 'Lectures on Natural Philosophy and the Mechanical Arts.' It would not be easy to mention a work in which is compressed in a moderate compass so great a fund

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of information. If the general principles are to be met with in previous publications, there are many improvements in particular parts which are peculiar to this. It is only to be lamented that the author has been too copious and comprehensive in the objects of his illustration, since in order to prevent a large work from assuming a still greater bulk, he has occasionally been obliged to adopt a brevity in his explanations, which is not always free from the charge of obscurity.—Florian Jolly's 'Elementary Course of the Sciences and Philosophy,' evinces a sound judgment and an accurate knowledge, both of the proper objects of elementary education, and of the powers and capacities of the youthful mind. The elucidations are sometimes unnecessarily copious, and the jargon of metaphysics, by a strange want of taste, is affectedly introduced. At other times the author's exertions have a claim to our thanks, and his knowledge commands our esteem.—Dr. Cogan's '*Ethical* Treatise on the Passions,' is the continuation of a *Philosophical* treatise on the same subject, published five years ago. The present work does equal credit to the heart and understanding of its author, and is well calculated to supply a desideratum in moral science, by a perspicuous discussion of this most interesting subject.—We were not sorry to see an 'Abridgement of Tucker's Light of Nature;' it is judiciously and creditably executed.—'Kirwan's Logic,' is a compound of good and bad. Many parts are marked by solid judgment, depth of reflection, and sagacity of remark; but an equal portion of it must be pronounced to be tedious, futile, and scholastic.

VOYAGES AND TRAVELS.

In this amusing deparment of literature, which is a favorite with readers of all ages, sexes, and pursuits, we first have to notice Mr. Burnett, who resided several years in Poland, a country which has been but little explored, and which, from having been of late the theatre of a mighty conflict, in which the fate of Europe may be said to have been decided, has engaged much of the public attention. Although the candid author confesses that he did not enjoy very extensive or varied opportunities of observation, he seems yet to have made good use of those which did present themselves.—To Mr. Hall also the praise of having amused his readers may be afforded. But he moved in a beaten track. To impart a very lively interest to a journey in Scotland, would require a considerable depth of reflection, a quality of which Mr. Hall can by no means boast, and he would often sink into unqualified dullness, did he not redeem himself

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by a variety of anecdote, of which he possesses a never-failing store.—Mr. Janson, the American traveller, we cannot recommend to public notice.—Still less Mr. Semple, who made a 'Tour through Spain and Italy to Constantinople,' in all which long and interesting journey he does not seem to have gleaned one new idea to enrich either his own, or the public stock of knowledge.—The 'Account of New Zealand,' by Mr. Savage, has its use, in pointing out the advantages which that island offers for colonization, its harbours being safe and capacious, the soil rich and favourable to cultivation, and the natives possessing in a superior degree both the capability and disposition for instruction.—To Mr. Thornton's 'Present State of Turkey,' we devoted a more than usual share of our attention. An authentic and impartial account of the Turks was a desideratum in literature. Numerous have been the writers on the subject, both English and foreign, and the object, or at least, the effect of their labours, seems only to have been to contradict each other's statements and assertions. Mr. Thornton, we think, has supplied the deficiency. He has been enabled by a residence of fourteen years to reconcile conflicting opinions, and has presented us with a body of information, whose correctness cannot be doubted, which is at once entertaining and valuable, and will largely gratify the idle reader of travels, while it amply repays the attention of the political or philosophical student.—Of Herriot's 'Travels in the Canadas,' we can say nothing more than that they are travels in the Canadas.

MEDICINE.

The offices attached to the numerous public hospitals which are the boast of our country, are too frequently sought for merely from private views, and if their duties are not absolutely neglected, the occupation of them is rendered merely subservient to selfish purposes. Dr. Bardsley, who is physician to four hospitals in the populous and flourishing town of Manchester, has conceived the nobler plan of applying his extensive opportunities to the advancement of science and the improvement of the medical profession, and with that view has published a volume of 'Medical Reports.' We could wish to see others in situations of similar responsibility, fulfilling with equal scrupulousness the duties which they virtually owe to the public.

The dignified, dispassionate, and satisfactory 'Report of the College of Physicians on the Subject of Vaccination,' will, we trust, meet with universal circulation throughout Europe, and be effectual in removing the obstacles which

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may still remain to the general adoption of that grand and salutary discovery.—Dr. Adams's first edition of 'Morbid Poisons,' was published in octavo, ten years ago. It now re-appears in quarto, with the addition of so much new matter, as to have demanded at our hands that attention which is usually allowed only to works entirely new. We heartily recommend it to the attention of the profession, premising at the same time that in this as in the original edition, the opinions of Mr. Hunter are rigidly adhered to, nor have the experience and investigation of ten years freed Dr. Adams from the shackles of authority, or diminished his confidence in the infallibility of his master.—In publishing his 'Code of Health and Longevity," it is to be suspected that the philanthropic author, Sir John Sinclair, has laboured under a species of self-deception by no means uncommon in those whose minds have not been regularly trained to science, and who, from having been in some respects successful in their attention to their own health, are not satisfied till they have erected a few partial and solitary observations into general and universal truths.—Dr. Wilson, in his 'Essay on the Nature of Fever,' has undertaken a task of great difficulty, that of assigning the proximate cause of fever. To accomplish this, he gives us a theory of his own, which however, approaches very nearly to the well-known one of Cullen, and which, in one word, we consider as totally inadequate to account for the phenomena.—Dr. Beddoes has also published 'Researches concerning Fever,' containing some acute remarks and ingenious suggestions, but nothing which can be converted to use. It is curious to observe, this self-sufficient writer, who commenced his medical career with a thorough contempt of all existing rules and practices; to whom his professional brethren were incessantly the objects of sarcasm and ridicule; who aimed at subverting the established systems of the healing art, and producing such thorough and important innovations as should exterminate half the diseases which afflict mankind—to find at length this conceited practitioner, this lover of novelties, divesting himself of the fantastic visions of his distempered brain, and plodding on quietly and contentedly in the footsteps of his wiser predecessors.

POETRY.

We come now to a region which is generally barren of every thing that can delight, and where the critic has it rarely in his power to employ the language of praise. We

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are happy to except Lord Byron, who, in the lighter departments of poetry, has manifested the dawn of talents, which, when experience shall have enlarged his knowledge, and maturity of years corrected his judgment, may be expected to shine with no common lustre.

A sixth translator of Dante has lately appeared in the person of Mr. Howard. His version is much inferior to that of Mr. Carey, and its principal feature is its abundance in plagiarism.—Mr. Hogg, the Ettric Shepherd, is the next that presents himself, in a work intitled the 'Mountain Bard.' This humble and uncultivated servant of the Muses is entitled to a considerable share of that description of commendation which has been so liberally bestowed on Bloomfield.—The 'Progress of Love,' by Mr. Masters, shews the author to be possessed of many of the qualifications requisite for forming a poet. His judgment, taste, and good sense, are eminently conspicuous; the glow of genius pervades many parts of the work; his language and versification are liable to no objections, and we have a right to expect much from his future productions.—Some person, who has shewn a certain degree of sense in keeping his name a secret, has translated the Elegies of Pedo Albinovanus, a writer of the Augustan age, whose name is once mentioned by Horace. His elegies, at least what are here furnished, were not worth translating, and if they were, the present author was not competent to the task.—Mr. Fitzthomas's 'Translation of the Epistles of Ovid,' may claim a certain portion of qualified praise, some passages being rendered both with spirit and fidelity.—Mr. Smithers's Poem of 'Affection,' is adorned with beautiful plates, and reaches the lowest stage of poetical demerit.

NOVELS.

In this dreary region of literature, we have to distinguish one or two spots, which though not of first rate beauty or verdure, yet serve to enliven the uniformity of the desert. Israeli's 'Romances' will not be read without lively pleasure. The Eastern romance is entitled to the preference, and is enriched with much taste and fancy.—'Corinna' is disfigured with a thousand absurdities, but the genius of Madame de Stael, which all must admire, is perceptible.—Mr. Lathom has taken Tom Jones for his model, and is of course inferior to his great prototype. But his 'Gabriel Forrester' is materially better than most of the modern novels.—We were glad to see a translation of the romance of 'Palmerin of England,' from the pen of Mr. Southey, who has before

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given a version of Amadis de Gaul to the public. The celebrity of these two romances will be familiar to every one who has read Don Quixote, as being the only two that the curate thought worthy of being preserved from the library of the knight of La Mancha.

MISCELLANEOUS.

M. Hammer, secretary to the Imperial Legation at Constantinople, discovered at Cairo an Arabic publication, said to have been written a thousand years ago, on the subject of the ancient Egyptian hieroglyphics.—It is now published in an English dress, and is a most curious and interesting performance, containing a tolerably intelligible key to the singular science of hieroglyphics.—Hogg's 'Practical Treatise on the Diseases of Sheep,' we warmly recommend to the attention of farmers, as the work of an honest and intelligent shepherd, little gifted with science, but endowed with a large portion of sound judgment and accurate observation.—The 'Elements of Agriculture,' by Mr. Naismith, is a more scientific, and therefore a less useful work, and the practical farmer will be induced to believe that a very large portion of it is but remotely connected with the business of agriculture.—Bourne's 'Gazetteer' will teach geography in the most amusing and instructive manner, by associating each place with historical or biographical recollections.—Chalmers's 'Caledonia,' taken as a thesaurus of Caledonian antiquarian matter, is a work certainly of considerable value; but the negligence or ignorance of the author has deformed it with many inaccuracies, unpardonable in a writer who enjoyed so many opportunities of acquiring information, from which others are debarred.

Such are the principal publications which have exercised our critical industry during the last four months. Many pamphlets and smaller works, might also be mentioned with applause, but their fugitive nature induces us to pass them over in silence, it being our object, in this digest, to appreciate summarily such works only as from the importance of their subjects, or their real or fancied merit, may put in a claim to more than temporary fame.

A Digest of Politics,

PRINCIPALLY DOMESTIC, FOR THE LAST FOUR MONTHS.

SINCE our last digest was written the war has assumed a character of more ferocity and barbarism: The inveterate

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belligerents, not contented with their reciprocal hostilities, seem determined to wreak their vengeance on every power that still cherishes the spirit of amity and the love of peace. England has pillaged the marine and set fire to the capital of Denmark, not because she had any proof that Denmark would, but merely because she supposed it possible that Denmark might, be induced by circumstances to support the interests of France. But are the possibilities of injury, without any actual proof that injury is either meditated or designed, to justify the enormities of merciless hostility? In their answer to the Russian manifesto, our ministers confess that the armament which carried fire and sword into the Island of Zealand, was originally intended to co-operate with Russia against France. But when the peace of Tilsit rendered it impossible for us to assist Russia, what were the circumstances which could justify us in attacking Denmark? When we could no longer use that armament as a means of annoyance to our enemies, why should we employ it as an instrument of aggression on our friends? Our ministers have not produced a single particle of evidence beyond their own dogmatic assertions that Denmark had projected any alliance with France against the interests of England. All that they can say is, that it was a possible event; but if we are to act on the bare possibilities of hostility, we must for ever be at war with every nation that has either an army or a fleet. When we condemn the conduct of the English government, we must express equal or greater reprobation of the French. For Buonaparte declared he had decreed the extirpation of the Portuguese government, because that government had refused to ratify the confiscation of English property and the imprisonment of the English. The pretext which Buonaparte employed on this occasion deserves, on the score of morals, as much applause as that which has been used by the English government to justify their treacherous attack on the Danish capital. Denmark refused to listen to the unjust demands of England as Portugal did to those of France; and it is difficult on this occasion to say whether most abhorrence be due to the cabinet of England or of France. Indeed the two governments seem lately to have been anxiously striving which shall outstrip the other in the career of cruelty and injustice. There was a time when we thought that the pre-eminence in a vicious and unprincipled policy belonged to France; but recent experience has shewn that our present ministry are at least on a level with Talleyrand and his co-adjutors, not indeed in mental strength, but in Machiavelian contrivance.

It is not less true in public than in private life, in the intercourse of nations than of individuals, that one act of retaliation

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leads to another; and that on a comprehensive view not only of morality but policy, a system of action founded on the principle of revenge is as foolish and pernicious in the conduct of nations as of individuals. That reciprocity of deadly rancour which exists between the courts of Great Britain and of France, has instigated them to impose one restriction on the trade of neutrals after another, to harass them by successive vexations, and to load them with repeated indignities; till every neutral power, that might mitigate the evils of war, seems likely to be precipitated into that abyss of destruction which is prepared by the unrelenting fury of the belligerents. If any neutral vessel which has touched at a British port, though only from stress of weather, should enter the harbours of France, her cargo is to be confiscated and her crew to be imprisoned. And on the contrary Great Britain declares that every neutral vessel which is found entering a French port, without having come immediately from Great Britain, shall be liable to capture as lawful prize. In such a state of things, neutrals are reduced to what may be called a dilemma of destruction. Whatever course they adopt, spoliation and captivity stare them in the face. Under the conflicting prohibitions of England and of France, the commerce of those powers who are in a state of amity with the belligerents, is placed under an interdict of extermination. No neutral can any longer experience either respect or security on the ocean; which, if the present state of barbarian warfare continues, will soon be covered with piratical instead of neutral ships. Enterprising robbery will be substituted for mercantile speculation. The sea will swarm with marauders as it did before the relations of justice were acknowledged among nations. Of that system of unlimited outrage which has begun to be practised on the ocean, the guilt, though not inclusively confined to England, must at least be thought to belong as much to England as to France. The restrictions which we have from the beginning imposed on the intercourse of neutrals with the enemy have caused diverse modes of retaliation on the part of France which have again engendered a spirit of more infuriated animosity in the councils of Great Britain. We have always been of opinion that the commerce of neutrals ought to be unfettered with restrictions. The calamities of war are great enough of themselves, and why should we encrease them by superfluous aggravations? It will be said, will you allow a neutral state to supply your enemy with military stores? We will answer this question by asking in return, when, in all the wars which have occurred between France and England, did France ever make peace for want of steel for swords, of iron for muskets, or of gun-powder for ammu-

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nition? If notwithstanding all the accumulated wrongs which we have committed in our endeavours to prevent neutrals from supplying our enemy with what we call the *contraband* of war, that enemy can always obtain a sufficient supply, notwithstanding our utmost prohibitions, why should we distress the trade of our friends in order to do a fancied injury to our foes?

Though France has clamoured for the doctrine that free ships make free goods, yet she has in practice violated that doctrine at least as much as Great Britain. But whatever may have been the violations of this principle by Britain or by France, we have no more doubt of the moral truth than we have of the political wisdom of the proposition. But in the present turbid and corrupt state of human affairs, it is vain to expect that nations will conform to maxims which are either morally true or politically wise, when any immediate object is to be obtained or any temporary end to be answered by their violation. We are however politicians, not of the Machiavelian, but of the Moral school; and we have not yet learned, like Mr. Cobbett and his partizans, that power constitutes right; or that a rigid adherence to the relations of justice is opposite to the real and permanent interests of nations. The reason why we respected the principles of Mr. Pitt so much less than those of Mr. Fox, was that the former were little more than a supple accomodation of opinions to the exigencies of the moment, while the latter were essentially incorporated with the great and immutable truths of justice and humanity. It appears to us that the intercourse which subsists between neutrals and other states in time of peace, ought to experience no interruption in time of war. For the relation between a neutral and any two belligerents, is not altered by their reciprocal hostilities. A neutral still continues friendly to both; and if her trade in particular circumstances should be more advantageous to one of the parties than to the other, yet neither is excluded from the benefits. The very idea of neutrality is opposite to that of preference; and, if a neutral shew *no undue preference* to our enemy, we have no reason to complain. Why should not America or any other neutral be allowed to send her produce where it will fetch the highest price? If two individuals disagree, are they justified in rendering their quarrel ruinous to a third who is no party in the dispute, but who is willing to carry on a friendly correspondence with both? The ocean, as we have said in another place (see C. R. for December, 442.), appears to us as a vast highway which was designed by Providence to facilitate the commerce of the world. On this liquid road, which man is at no expence to keep in repair, and which is wide enough to admit the traffic

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of all the world, one nation can in point of justice, which we never view as disjoined from policy, possess no rights which are not common to the rest. Maritime rights are one and the same to all mankind who have ships to launch on the ocean. And if two maritime states have so little wisdom or so little virtue as to engage in the havock of war, on what ground can they pretend to impede the traffic of nations with whom they are both at peace? But in the sore and irritable state of men's minds, we know that these considerations will be rejected with disdain; and that the clamours of prejudice, of ignorance, of cruelty, and injustice will be loud enough to drown the still small voice of tender charity and of dispassionate truth. We can however find solace in the old adage that 'magna est veritas et prevalebit.'

We are, and in these evil times we are proud of confessing that we are, enemies to war and friends to peace. We should feel ourselves the basest of hypocrites if we affected to believe in the christian doctrine, while we abetted the horrors of war. No christian government, and such our government professes to be, can ever be justified in undertaking any war but that which is exclusively confined to self-defence. All wars of aggression, whatever may be their object, are criminal and unchristian. To fast and pray and to implore the succour of heaven in such wicked proceedings is to blaspheme the moral government of God. But let us ask; is this war which has already occasioned so many *solemn fasts* and which still threatens more, strictly defensive? Had ambition, had avarice, had the spirit of selfishness and the lust of tyranny itself, no share in the production? We leave this to be answered by the consciences of those whom it may concern!!! But whatever circumstances of extenuation there may have been in the war which we have been waging against France, we are most fearfully impressed with this conviction, that the war into which we have precipitated Denmark, was never yet exceeded in the annals of iniquity. In any war in which we may be engaged, the impression that it is just is necessary to increase the alacrity with which it is waged; and thus to aid in the success. But in the war against Denmark there is hardly a man either in the army or the fleet whose mind is so besotted or whose heart is so depraved as not to know and not to feel, that our hostility towards that country commenced in cruelty and injustice.

We know that the cry of PEACE, PEACE is very ungenial to the ears of those vultures, who fatten on the carrion of war. But we are glad to find that that cry is becoming general, and that, if the war be continued, it is likely to swell into a sound that must not only be heard but be obeyed.

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Hunger and thirst, cold and nakedness, will not implicitly rely on the rhetorical assertion of ministers that the country is flourishing and that all is well. Their flippant oratory will not stop the cravings of appetite nor efface the impressions of sense. We have always thought that there never can be a more favourable opportunity for making peace than the *present*. The *now* which existed ten years ago, was more favourable for peace with France than the *present now*; and the *present now* is more promising than the *now* which may arrive in any future time. It is war, as Mr. Fox often remarked, it is war and not peace which has made France what she is. Her aggrandizement has always been in proportion to the continuance of hostilities and to the number of her enemies. The successive coalitions which Great Britain has either instigated or bribed against France, have laid the whole continent prostrate at her feet. As we have so long tried the experiment of war, and found it not only so barren of good, but so pregnant with evil, let us at least try the opposite experiment of peace. Peace under any circumstances can hardly be so disastrous as war; for peace, if it be regarded only as the cessation of slaughter and a sabbath from the shedding of blood, must be considered as a good of no ordinary kind. We know indeed that the lives of men are reckoned for little or nothing in the calculations of our mercenary politicians; but we cannot look with such profound apathy as our wise ministers on the murder of war. If, therefore, the peace which we make should afford only a brief interruption to the ravage and destruction of this sanguinary conflict, we should hail it as a boon, which we ought gratefully to receive rather than contemptuously to reject. And of this we are convinced, that, notwithstanding the ambition of Bonaparte, if we will make peace with him in the spirit of peace, and not pledge our amity with one hand, while we aim a dagger at his heart with the other, the peace which we make may be as permanent, nay is likely to be more permanent than any peace which we ever made with any of the Capetian kings. While we are perpetually exasperating the fiery temperament of Bonaparte by new aggressions of hostility, we complain that he has an invincible repugnance to peace. But we have never yet fairly tried whether he be willing to remain at peace. We do not yet know whether his anomalous constitution do not unite the military ardour of Alexander with the pacific propensities of Augustus.

Our ministers declared, in their answer to the Russian manifesto, that they were willing to make peace on an admissible basis. Now in order to dispel the general

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belief that they are unwilling to make peace on any terms, it would have been highly gratifying to the country if they were ingenuously to confess the basis on which they were ready to treat. We should then clearly see whether we ought to impute to them or to Bonaparte the guilt of protracted war. If the conditions of the peace which they proposed, were, according to the wise suggestion of Mr. Fox, reciprocally advantageous to the belligerents, they would probably experience a favourable reception not only in this country but in France. But if they should be contemptuously rejected by the French government, without any other proposals of fair and honourable accommodation being offered in their stead, what man is there with a drop of British blood in his veins who would not cheerfully submit to the continuance of a war, the evils of which were to be ascribed solely to the intractable obstinacy, the unmitigated rancour and the implacable hostility of France? But till the spirit of a pacific disposition in the present ministers is manifested in a manner too clear to be mistaken, we must impute to their folly and their wickedness as much as to the devouring ambition of the French emperor, the privations which we suffer and the evils under which we groan. We have lately heard it asserted that ministers have opened a negociation with France; and we heartily hope that they will conduct it with sincerity; and want neither honesty nor talents to bring it to a happy termination.

It would be difficult for the advocates of the war-faction to shew what advantages can be obtained by the continuance of the war which may not in a greater degree and at a less expense be procured by peace. Is the extension of commerce the object which inflames our present military propensities? Has not the protraction of this murderous conflict caused our ships to be excluded from every port in Europe, so that we can hardly dispose of a bale of goods without first crossing the Atlantic? But our merchants have lately found a mine of wealth in the Brazils. We wish that it may not disappoint their expectations. But we have never yet heard that the presence of the family of Braganza was associated with any extraordinary rapidity of national improvement, with the extension of agriculture and commerce, or with any of those ameliorations in the condition of society which give ardour to enterprise or vigour to exertion? What has this house of Braganza done for Portugal? And is it likely to do more for the Brazils? Is there any people in Europe more begrimed with filth, more paralysed in indolence or more besotted in ignorance than the Portugueze? Were not

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these qualities the original product of the court; and are they not likely to be transported with that court from the mother country, to the colonies? Will the court of Portugal display more virtue in America than in Europe. Will the royal line of Braganza which has religiously maintained the inquisition on the Tagus, respect liberty of conscience on the river of the Amazons?

If we make peace with Bonaparte do we think that our internal security will be less than it is during war? For does not that security depend on the courage of Britons? on the spirit of freedom that animate their bosoms? and is it not the love of the constitution that will cause them to oppose a determined resistance to a foreign foe? These are principles of self-defence, which, if our government show a due regard to the rights of the subject, if they study to relieve rather than oppress, will flourish in the tranquillity of peace even more than in the storm of war. Do we imagine that if France makes peace with us to day, it will be only to throw us off our guard and attack us when we are unprepared? But a nation of freemen practised in the use of arms can never be unprepared. Were the mass of the population disciplined in the rudiments of war, the enemy might land fifty thousand men on five different points of the coast without being able to advance twenty miles into the country. Hosts of warriors animated by enthusiasm and prepared to defend their altars and their hearths to the last extremity would meet them at every step of the way. Even in time of peace no large force could well be collected in such secrecy as to pass the channel and invade us by surprise. And it will behove us to arrange such a system of defence as will enable us in a short time to collect large masses of force within certain given points, to be prepared against every emergency of treachery or surprise and to oppose the bristly front of battle to the enemy wherever he may land. Not to conclude the present war on equitable terms, because we are afraid of the treacherous machinations of France during peace; it is to confess our folly or our imbecility. It is besides to intimate that the government is inimical to the people, and that the people are languishing under the oppression of the government. For while the measures of the government are such as to conciliate the affections of the people, while the government shews more willingness to extend than to abridge the liberty of the subject, while economy is practised and no reasonable reform is denied, a wall of adamant will be opposed to every invader in the heart of every native of the empire. But where the paternal solicitude

of the government is not such as to kindle the grateful enthusiasm of the people, where the people are treated more like beasts of burthen than as beings endued with reason, and born for immortality; there, the government, conscious of its imbecility, may well harbour suspicious and tremble with insecurity in peace as well as war. What standing armies can do, where the governments to which they belong are not founded in the affections of the people, has been seen among the nations of the continent. Those armies have vanished like shadows without strength, before the legions of France. Of the confederate troops who fell at Austerlitz, at Jena, or at Friedland, not a man felt that he had a country worth defending, or a constitution, which he ought to shed his blood in order to preserve to his posterity. They stood indeed in their ranks like compact pieces of machinery; but the enthusiasm of liberty never vibrated in their veins. But on the glorious plains of Maida, that public spirit which makes even the name of country a source of noble exertion, that national enthusiasm which is composed of the love of liberty and of a thirst for honourable distinction, pervaded like an electric stream the British ranks; the French retreated from the shock; and the memory of Bonaparte will long be impressed with the result.

The old governments of Europe which France has subverted, were feudal tyrannies, not suited to the habits and the feelings of a more enlightened age. They were fast to improvement, and nothing worse can well be substituted in their stead. Had they been worth defending, the people would not, with so little resistance, have permitted their fall, or manifested so little regret after their destruction. The government of England which is erected on a more popular base, has more hold on the generous sentiments of the mind and the disinterested affections of the heart, and it would not be surrendered to the enemy with the same apathy and cowardice. If Bonaparte should ever effect an invasion of England, he would be opposed by a race of men very different from those whom he had to combat in the plains of Moravia or Poland. A free man and a slave are hardly like beings of the same species. Let then the government of this country, as it regards its own security, and wishes to erect an impregnable barrier against every assailant, be more than ordinarily sedulous in guarding against any excess of that power with which it is invested for the common good; let it encourage rather than impede temperate and salutary reformation; rather enlarge than contract that boundary of civil and religious liberty, without which, in the present era of the world, we can neither be happy and united among ourselves, nor present that invincible barrier which the genius of Freedom alone can raise against an invading foe.

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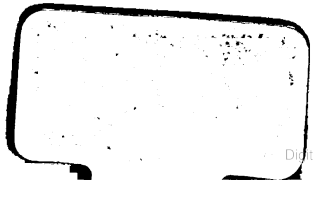
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